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HE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Fear not, for I am with you,
Be not dismayed, for I am
your God;
I will strengthen you, I will
help you,
I will uphold you with my
victorious right hand.

(Isa. 41:10 RSV)

Delton Franz—NOTES ON A SOUTHERN JOURNEY

in this issue

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Photo by Luoma

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of things to come

Jan. 4-11—Universal Week of Prayer
Jan. 18-Feb. 11—Christian Ministry Emphasis
Feb. 8—Race Relations Sunday
Feb. 11—Ash Wednesday; Lent begins
Feb. 13—Universal Day of Prayer
Feb. 22-Mar. 1—Brotherhood Week
March 8—Conference Sunday
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Graves. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 1**

editorials

ARE WE REACHING OUR GOALS? Since this is Conference Year, let us again review the eleven goals which the last General Conference set up for this triennium: 1. Every member a personal witness. 2. Every congregation seeking a mission outpost. 3. Fifteen new congregations by 1959. 4. Every member a tither. 5. Every church supporting every Board. 6. A Voluntary Service worker from every congregation. 7. Every pastor prayerfully seeking a new recruit for the ministry. 8. A strong spirit-controlled seminary program receiving whole-hearted support. 9. Trained personnel and adequate facilities for the teaching program. 10. Reaching at least one unevangelized tribe for the gospel. 11. Every member "knowing the power of His resurrection and the fellowship of His suffering, being made conformable to His death."

During 1957 and 1958 all but the last two of these goals have been carried on the editorial page, with special articles on each. The goal of fifteen new congregations has been mentioned each year, leaving the last two for special emphasis this year, although all should be examined and re-emphasized. The last goal is intensely personal. Making this increasingly real would be a good resolution.

1959—WORLD REFUGEE YEAR The United Nations has decided to declare 1959 "World Refugee Year," with the hope that both governments and citizens will remember these forgotten people.

Elfan Rees of the Commission of the Churches on International Affairs, an Australian clergyman, and a noted authority on refugees, points out that the responsibility for the creation of the refugee problem lies with governments who decreed the partition of Korea, Vietnam, India, and Germany, and thereby created the largest segments of the world's refugee problem. This however does not relieve the churches from their responsibility for the refugees.

Dr. Rees states that nobody knows just how many refugees there are in the world today, but we do know that no less than *forty million people* have lost their homes in the last ten years. He tells of the 25 million who have been made homeless in Asia: Korea, 9 million; Vietnam, 800,000; Hong Kong, 700,000 Chinese refugees; India and Pakistan, 13 million. The number of Arab refugees now exceeds one million, while in Europe not less than 15 million have lost their homes in the last ten years. During the month of November alone there were practically a thousand a night that crossed the border from East Germany into West Germany.

Were there ever so many homeless people in the entire history of the world? As Christians we dare not be indifferent to the desperate needs of our brother man. This World Refugee Year should find us making larger plans for a greater service to the world's forgotten people, for whom Christ died.

Joy in the Morning

James H. Waltner*

ALWAYS somewhere in the world it is midnight. The shadows are as deep as death. Have you ever been out at night in pitch black darkness, in a strange place? Have you ever been on the highway at night in a heavy fog? Suddenly the road becomes strange and fearful.

As we look at some parts of our world they are as unpromising as darkness and as ominous as the grave. Violence and tyranny seem invincible. The lands of the Middle East, the countryside on which the events of the Bible took place several thousand years ago, have been rocked again and again by human strife. Or we look at the Far East, or Central Europe, or Africa, and wonder where the next (and maybe final) great battle will begin. Men seem to be intent upon destroying themselves in their greed and selfishness—men whose souls are dark, men who are lost in the blackness of the night of sin seem to be shaping world history.

We who have felt that we are on familiar ground, we who have listened to the stories of the Bible, we who have believed the promises of Jesus suddenly find ourselves in enveloping darkness as the fog stirred up by warring men settles over us. We begin to wonder—does God reign? Are the promises of the Bible true that light shall conquer darkness? Or is this the vain and empty dream of man—to give hope where there is no hope?

Always somewhere in the world, there are people who are navigating life's darkest tunnels—the dark valleys of loneliness and fear, of doubt, and despair. Though we ourselves may catch a glimpse of the radiance of Christ's light and choose to walk in that light, sometimes our walk through life leads through dark valleys of bitter personal experience—the loss of a loved one, the disappointment of desertion by a friend; the loss of one's job or the shock of discovering that one is ill or disabled; or the sudden realization that one is growing older and needs to face life's sunset years.

The soul's darkness is real and mightily fearful for those who feel alone. We recall the words of the Psalmist, "My soul thirsteth for God, for the living God. . . . My tears have been my meat day and night, while they continually say unto me, where is thy God? . . . Why art thou cast down, O my soul? And why art thou disquieted in me? . . . Deep calleth unto deep . . . All thy waves and billows are gone over me" (Ps. 42:2-7).

This is despair and helplessness, this is the soul's dark night when hope is gone and loneliness sweeps over us.

Always somewhere in the world it is midnight. Even so, it is also true that "Tis always morning somewhere in the world." When it is evening and midnight here, it is morning and day on the other side of this earth.

Violence and tyranny may seem invincible. Sin and moral chaos appear to rule for the time being. Just as surely, however, there are parts of our world where the opposite is true. These are full of promise, and radiant with hopeful outlook. These are the morning places, where the sun is shining and darkness is driven out.

The radiance of hope turns devastation into gardens, dries the tears of grief and replaces them with the happy smile of expectant faith.

God is not dead, and rebellious man lives only a brief span of time. It is always morning somewhere, and it is going to be morning everywhere someday! "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5).

Darkness may reign for a time—we may be caught in a tunnel, a valley of unpleasant or unhappy experiences. But dawning will also come. Our hope lies in the fact that the morning will come sometime to stay! And the soul's darkness will be dispelled as the light of the joy of the morning comes to stay.

It is in this fact—that Jesus Christ is living and reigning and that He will come again—that we find our encouragement. The hope of the Christian faith lies in the joy which is to come on the morning when the Light of the world will have cast out the darkness of sin. When the early Christians talked of the joy to come, they referred to Christ's coming again.

We do not know when or how this will be. But we do know the certainty of the promise that Christ will be at the end of the world and will receive us unto the Father (John 14:1-4). His coming will be as the morning light dispelling the darkness—a morning light to stay. This will be our joy.

For when that morning comes, the soul's darkness will vanish—and we shall see anew. For there will be a new heaven and a new earth—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21: 3, 4).

Let us find our hope in these promises and long for that morning and the joy which will be ours.

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*Pastor, Tabor Church, Newton, Kansas.

Notes on a Southern Journey

Delton Franz

WE HAD read the newspapers and listened to the radio. But we wanted to see and hear and feel more personally the struggles of our brothers in the South, both white and Negro. Our neighbors across the street, here in Chicago, had told us some things about life in the South. Now we wanted at least to attempt to share a bit more keenly the kind of "life imprisonment" in which the Negro, especially in the South, had been kept so long . . . the bondage of racial discrimination and segregation.

Vertical and Horizontal

*Five of us, two Negroes and three white, ventured out on a tour that took us to some of the places of tension we have heard about. We went not to reform the South in nine days but to learn. We went not to break laws or to seek arrest, yet realizing that our very presence on a fraternal basis would be a violation not only of Southern tradition, but in many cases of state and county laws. (It is unlawful for Negro and white to eat or sleep together in most Southern states.)

Having written ahead, our contacts were fairly well established with some eating and sleeping accommodations arranged for. Nevertheless, there were occasions when Southern law and practice compelled us to conform. On one occasion we were assured of our meal in a restaurant if we would eat in the kitchen and enter by way of the alley. This we proceeded to do, but were "kindly" informed that there wasn't room enough to serve us when we got to the kitchen. We then proceeded across the street to purchase some groceries, whereupon some Negro gentlemen standing outside the store, having observed what had taken place, warmly greeted us with a kind of understanding that only they could offer. Having purchased our groceries without difficulty, we went on our way.

Through this incident we began to experience the meaning of a long accepted practice and legal statute of the South. This is best expressed by a prominent Southern race relations leader: "No one looks at a vertical (standing) Negro. It's the horizontal (sitting or lying) Negro that the South watches." A Negro can go into any A & P (grocery) and no one bothers him. But if he wants to sit down and eat in the restaurant next door to the same grocery, people will throw up their hands.

On one occasion the writer and Brother Harding sat down at a restaurant counter for coffee. Bibles placed in book ends along the counter caught our eye immediately. This seemed to suggest a kind of "security." However when I was served coffee in a regular cup and my Negro brother was served with a paper cup, we realized, as we were to discover in the coming days, that the presence of the Bible or even a profession of its message is no assurance of the practice of its teachings. Nevertheless, as we were leaving the restaurant, the waitress called me back, and in the sincerest way asked me to tell my Negro friend that she was as hurt as he probably was, but that because of a very prejudiced boss she had no other choice but to serve him in this way or else lose her job. We understood better after that, that many a white person in the South is caught in this vice and has difficulty escaping a long practiced evil.

Author Delton Franz is pastor of the Woodlawn Mennonite Church, Chicago, Ill.

From Africa to Little Rock

Perhaps second only to the nation's capital in the eyes of the world is Little Rock. Newspaper correspondents and foreign representatives from all over the world have poured into Little Rock to unravel the story of a racial crisis that might have happened anywhere in the South. Our arrival at the home of Mrs. L. C. (Daisy) Bates, much publicized Chairman of the Arkansas NAACP, coincided with the arrival of several other persons. One was the night guard, hired to protect the home and lives of the Bates' family from white segregationists. A second person arriving was a native of Africa on a tour of the South to investigate the meaning of our race problem; he was sent by his government. A third person present was Elizabeth Eckford, one of the nine Negro students whom Mrs. Bates enrolled in Central High School through the NAACP.

There we were. From North and South . . . from East and West we

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*Delton Franz, pastor; Vincent Harding, associate pastor; Elmer Neufeld, Ed Riddick, Glen Boese, all Woodlawn Church members.

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had come seeking answers. From Africa to Little Rock! We were gathered in the Bates' living room behind a picture window that was splintered and cracked in every direction, showing evidence of the tension and violence. Covering the window from the outside was a huge framework of steel grating to keep bricks out.

But even more sobering than night watchmen, splintered windows, and steel grating was the bitter disappointment expressed by Mrs. Bates in the lack of response on the part of the church and its leadership in this struggle against the evils and sin of injustice and hatred. Only two out of twenty-four ministers whom she asked to assist in escorting the nine Negro children to Central High to be enrolled in the face of angry mobs consented to help. Obviously there was much more at stake here than the education of nine children—rather, the education of thousands who would follow these into the doors of a brighter tomorrow.

These nine Negro students have been called "saints in an Arkansas basement" because of their meeting together in prayer for guidance in this cause.... and this in a basement for safety's sake! Their example has undoubtedly pricked the conscience of Little Rock's church leadership. In recent months nine ministers in that city have lost their charges because they dared to stand up and be counted for Christ's way in the matter of brotherhood.

We wondered what is happening in the American Southland today when Christians must meet in basements and behind windows covered by steel grills and when ministers are forced out of their churches. How can people nurtured by religion in the nation's "Bible belt" be swept into following the leaders who invoke this bigotry?

We got at least a partial answer that same evening at our next stop. We arranged to have a white segregationist minister give us his viewpoint. The lecture lasted about one and a half hours. The subject: "The Bible's Proof that God Segregated the Races!" The audience: an unsegregated Mennonite congregation of five.... two Negro and three white. Our reaction: silent agony!

Again we saw that a Bible, whether on a restaurant counter or in the hands of a minister, may be used as a tool and even a weapon for one's own selfish end. Even a man who has studied the Scripture in Greek may "strain out gnats and swallow a camel" in his attempt to defend his own preconceived conclusions. The very central theme running all through the Scriptures was avoided by the segregationist minister who did not recognize or admit this theme—*Reconciliation* — God reconciling the world unto himself and in so doing calling man to be reconciled with his brother!

We were dismissed with the admonition of having sinned because of our fellowship across racial lines. And so we left Little Rock as lawbreakers and sinners. We continued our "illegal" and "unchristian" journey through the "land of the free and the home of the brave" as we left for Mississippi.

Sweet Land of Liberty

At Prentiss Institute (private trade school) in Mississippi we were involved in a discussion of the vexing problems being faced by a school principal. Ninety per cent of the financial support of this school for Negro youth had been cut when it was discovered that a Negro constituent of the school had reacted against being denied the right to vote after three successive attempts. He had taken the issue to court. Only six Negro people had passed the registration test required of them for voting in this county of several thousand eligible voters. A sample question asked, to be answered to the satisfaction of the white registrar: "Give an interpretation of the ex-posto-facto law in Mississippi." (No two lawyers could agree on such questions.)

Above the principal's office we

could hear over 400 students crowding into the inadequate assembly hall and join their voices in "My Country 'Tis of Thee." Having heard of the sad plight of the Negro people in Mississippi made the words being sung so eagerly by the pupils sound tragic and utterly idealistic.

"My country 'tis of thee, sweet land of liberty, of thee I sing; land where my fathers died, land of the pilgrim's pride, from every mountain side let freedom ring."

We could scarcely find words as we addressed the assembly at the invitation of the principal. The words they had sung . . . "sweet land of liberty . . . land of the noble free" seemed to stick in our throats as we looked out over the sea of dark faces! What had happened to our land of liberty?

In Gulfport we asked two young boys, "Did you go to school today?" With innocent grins they answered, "No." After asking Orlo Kaufman for an explanation, we knew why boys like these young Negro lads were not in school. Why should children feel a sense of responsibility to attend when their own state legislature had repealed its compulsory school attendance law? Why should a Negro child have an incentive to go to school when there is no room for him? Orlo showed us a school built for seventy pupils with over 350 enrolled! And how could these boys' mothers have the vision necessary to encourage their children when this same kind of education has brought them no further than their present attempt to exist on twenty-five cents an hour by picking up tung nuts!

Hospitality and Hostility

Montgomery, Alabama, was still enveloped in an air of tension. Yet we never ceased to wonder at the gracious hospitality of the Negro people in spite of white hostility. After only a few hours in the city our presence as a mixed group was apparently noticed by some racist agitators. Threatening phone calls at the hours of 1:30 and 3:00 a.m. at the home of our hostess caused us to limit our contacts in Montgomery to members of the Montgomery Improvement Association (church leaders of bus boycott). We had hoped to meet with officers of the White Citizens Council. But after visits with Bro. Seay, the new executive secretary of the MIA, and with Martin Luther King, we loaded our baggage from the rear door of our hostess' home, hoping to depart without incident.

Practicing the Gospel

As we drove away from Montgomery we carried some of the burdens of these people with us. How does the gospel speak to these situations? It seemed clearer and clearer as the miles rolled by that the gospel must not only *speak* to this need but must *act*. Could it be that we are being called to do some European relief work in Mississippi, Alabama, and Georgia? Shacks unfit for swine should not be permitted to stand as homes. Corrupt laws must be changed, and the church must begin the witness!

The words of Martin Luther King kept echoing in my ears:

"Any religion that professes to be concerned with the souls of men and is not concerned with the slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them, is a dry-as-dust religion. Such a religion is the kind the Marxists like to see—an opiate of the people."

Note: Further impressions of other contacts and stops made on tour, such as Koinonia Farm; Atlanta, Georgia; Monteagle, Tenn., etc., will appear later.

Agonizing Reappraisal

THEODORE C. Mayer, pastor of the First Methodist Church, Warren, Ohio, was leader of the Ohio Area Methodist Tour to Europe and Russia last summer. In an address at the North Central Regional Briefing Conference in Chicago, Dr. Mayer made the following ten points in what he called an "Agonizing Re-appraisal."

- We have been underestimating the U.S.S.R.

Sputnik I and II of last year did much to open our eyes, but there seems to be a desire on the part of most Americans to think the Russians are backward and stupid. They have a long way to go to bring the country up materially to the American standard of abundance. Never doubt their ability to do just this if they want to do it, given the necessary time. They are not incapable, but have skyrocketed ahead of us in some things already.

- We have been thinking that the Russian experiment would fail.

It may, but if you are expecting a collapse in the immediate future, your expecting will eventuate in a still birth. They seem about as stable as the U.S. and their chances of surviving through the coming years as good as ours. Since 1932 when I visited the country before, there has been dramatic improvement in consumer goods and morale.

- It is either co-existence or non-existence.

We have our choice of either living together with the U.S.S.R. in this small world or not living. I believe that we need to recognize this fact and guide our future accordingly.

- A real desire for peace in the U.S.S.R.

"Peace and Fellowship" are the most popular words in the Soviet Union today. I believe there is a sincere desire for peace on the part of the people. They know what war does. Eighty-five per cent of Stalingrad was destroyed in the last war and with old style bombs. The Soviet Union needs peace to do what they want to do in lifting the living standard of the people.

- Appearances would indicate that they (the Soviet Union) are planning on peace.

We saw much construction going

on—apartment houses in Moscow to house 700,000 people. This is a sample of what is taking place. It indicates that they are not going underground in preparation for a war. We all were surprised at the lack of military installations and military personnel. We may have been shunted around them, but at least we did not see them.

- Peace mentality.

A dictatorship perhaps can condition the minds of the people much faster than a democracy for war, but we saw no evidence that the Russians were being conditioned for a war at least with the U.S.A. There were plenty of signs on billboards that were critical of U.S. policy, but we did not meet one unfriendly Russian and we came into the U.S.S.R. immediately following the Lebanon crisis.

- It is a mistake to compare Soviet dictatorship with fascist dictatorship.

Too much of our current policy in the U.S.A. is trying to do now what we think would have prevented Hitler, Mussolini, and Tojo from involving us and the world in the last war. I do not believe that we are facing the same situation and therefore do not believe that what we think would have worked against Hitler is necessarily the right thing to do now. A Maginot Line of military security and encirclement geared to the past has no value for the present.

Some of the differences in the current picture:

The U.S.S.R. is not a small nation with delusions of grandeur. It is three times the size of the United States and the largest country in land area.

The U.S.S.R. is not a have-not nation seeking markets.

The U.S.S.R. is not stressing race or national superiority.

The U.S.S.R. has a missionary zeal for its idea, its way of life.

- We need to view the U.S.S.R. as our chief competitor for the minds of men.

We expend time and money facing the U.S.S.R. as "the enemy" while the need is to face the undecided peoples' of the world with our faith and help.

- Tremendous need of a strengthened United Nations.

Our inability to deal directly with the U.S.S.R. effectively makes more imperative the need of a stronger United Nations to resolve the differences and difficulties that are bound to arise.

- The need of increasing the exchange of persons.

Students, church groups, and every type of cultural contact would increase understanding of each other and create friendship. If we can't get together at the summit, we can get together in the valley.... This is a positive approach to one of the most pressing problems for peace in our world today.

—From *Methodist Peace Courier, with permission.*

A Missionary Comes Home

THE blue Pacific waters are receding. The course is narrowing. Darkness envelops us and stars begin to pop out from the inky sky. The aroma of pine is drifting out from shore. We stand on deck and a million thoughts race through our minds. Four... five... six... seven years ago we left these shores. What will face us on our homecoming?

Our hearts long for the warmth of fellowship we once knew. That is perhaps the thought uppermost in our minds. Will our families have changed? Will our friends have changed?

To our dismay, they have—we feel like strangers until we face up to the realization that we ourselves have perhaps changed more. We go through an emotional turmoil and long for peace and quiet—just to get away by ourselves for a few weeks, to find our place gradually ... to readjust from a walking pace to a seventy-mile-an-hour whirl... to learn to eat pies and cake and ice cream without thinking that the mailing has cost someone more than the original cost of the article itself... to learn to wear a new dress without feeling too self-conscious in it... to readjust our thinking from a foreign language to the home language... to sit back in our church pew and listen to the four-part harmony of old familiar hymns... to listen to the voice of the minister expounding the precious Word of God... to be fed and filled with the Bread of Life—we come home hungry because we have given and given... and to hear the minister's sincere voice lifting up in prayer those whom we have left behind.

And by and by we feel we have attained. We feel a part of the whole and those first weeks seem like a dream. We have spanned the gap—to a certain extent, at least. And we feel we would like to share what the Lord has done in us and through us, to tell those who have prayed, those who have given, that it has not been in vain, that there have been glorious victories—lasting results.

But we would also like to share the continued need. There have been defeats and discouragements, there are still vast areas unconquered, untouched by the love of Jesus. There is still a need for *you* to take your place in the Lord's vineyard. We like to see response in praying, in going, in giving—not because of the words we have spoken, but because the Lord needs you.

We like to see response in praying. Not just: "Bless the missionary on the field," but specific, intelligent praying. Do you have to pray for victory over temptation? So does the missionary. If you were asked to deal with a soul disturbed about his eternal destiny, would you need wisdom and guidance from above? So does the missionary. Have you experienced a time when a certain financial obligation needed to be met, and you didn't have the wherewithal to meet it? Our needs are the same as yours.

We like to see response in giving. There are times when we get word from the Board: "Please cut down here or there" or "We may have to postpone expansion" or just a tactful "Let's be careful."

We like to see young people respond to the Lord's call to service, whether at home or on the foreign field. We are aware of the needs in our churches at home as well as overseas. And if we don't know it when we come home, we soon become aware of it.

Your response gives us the assurance that we are in this together. We are "workers together with Him." We need each other.

—Anna Dyck, missionary to Japan

film review

THE FACE OF THE SOUTH, 16mm *sound film in color, 29 minutes. Rental may vary. Available from Religious Film Libraries, 220 W. Monroe, Chicago 6, Ill.*

This is a film in which Dr. Mitchell, an educator and religious leader from the South, illustrates with charts the economic and social issues facing the South today.

Actually Dr. Mitchell is the only person who appears in the film. As he describes the issues involved, with the background, he portrays both with charts on a blackboard and on a map. Illustrations are given showing various homes, farms, industries, etc.

This film is not geared to an emotional or inspirational response but is a film which gives information regarding issues facing the South today, with a few leads as to their possible solution.

The film is well done and should be helpful if used with a group that is interested in information on the South's economic and social issues. The committee felt that the film would be adapted for college age groups as well as for adults in various meetings in a church such as the men's brotherhood. Possibly the film could be used with the upper high school age if a group is especially interested in this particular issue.

bookmarks

STRIDE TOWARD FREEDOM by Martin Luther King, Harper, 230 pp., $2.95.

Every Christian should read a book such as this, especially in a time when the race question is continually in the news today. Martin Luther King, 29-year-old son of a southern Negro pastor, and one of the best known Negro leaders of today, has risked death on numerous occasions for the cause of freedom. Brother King received his Ph.D. at Boston University and is at present the pastor of Dexter Avenue Baptist Church in Montgomery. He is also chairman of the Southern Christian Leadership Conference.

In this book we have the opportunity of reading firsthand the story of the Montgomery bus boycott as told by its leaders. One is amazed at how the Negro of the South, who has been considered a second-class citizen, can exercise such discipline and love. King and his friends received scores of telephone calls threatening their lives, their homes were bombed, they were put into jail, and yet constantly the theme of "do not let them cause you to stoop to hate" was on their lips. Here we see Christian people who have no long tradition of the peace position, put us all to shame by such loving, sacrificial, and longsuffering action. The Negro will no longer sit back and let the white man trample over him. This is a struggle for freedom. The tool which King and his friends use is nonviolent Christian action.

The book is easy to read, for it is written in story form. The author uses the personal pronoun frequently but as one reads on, the dedication and sacrifice of these Negro people lead one to discard the idea that the element of pride is present. The reader will need to bear in mind that the book has been written from the viewpoint of the Negro.

Leo Driedger

BREAKING BREAD TOGETHER by Elaine Sommers Rich. 391 pp., *Herald Press,* $3.00.

This storehouse of spiritual gems is a devotional guide designed especially for women. It contains 365 meditations appropriately written for the seasons of the year and seasons of a lifetime. Although the meditations are directed to women, it could be helpful to other members of the family.

Twelve women who have had experience in writing and Christian living share intimate thoughts and personal convictions. The contributors to this collection are teachers, missionaries, and homemakers. Because their thinking comes from varied backgrounds, it is certain that among the twelve writers one will find a kinship at least with several of the writers, if not all of them. Since personal tastes of writers and readers differ, some will find certain techniques and styles challenging while to others they may seem less appealing.

This is a book which can endure the years and be a source of inner light in any generation. The truths are so vital and significant to the daily Christian walk that time cannot make them old-fashioned.

If you have been looking for a meaningful devotional book for yourself, friend, or relative, this is sure to be just the volume for which you have been searching.

It is truly said in the words of the title that we break bread together when we mutually share thoughts and experiences which have strengthened and led us in a firmer Christian journey through life. —Griselda Shelly

the reader says

Dear Sirs:

You are all wrong when you call a minister a professional! It is a calling, and therefore cannot be compared.... I believe that he should be helped, but he will really miss the purpose of his calling when he lets it be known how little he gets. Even though Paul could have had support, he was busy working and earning his living.

When a lad, we listened to two or three sermons on Sunday mornings, and they weren't paid scouts, either. Too big a percentage of the population is too materialistically minded. It is not how much we earn that counts; it's more how we earn it and what we do with it.

Henry J. Schultz

Both the Manchester Guardian Weekly and NLC's News Bureau have compiled interesting statistics on East German youth and educational development: In West Berlin alone, an estimated 7,000, or more than one-third of the city's total of 20,000 university students, are East German. All told, the number of youth who have left the East at college and university age level is estimated by church leaders in Berlin to exceed 15,000, which is more than 25 per cent of all high school graduates in the East Zone.

What is "followship"?

A Note for New Year

by Ed Riddick

The followship of Jesus within the fellowship of Menno becomes an apt setting for pilgrim meditation this week. This is the season of the new year—and that just following the re-enacted presence of God in the baby Christ child who took upon himself not only the rod of our afflictions but the salvation of our souls. It is difficult to escape the demands of Jesus ... one simply cannot get away from them. This is particularly true when He speaks to the need for ministering to others who like ourselves are human and beings—and who incorporate in their being the image of God the Father.

We are told that our task, our *privilege* in life, is to be our brother's keeper.

We are told to love (not like or admire, or think he's "a good Joe") our neighbor as ourselves. And that the neighbor is the man in Accra or New Delhi as well as in Mountain Lake or Lansdale.

We are told that the Fellowship of the Concerned is not simply a good name for a very fine Mennonite group—but is the very vitality and "stuff" of Christ's church. We are not, then, a country club with an altar or pulpit ... or a Sunday-go-to-meeting establishment. We are not a mere worship center for our cultural or ethnic group. We are an inspired and total community which seeks to transform the world about us by the power of Christ within us.

America is thrust into a tragedy which sees it technologically in a space age and spiritually in an ice age. As one leading minister commented, "We, having searched the skies with our intercontinental ballistic missiles, have yet to make of our own planet the 'good earth'. . . ." As a nation of nuclear giants we are all too populated with spiritual or theological pygmies.

Some of our publications have suggested that our present era is reminiscent of the 1920's with its gay carefree groping and chaos. This was an age whose glories were eulogized by Hemingway and whose moralism crept through the back door of F. Scott Fitzgerald. It was an age of bigotry and hypocrisy, as Sinclair Lewis and Fulton Oursler or Upton Sinclair well attested.

One wonders if we can afford to be as irresponsible as the generation of the 1920's seemed to be. If in a day of Little Rocks and Montgomerys we are eager to "live it up." We may—or better still, our children may—have to attempt to "live it down" if such an attitude persists.

People in Asia and Africa are giving the whole western world cause to wonder if it really can "live it up." Certainly we can protest that we are in a post war period —that"the old folks did it to us"—but this does not erase the fact of God's judgment upon *us*. Either we affirm Christ in our daily relationships to our fellow man or we are lost. The statement "love or perish" is no longer just a good-sounding twist .... it is a *truth* which is borne out by our experiences whether in Little Rock or London, Montgomery or Detroit, Chicago or Jackson.

One author suggested recently (in *The Mennonite*) that we must not let our great concern for justice for the Negro blind us to the futility and wrong of using force to obtain it. Agreed—but then we must not cease to have that concern either, even during those times when force is being used futilely to resolve this struggle.

Five of us recently toured the South. All of us were from an interracial church community at Woodlawn (in Chicago), and only one of us had any prior extensive experience in the South.

As we journeyed through Little Rock, Jackson, Gulfport, Montgomery, and on up to Koinonia and Highlander Folk School, we came to feel a real sense of repentance for the impoverished conditions and poor relations between people throughout the South. Somehow the message of God in Christ and of "love ye one another" had not taken root, and all of us were in some way responsible. Indeed, being Christian means among other things that we commit ourselves to being responsible.

No, we can't hang it on "the old folks." As youth we must be prepared for what F.D.R. described as our "rendezvous with destiny." We've got to be prepared to bring all our Christian resources to fulfillment whether in Little Rock, Chicago, Montgomery, or Leopoldville in the Belgian Congo. We are a "called community," and in the words of the hymnist:

He who would valiant be
'gainst all disaster
Let him in constancy
follow the Master.

My brothers, sisters, and fellow Mennonites, may this be your challenge in the New Year.

"What are you going to do when you get big?"
"I'm going to be a teacher or a preacher or a missionary."
"That's nice — but why?"
"Well, it's the only way to get to heaven."
Here the same boy, now grown up, looks at

Vocations

By M. S. Harder

WHEN I was a young boy, I began, in due time, to give some thought to my life's vocation. Peculiarly, I had only three vocations to pick from!

Somewhere, somehow, I had developed the queer notion that there were only three things that I could devote my life to, if I didn't want to live a useless life. I believed that if I wanted to serve God and get into heaven I would have to become either a missionary, a minister, or a teacher. I used to feel deeply sorry for the pleasant groceryman my mother sent me to for her groceries. How could such a fine man waste his life away selling coffee and beans?

The mission fields never called me. That left either the ministry or teaching for me. But in those days my church didn't provide salaries for ministers and I had to have an income to live. So I checked the ministry off. That left teaching for me. And I have been teaching thirty-seven years. Maybe my childish notion about what vocations pleased God came from the fact that my father, whom I admired greatly, was both a minister and a teacher. He played, I thought, very safe by engaging in both of God's favorite vocations.

Thank God, as I matured into manhood my peculiar ideas about vocations received some remodeling which they badly needed. I only wish now that I could have been directed to a better understanding of vocations earlier in my life.

All young people, I am sure, concern themselves with the trying task of choosing a life's work. In the kind of world we live in today, this business of making up your mind about the right vocation becomes a complex thing. There are so many vocations to pick from. The queer thing in these days is a very prevalent notion that any vocation emphasizing service rather than financial gain is mostly for those who just don't know better.

Here's where I would like to offer my sincere feelings concerning vocations. We are living in a world that requires a great many skills and professions. Every person in our community, sooner or later, needs the services of a dentist, a doctor, or an automobile mechanic. There comes the time when he needs to see a salesman for insurance, a county treasurer to pay taxes, or a shoe store for a pair of shoes. Life would not be complete without musicians, athletes, and radio announcers. Of great use to us are the clothes cleaners, the shoe cobblers, and the waitresses in a restaurant. Jewelers are necessary to fix our watches, clerks in the post office to forward our letters, and filling station attendants to fill our empty gas tanks and wash our dirty windshields. Then there are the trainmen, the boys who deliver the evening newspapers, the butchers, the candlestick makers, and the men who bury the dead. Now tell me, which of the vocations just listed can be eliminated? Which are really unnecessary?

I firmly believe that any job that needs to be done to make human life possible and more livable is important and worthwhile in the sight of God. Naturally we may have more talent for some vocation and we may be more happy pursuing it. All vocations offer opportunities for great service to our fellow men. God is perhaps not so much interested in *what* we are doing as *how* we are doing our job.

You Too Can Serve

The Voluntary Service programs of the Mennonite Central Committee and the various conference boards have enriched the lives of many young people. Voluntary Service offers opportunities for:

—serving children and adults in need
—presenting a Christian witness
—participating in new learning experiences
—meeting new friends
—getting acquainted with the work of your church.

You should volunteer if you have these qualifications:

—a vital Christian commitment
—an interest in serving others
—a desire to serve your church
—some high school or college education
—a desire to give rather than receive
—a willingness to leave home for one year.

A two-week training period for new volunteers wishing to participate in the inter-Mennonite Voluntary Service program of MCC is being planned for the month of February. The purpose of this orientation period is to inform volunteers about the entire service program and to prepare them for the spiritual and social service they are expected to give. Further information is available from the Personnel Office, MCC, Akron, Penna.

Introducing: Northern District YPU

by Dianne Waltner

THIRTY-TWO youth groups comprise the membership of the Young People's Fellowship of the Northern District of the General Conference Mennonite Church. The groups represent five states: Minnesota 6, Montana 4, Nebraska 2, North Dakota 4, and South Dakota 14.

The Northern District YPF aims to deepen the spiritual life of its young people by organizing them for more effective and meaningful work and play. It seeks as its goal the realization of "a united Mennonite youth in Christ."

This fellowship has been an active organization for a number of years. It is an auxiliary of the Northern District Conference and strives to be in close co-operation with the YPU of the General Conference.

An annual business meeting is held at the time of the Northern District Conference, at which time representatives from each local fellowship elect the new officers, consider projects, and approve the budget for the following year. The Youth Fellowship is also responsible for the presentation of one of the programs for the general assembly of the conference. This year Vincent Harding, copastor of the Chicago Woodlawn Church, served as guest speaker.

The work of the organization is directed by the executive committee, which at present is composed of president Arlan Ortman, vice-president John Harder, secretary-treasurer Ardis Fliginger, and youth editor Dianne Waltner. L. H. Linscheid is the advisor to the group.

One of the major concerns of the Youth Fellowship during the past several years has been the purchase of their own retreat grounds and the building up of a strong retreat program. While retreats have been held in the district for quite a few years, the program was never a united one because of the need for a private, centrally located site. This need was met when the conference purchased camp grounds at Swan Lake near Freeman, S. D. The first retreat was held there in June of 1954. Since that time the retreat program has grown steadily. A series of four retreats for various age levels were held last summer. A milestone was reached in this project when the debt on the original purchase price was erased this year. Improvements in facilities are now being planned, and the YPF has raised funds for the digging of a much needed well.

OFFICERS: From left to right: Dianne Waltner, Ardys Flickinger, John Harder, and Arlan Ortman.

Because of the scattered location of the individual fellowships (over 700 miles in some cases), there has been relatively little opportunity for activities on the district level. To a certain extent the extended retreat program has compensated for this; now another experiment is under way. This is the leadership clinic-youth rally which is being planned for the first weekend in February. The meetings will be held at Henderson, Neb., and are planned for the growth as well as the fellowship of Northern District Youth. Workshops and discussion periods on training in leadership techniques for use in individual fellowships will be the first goal. This will be combined with informal fellowship and climaxed by a banquet for all Northern District young people.

Another area in which the Northern District has been active is the service project. The project of sponsoring VS workers for Gulfport was completed as Ardis Fliginger and LaVerle Kaufman returned from their summer work there and reported their experiences to various churches in the district.

During the annual business meeting this year, one of the major projects adopted was the partial support of a Mission Pax worker. This project recently became a reality when the Palmer Beckers left for Formosa with Youth Fellowship support. They plan to spend approximately three years in service there. Palmer and his wife, the former Ardys Preheim, are members of the Salem Mennonite Church of Freeman. They are both graduates of Freeman Junior College, and Palmer completed his work at Goshen College last spring.

As in most organizations, the matter of finances plays an important role. The budget for the current fiscal year is set at $1,550 and is apportioned as follows:

General Conference YPU	$900
Service Project	$450
General Expenses	$200

The total is an increase over the amount of the previous year. Through good response on the part of many of the groups, the 1957-58 budget had been exceeded by $209.53. Several of the church fellowships in the Northern District have very successfully adopted the pledge system of stewardship to meet YPF treasury needs. This system, presented at the '57 council meeting, is a planned method of giving on the individual level.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

LETTER FROM BRAZIL

Nelson Litwiller, president of our inter-Mennonite South American seminary, writes of a trip to Curitiba (capital of Parana) and Witmarsum in the state of Parana to visit the brethren and German speaking congregations: "This trip was made in the interest of the seminary, to report on the year's work as well as meet and counsel with prospective students. The trip was highly worthwhile. There are prospects of new students, and the congregations give offerings to support the seminary and are interested in its progress. Among other activities, my ministry included two sermons in the German language."

SCHOLARSHIP AWARDED

The Women's Discussion Group of the First Mennonite Church, Berne, Ind., offered a $100 scholarship for seminary training to a member of Women in Church Vocations. Muriel Thiessen, a first year student at Mennonite Biblical Seminary, was suggested to the women's group by the WCV committee and accepted by them as the one to receive the scholarship.

Miss Thiessen took her undergraduate work at Bluffton College in the field of English. Studying at Mennonite Biblical Seminary, she also serves as youth editor of *The Mennonite* and works on publicity for Mennonite Biblical Seminary. She is interested in the field of journalism.

CHRISTMAS BANQUET

"Let us go even now unto Bethlehem" was the theme of the C.M.B.C. Christmas banquet. Candle light, holly, and a decorated Christmas tree helped to transform the chapel. Mr. Janzen reminded us that Bethlehem should mean humility. The Literary Society was in charge of the second part of the program. A drama, *The Other Shepherd,* was very effective in showing us how the Birth might have touched the common people on the hillsides of Judea.

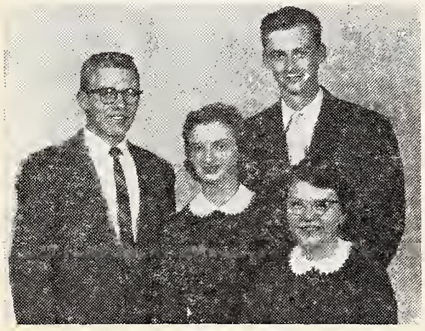
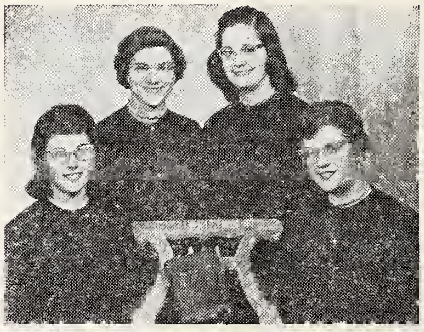
HOSPITAL CAROLING

On the last Saturday in the fall quarter C.M.B.C. students are divided into groups of approximately ten people. These groups visit and sing carols in different hospitals in the city. Places visited this year were Manitoba Home for Girls in Selkirk; Canadian National Institute for the Blind; Moore's Nursing Home; Indian Residential School; Shriner's, Children's, King George, and Deer Lodge Hospitals. This sharing of Christmas cheer proved to be a great blessing and inspired us with the true Christmas spirit. Peanuts, candies, and games also form a part of the tradition. In the closing devotional period Bernie Thiessen, who is planning to go to the Belgian Congo for a term of Pax service, gave his testimony.

CHRISTMAS FESTIVITIES

The annual Bluffton College Christmas Banquet was held on Dec. 18 in the Ropp Hall dining room. A musical program given by the A Cappella Choir under the direction of Earl Lehman followed the banquet. Eldon Graber, associate professor of education, was the speaker. The banquet was sponsored by the Gospel Team. After the program, the Student Christian Association was in charge of Christmas caroling at faculty members' houses.

GOSPEL TEAMS ON TOUR

Bluffton College Girls' Gospel Team, from left to right: Miriam Mitchell, Jeanette Sprunger, Sarah Kratz, and Judy Hilty. The Mixed Gospel Team, left to right: James Glenn, Carolyn Blosser, Robert McCrary, Nancy Yoder.

FOLLOWING UP PLEDGES

Carl Lehman, business manager at Bluffton College, wrote an article entitled, "We Found an Easier Way to Follow Up Pledges," which was recently published in the December issue of *College and University Business.* In this article he described the procedure used by Bluffton College in its present campaign to collect pledges effectively.

SPEAKERS AVAILABLE

Lorraine Kauffman, a senior from Middlebury, Ind., has been appointed deputation chairman of Peace Club at Bluffton College. The deputation program will concentrate on Pax and Voluntary Service work. These groups will be available for visits to churches and for other speaking engagements. Speakers already available are Marlin Gerber, Sugarcreek, Ohio, who did Pax service in Europe and Algeria; and Lois Shutt, who has done Voluntary Service work.

MCC news and notes

PEACE SECTION

On December 13, the Executive Committee of the MCC Peace Section met at Akron headquarters. Some of the items under discussion were the following.

Seminar on Race Relations

At the suggestion of the General Conference Board of Christian Service, the Peace Section is planning for a Seminar on Race Relations to be held April 17-19 at the Woodlawn Mennonite Church in Chicago. A five-member planning committee felt that the seminar's emphasis should be directed within the church; that representation should consist of persons working in our interracial church situations; that we come together to review the race question, awaken our consciences, share our convictions, and examine our witness; that we come seeking God's guidance.

Church Peace Mission Conference

Plans are well along for the third Church Peace Mission Conference to be held at Evanston, Ill., April 20-23. The theme of the conference will be "The Word of God in the Nuclear Age."

The Church Peace Mission is the main avenue by which the MCC Peace Section maintains contact with the peace promotion activities and interests of other peace churches and pacifist fellowships. CPM offers a unique opportunity for extending the emphasis on Christian peace and nonresistance to and through the channels of the general church, particularly in the U. S., though it also affords valuable contacts with church leaders throughout the world.

The past year has revealed an increasing concern by leading churchmen regarding the present and potential evils of nuclear weapons and weapons testing. Four topics for study and discussion at the conference will be "Theological and Biblical Basis for Christian Peace Action" "Christian Dynamic for Social Change" "Christian Faith and International Politics" "Christian Peace Strategy and Nuclear Weapons."

PACKAGES TO POLAND

EUROPE — The first parcels to Poland are being sent from MCC relief supplies in Vienna. As a result of Peter Dyck's visit to Poland, contacts have been made through which these parcels can be mailed directly to individual needy people. The MCC office in Vienna does the actual packing and mailing to Poland.

CHILDREN'S HOME TRANSFERS

FRANCE—On Jan. 1, MCC turned over the management and complete financial responsibility for the Valdoie Children's Home to the Mennonite church of France. MCC will continue to support the work with regular monthly financial contributions as well as gifts of clothing, shoes, bedding, and surplus commodity foods to the extent that these goods are available.

Mary Ellen Shoup (Los Angeles, Calif.) who has been in charge of the home a number of years and has given a total of twelve years of MCC service in France, will be returning home early in the new year. This leaves only one MCC worker, Paxman Howard Snyder (La Junta, Colo.) at Valdoie.

NEW PASTOR FOR VIENNA

AUSTRIA—Brother Ernst Wyss, pastor of the Mennonite congregation in Vienna since 1955 and serving under the auspices of the Swiss Mennonite Mission Board, will be discontinuing his services in March. The European Mennonite Evangelism Committee has been asked to explore the possibilities of securing a successor to Brother Wyss.

HYMN WRITER IS HOSPITAL FOUNDER

JORDAN — MCC worker Tina Klassen, R.N. (Abbotsford, B. C.) reports that she has recently transferred from the Evangelical Hospital in Nablus to the Spafford Children's Hospital in Jerusalem.

This hospital has an interesting origin. Years ago a certain Mr. and Mrs. Horatio P. Spafford founded a baby home in Jerusalem. Mr. Spafford is the man who composed the words of the well-known hymn "It Is Well with My Soul." Eventually the home changed into a hospital, which has served hundreds of sick and neglected children in Jordan. The children who are admitted are generally dirty, wet, undernourished, and suffering from rickets, eye diseases, intestinal disorders, worms, and lice. "The mothers marry young and know nothing of child care. They have too many children. They are poor. They have no education . . . they do not care."

ALTERNATIVE SERVICE

GERMANY—On Nov. 11 an International Christian Service for Peace meeting was held at Brethren Haus, Kassel, Germany, with fifteen persons in attendance. Representatives included North and South Germany, Holland, Fellowship of Reconciliation, World Council of Churches, Brethren Service Commission, Mennonite Central Committee, and others. Milton Harder and Peter J. Dyck were the two Mennonite representatives.

The purpose of the meeting was to help find direction, through consultation, for the practical peace program, EIRENE. This program seeks to "provide a channel through which young men in various countries can render a voluntary service as Christian pacifists in places of need and particularly in places of tension where Christian love can contribute to reconciliation."

EIRENE's greatest challenge at present lies in Germany, where CO applications are definitely on the increase, but where no government-recognized alternative service program exists. It is hoped that a local project, somewhere in Germany, would lead to government recognition of EIRENE as an organization which can sponsor alternative service for German COs.

Representatives from England, Ireland and Holland felt that their respective governments should also be approached concerning recognition of EIRENE for alternative service.

Peter Dyck was in charge of a two and a half hour discussion period during which, among other matters, the following points were agreed upon:

- EIRENE should remain specifically Christian in character and accept only volunteers who are Christian pacifists.
- More publicity for announcing EIRENE's service opportunities to European young men is needed.
- A project should be set up in Europe, probably in Germany, as soon as possible.

RUSSIAN IMMIGRANTS WORK ON BRAZIL SETTLEMENT

BRAZIL—According to a news release from World Council of Churches, fifty young people from a new Russian colony in Brazil have gone to a neighboring Mennonite settlement as farm laborers.

They belong to a group of over 500 Old Believers, members of a Russian Orthodox agriculturist group who have settled in Brazil since May. The Old Believers left Russia in 1919-20 and settled on farms in northern China. When Soviet authorities came in 1947, many of the men in the group were deported to Russia. In 1951-52 the Chinese seized their small farms. Then the families turned to the World Council for help to leave China and emigrate to South America.

It took six years of arduous negotiations before WCC was able to clear the way for resettlement of the present group on a 6,000-acre tract of virgin land in the state of Parana, Brazil. Still hoping to come are another 200 members of the Orthodox group remaining in Manchuria.

Most of the settlers have moved into permanent homes which they have built, leaving shacks which housed them temporarily, for use as "summer kitchens." Ploughing is going on twenty-four hours a day with the help of four tractors which several of the Old Believers have learned to operate. The young people working for the Mennonites are getting acquainted with local methods of agriculture, learning Portuguese, and earning some much needed money for their colony.

jottings

HARVEST FESTIVAL

First Church, Mountain Lake, Minn.: John Ewert, president of Freeman Jr. College, filled the pulpit Oct. 19 while our pastor was ministering to the Hopi Indians in Ariz. A reception was given to the Harry Harder family Oct. 19, at which time Mr. Harder showed pictures of his roadbuilding work in South America. Ben Sawatzky showed pictures of their work in India at the annual Mite Box program of the Oakleaf Mission Society. Elizabeth and David Harder gave us a report of their European trip at the Nov. 2 C. E. meeting, and Mr. and Mrs. P. F. Pankratz reported on their trip to Haiti. Nov. 9 Pastor Wiebe showed slides on his recent mission to the Hopi Indians. The women of six Conference churches of this area met in an all day session Nov. 14. Special speakers were Mrs. Olin Krehbiel and Mrs. Edwin P. Graber of Freeman, S. D. Our church observed its eightieth anniversary with an all-day meeting Nov. 23. In the morning our pastor brought the anniversary sermon and Frank S. Harder, "Our House of Worship"; Justina Neufeld, "Our Mothers in the Church"; and Walter Gering, "What the Church Ought to Be." The evening included a panel discussion, "Facing the Future." Nov. 23 was also the beginning of our Harvest Festival week with Frank S. Harder of Omaha as guest speaker. The Harvest Thankoffering amounted to $3,021.06. Five hundred pounds of clothing have been processed and are ready for shipping. Walter and Joyce (Berg) Harder were married Nov. 26.—Mrs. Sam Quiring

MEAT CANNING PROJECT

Eden Church, Moundridge, Kan.: Oct. 19 our former pastor, Walter Gering, from Mountain Lake, Minn., brought the morning message. Mrs. David C. Goering and daughter Paulette passed away, due to an automobile accident, and funeral services were held at the Eden Church Oct. 9. Eden fall services were held Thanksgiving week with Howard G. Nyce, Newton, as guest minister. He also brought the morning and afternoon messages at our Harvest Festival Nov. 30. Our canning project resulted in a total of 3,487 cans of prepared meat ready for shipment to the hungry and needy in many countries. It is a real blessing to give "in the Name of Christ." Pastor Arnold Nickel was guest speaker at the Alexanderwohl Church in Dec.—Corr.

YOUTH PRESENT PLAY

Lorraine Ave. Church, Wichita, Kan.: For the past weeks E. G. Kaufman has been speaking to the adults during the S. S. period; his final message was Nov. 30. His lectures were based on "The World's Great Religions." Seven children were consecrated Dec. 7. In the evening members of the Burrton Church presented a program, the theme of which was "The Evangelistic Outreach of the Church." The evening offering will be used for their building fund. The Friendship Circle met at the home of Mrs. E. M. Harms Dec. 9. Theme for the program was "Christmas As Told in Art." A full length Christmas play, *The Tinker,* was presented by the youth of the church Dec. 28, and a Christmas Musical Vespers was presented under the direction of Hugo Remple Dec. 21. On Christmas Eve was the program presented by the children; on Dec. 31 will be the New Year's Eve Fellowship.

ADVENT KRANZ

Johannestal Church, Hillsboro, Kan.: During the month of Nov. the Youth Fellowship had Wilfred Unruh as guest speaker. The Mennonite Men had P. K. Regier with them during their quarterly meeting; he showed slides and told of his South American trip. The S. S. had its annual business meeting and showed the film *Split Level Family,* a stewardship film. Our church again took part in meat canning for relief, processing a total of 1,150 pounds. Nov. 23 we observed our annual Harvest Festival. Edmund Miller of the First Church of Christian, Moundridge, brought the morning and afternoon messages. Offerings amounted to $1,317.69 for missions and relief. Special services were held the first three evenings of Thanksgiving week with H. B. Schmidt, Moundridge, bringing the messages. The wedding of Delores Ann Suderman and Marvin Bartel took place Nov. 27 at First Church, Newton. The Women's Annual Christmas Party was held in the church basement Dec. 15. Gifts of sewing supplies for relief were brought. Our church is again observing the Advent Season with an Advent Kranz or wreath as a center piece, a German custom. On the first Sunday in Advent one candle is lit, the second Sunday, two, etc., with the lighting of a fifth candle on Christmas Day.—Mrs. Walter Bartel, corr.

MISSION FESTIVAL

Bethel Church, Inman, Kan.: We had our annual Mission Festival Nov. 16. Missionaries Pastor and Mrs. Bernard Thiessen, Mary Schrag R.N., and Don Wismer, H. G. Nyce, and Bob Miller served us. The children had separate meetings in the church basement. MCC relief was presented in the evening. Offerings amounted to $3,000. The eightieth birthday of Mrs. A. H. Toews was commemorated by a short program and open house Nov. 23. Dec. 7 Andrew R. Shelly preached on "God's Grace," and concluded his services on Mon. evening. He was here in the interest of the seminary at Elkhart. The Charity Society extended an invitation to a Christmas program on Dec. 11. The congregation observed Communion Sunday evening, Dec. 14.—Corr.

"INVITE A FAMILY" CAMPAIGN

Immanuel Church, Downey, Cal.: We welcomed two members into our church fellowship: Mrs. Cornelia Funk and Delores Gade. The church held an "Invite A Family Campaign," in which families invited other families into their homes for dinner or out to a park. The men of our church go to the mission in Los Angeles once a month to sing and testify for our Lord. The Carl Unruhs were divinely spared in a car accident in October. The Men's Fellowship had a meeting in the Ferd Wiens home with Kenneth E. Jones, a former dope addict, telling how God delivered him from the habit. The annual Women's Missionary Society presented their program Nov. 2 and Mrs. Wes Van Nattan spoke. Our pastor spoke at a series of meetings at First Church, Paso Robles. It was good to have Marion and Dorothy Schroeder Allen and family in our midst. They are our missionaries home on furlough from Africa. Mrs. Allen spoke Nov. 16 in the evening. Bro. Walter Lepp spoke at a week's Crusade for Christ meetings and at the Young People's banquet. Sunday, the last day of meetings, was our annual Homecoming Day. In the afternoon, we had a missions program with our own three missionary families, all by the way, from the same field in Africa—Tanganyika—the Frank Mannings, Wes Van Nattans, and the Marion Allens. They acted out everyday occurrences and things that they do on the mission field. Nov. 23 the Calif. Menn. Y. P. held a C. E. Youth Musical Rally in our church. Martin Soper spoke on music in the life of a Christian teenager. All churches brought musical numbers. Special speakers this month were our Ralph Wetmore, Nev., and Melvin Gingerich, Goshen, Ind. Mr. and Mrs. George Lepp announced the engagement of their daughter Lorretta to Paul Sukau. —Mrs. Allen Sukau, corr.

ANNUAL CONVENTION

GOSPEL CHURCH, MOUNTAIN LAKE, MINN.: At the meeting of the Lightbearers Nov. 2 the gospel film *The Navajo* was shown. Holy Communion was observed Nov. 9. Bernice Klaassen spoke and showed pictures of her experiences in Mexico at the King's Co-workers' Mission Society meeting in Nov. "Women's United for Missions Day" was held in our church Nov. 14, being an all-day meeting of the six Conference churches in the community. Mrs. Olin Krehbiel and Mrs. Edwin P. Graber of S. D. were guest speakers. H. P. Fast of Marion, S. D., spoke and showed pictures of his evangelistic meetings in Germany last summer. John Friesen and Glenda Rae Malm were married Nov. 16; and Jerrold Duerksen and Elizabeth Schmidt were married Nov. 29. The third annual missionary convention was held Nov. 23-30. Many blessings were received from messages and pictures by various missionaries participating and from some of our missionaries in the field who sent pictures and tape recordings. Dr. Harry Stam, with twenty years of missionary experience in Africa, directed the convention. Missionaries participating were the Bernard Thiessens of Japan; Ben Sawatzky of India; Ben J. Nickel and Bruce and Delma Helland. Services concluded Nov. 30 with the Harvest and Mission Festival and a fellowship meal.—Mrs. Waldo Stoesz, corr.

LEADERSHIP DEMONSTRATION

ZION CHURCH, ELBING, KAN.: Our C. E. program consisted of a film, *Centerville Awakening.* Cornelius Hiebert has moved to the Valley View Convalescent Home at El Dorado. Mr. and Mrs. Herman Janzen are the parents of a son, Bruce James, born Sept. 28. Bradley Scott was born to Mr. and Mrs. Donald Hall on Nov. 8. Mr. and Mrs. Louis Janzen observed their twenty-fifth wedding anniversary on Oct. 26 with open house and a reception in the church basement, followed by a program of praise and thanksgiving in the church sanctuary. A Leadership Demonstration School was held in our church on Nov. 2. Churches invited to participate included Emmaus, Grace Hill, Burns, and Swiss. The program included observation, evaluation, and development of better teaching methods. On Nov. 19 a representative from the Gideons presented the work and needs of that organization. At the evening service the same day, W. F. Unruh spoke and showed pictures of Conference activities. Communion was observed in our church Nov. 30. Dec. 3 the Burns church and our church canned meat for MCC relief. The Mission Friends Society is sponsoring a clothing drive for MCC relief.—Corr.

PASTOR CALLED

FIRST CHURCH, BERNE, IND.: Gordon J. Neuenschwander, who served as interim pastor of the church since the resignation of Olin A. Krehbiel in 1958, has been called to serve as pastor of the church. Janet Soldner returned home on furlough from Colombia, S. A. Speakers for our fifth annual Thanksgiving Mission Festival Nov. 27-30 were Pastor Ernie Virgino, Kenya, East Africa; Janet Soldner; Pastor James Bertsche, Congo Belge, Africa; Pastor and Mrs. W. C. Voth, Formosa; Martha Giesbrecht, Japan; and Pastor John P. Suderman, member of the Conference Mission Board. The special project for the festival was completing payment of the new building in Taipei, Formosa, which was underwritten by the church earlier this year. The Mennonite Choral Society presented their annual rendition of Handel's *The Messiah* on Dec. 6 and 7. The S. S. Christmas program was held Dec. 25, and a communion service on Dec. 28. The new educational unit project is progressing and the new office section is to be ready early in 1959. Dedication services for the building are tentatively planned for Easter, 1959. The church will again participate in the annual Union Evangelistic services here Feb. 5-12 with Dr. Paul T. Petticord, president of the Western Evangelical Seminary, Portland, Ore., speaking.

into the beyond

FANNY SCHUMACHER, of Pandora, Ohio, and member of the Grace Mennonite Church of Pandora, was born June 10, 1880, and died December 8, 1958.

ADOLF SCHMIDT, member of the Alexanderwohl Mennonite Church, Goessel, Kansas, and former charter member of the Eden Mennonite Church, Inola, Okla., was born July 1, 1889, and passed away September 13, 1958.

CLARA YODER, of Wadsworth, Ohio, and member of the First Mennonite Church of Wadsworth, was born June 2, 1869, and died December 15, 1958.

CONFERENCE NOTES

(continued from page 16)

signed to bring this emphasis to the congregation. Other bulletin covers for January are *Follow Me,* featuring "The Coming of the Apostles Peter and Andrew" by Duccio di Buoninsegna; *Winter*; and *Dare We Live in the Household of God,* prepared for youth week (January 25 to February 1).

Bulletin covers for February depict *Children of Eloy,* a Bible class of migrant children in Arizona; *The Bible in Colombia; Miracle in India;* and *Prophet of Temperance,* quoting an address given by Abraham Lincoln on Washington Day in 1842.

The *Conference Sunday* bulletin for March features a reproduction of the mural by Robert Regier, displayed at the General Conference in 1956. *Time to Share* is in keeping with the drive for relief funds in March. Three bulletins have Lenten and Easter themes. *Christ Before Pilate* features a painting by Michael Munkascy considered by some as the greatest religious painting of the nineteenth century. "Entry of Jesus into Jerusalem" by Giotti (1266-1337) is used in the *Palm Sunday* bulletin. The painting "The Resurrection" by Lodovicus Finsonius and words from "Light's Glittering Morn" by John Mason Peale make up the *Easter* bulletin.

For further information write to Maynard Shelly, Faith and Life Bulletin Service, 722 Main, Newton, Kansas.

INSTITUTIONAL MEETING

With the help of the Committee on Welfare Institutions, the engineers and maintenance men of Mennonite institutions have planned a two day get-to-gether on the Hesston Junior College campus Jan. 12-13. The institutions which will be represented include Hesston Junior College, Bethel College, Tabor College, Prairie View Hospital, and various Mennonite hospitals and homes for the aged. Sessions will be devoted to studies of operating and maintaining heating plants, air conditioning, maintenance of grounds, etc., and will provide opportunity for men in the same kind of work to fellowship and share together.

conference notes

REPORT ON MISSIONS

The following are excerpts from the annual report of the executive secretary to the Board of Missions, presented at the December Council of Boards: "The work on the field has gone on very satisfactorily, even though in some areas missionaries have felt cramped because of lack of funds. . . .

"In Oklahoma we have experienced the loss of the Alfred Wiebes by retirement. This has left Seiling without a resident missionary. But the H. T. Neufelds from Enid have been willing to help half time in order to keep the work going. . . .

"The migrant work in Friendly Corner (Arizona) goes on quite well. They have had a baptismal service this year. If the people of the community were not so transient, there would be good hope of building up a congregation. It can yet be done, though we can hardly expect ever to have a large congregation because the people are migrants. Yet conversions will take place, and the blessings from Friendly Corner may reach out to far distances. . . .

"We are now closely connected with the work of the Menno Colony, Paraguay in that we have sent Eleanor Mathies from Leamington, Ont., to work with Bernhard Toews in bringing the gospel to a very receptive Indian tribe. Thirty-four were baptized by Bro. Toews, 1350 Indians attending as witnesses. . . . Besides this work, which has real momentum in Menno Colony, there is a budding work with an Indian tribe near Friesland Colony. Among our Brazil people, especially in the Curitiba area, a movement is being started to bring the gospel to native Brazilians, and also an outreach toward the Amazon Valley. . . .

"The Congo field of Mennonite co-operative enterprises is still, spiritually speaking, the most productive field in our entire mission effort. The Congolese are streaming into the church. It is honorable in their sight to be a Christian. Persecution, as it is known in most other mission fields, is practically unknown. Yet there are always sinister enemies at hand, and they are the old customs, witchcraft, polygamy, and other evils which the Christian church cannot countenance. However the church is growing in spiritual stature. African leaders take more and more responsibility. Men like Kazadi Matthew wield a terrific influence on their countrymen. In order to help the Congolese materially we now have two missionaries with agricultural training: Arnold Regier (GCM) and Elmer Claassen (EMB). Fremont Regier is studying in Manhattan, Kan., and is slated to go to Congo with his wife, who is a nurse, as soon as he has finished the course in agriculture at 'K State.'

"Japan is still one of our most vigorous mission fields, especially when we think of the indigenous church. The church members are not particularly conscious of the need for the foreign dollar to help them with church work. Of course, in Japan medical and educational work are carried on by the government, and missions do not enter these phases of work. The Japanese is an apt agricultural man. The foreigner could not teach him much in that line. The only arm the church of Japan has, outside its own direct evangelistic work, is the kindergarten work. . . . Our missionaries feel that kindergarten work is spiritually worthwhile, not only so that little preschool children learn about Jesus, learn to pray, to sing Christian songs, and to memorize Bible verses, but through the little children our missionaries have access to their homes. . . .

"Formosa also has a young vigorous church. That our Taichung church has established two daughter churches in the last two years is certainly a sign of spiritual vigor. These two daughter churches are in suburban Taichung, in Hsitung and Taya. Then we have the large medical and clinic work in Hwalien which we do not have in Japan. The hospital work is constantly growing and is looked upon with favor by the population in general and by the government as well. This year the plot of ground on which the hospital stands has become mission property. . . In Tapei city great strides have been made. A group of thirteen have been baptized, and the property has been bought, mainly through the special help of our Berne church. . . ."

(Twenty-four missionaries and five Paxmen have been placed in the various fields during 1958.)

NATIONWIDE PEACE PROGRAM

Esko Loewen, Hillsboro, Kan., who attended the Fifth World Order for Peace study conference sponsored by the National Council of Churches in Christ at Cleveland, Ohio, reports: "It would be most valuable if we as a Mennonite church with a nonresistant conviction would try to relate ourselves realistically to the problems of real politics, not that we have an answer, but that we might be humbled and avoid the perils of becoming satisfied with a quick answer to world problems."

The following excerpt from the general message adopted at the conference indicates the concern for peace of people across the nation. "Christians are not fools . . . . They know that the capacity for destruction possible in war today exceeds the most ominous forebodings of yesterday. They know that should either the U.S. or the Soviet Union commit its full power to all-out international war mutual destruction would ensue . . . . Therefore, the immediate task of every Christian is to seize the initiative in the prevention of war and the achievement of peace in a world of intercontinental ballistic, thermonuclear weapons, and platforms in outer space for missile launching sites."

An important decision was made to carry on a year-long "Nationwide Program for Peace" from June 1959 to June 1960, a co-ordinated emphasis by the churches to continue study, discussion, and action on the same issues across the entire country.

"In the light of this, it would be of benefit if we had some similar peace study for a year's time as a church," says Mr. Loewen.

CALLED TO PROCLAIM

January has for the past several years been designated by the Committee on the Ministry as the period of special emphasis on Christian ministry. *Called to Proclaim* is a two-color church bulletin cover de-

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JANUARY 13, 1959

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THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Gilbert Q. LeSourd—RELIGIOUS LITERATURE FOR THE BLIND

S. F. Pannabecker—MISSION VERSUS MISSIONS

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Photo by Waltner

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Feb. 8—Race Relations Sunday
Feb. 11—Ash Wednesday; Lent begins
Feb. 13—Universal Day of Prayer
Feb. 22-Mar. 1—Brotherhood Week
March 8—Conference Sunday
March 17—West. Dist. Women's Meeting
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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editorials

THE POWER OF HIS RESURRECTION One of the goals set forth at the Winnipeg Conference was for each member to experience with Paul the desire to "know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable to His death."

The resurrection was a central teaching with Paul. Without the resurrection the whole plan of salvation would have failed. It must have power to endure the worst that all enemies combined could do to it. Since the greatest enemy of all—death—has been overcome, there must lie within the resurrection a great divine power that causes life to triumph.

Do we feel defeated, baffled, beaten? This power can raise us up and set us toward victory. Do we feel inadequate to meet life's hard demands and pressures? Here is a power that will reinforce our feeble efforts and help us triumph. Do we feel we cannot keep our high resolves to live Godlike lives? Here is power to see us through. The difficulty is not that there are no resources, but that we fail to use them.

To truly know the Christ, to accept and receive Him into our hearts, to commit ourselves fully to Him, to place Him central in our lives, is to be able to lay hold of the power of His resurrection.

TOWARDS THE CITY No doubt many of our people are not fully aware of the church fellowships that are being organized in our cities. Within the past few years Mennonite worship centers have been established in such places as Topeka, Kansas City, Denver, Sioux Falls, Fresno, Markham, Downey, Whittier, Huntingdon Valley, Elkhart, and others.

We are no longer a strictly rural people. More and more as a group we gravitate toward the cities. Rather slowly the churches follow and become, not only a place for our own people to worship, but a mission center for the city.

This opens up a whole new area of home mission work, a type of city work too much neglected by our church. The skills, techniques, training, and methods to be used in this type of work are still somewhat new to us. But we are making progress, even though somewhat tardily.

It is encouraging to see young people fitting into these new city openings. With real sacrifice and dedication they undertake the difficult task of creating worship centers in the city, and with a nucleus of others to help are making a real witness. They need our encouragement, prayers, and support.

There is an interesting newsletter published approximately four times a year called "The Mennonite Church in the City," which aims to strengthen the fellowship of city workers as well as inform of recent developments. Anyone interested in receiving it should write to editor Leland Harder at 2927 S. 6th St., Elkhart, Ind., and ask to be placed on the mailing list. While there is no regular subscription rate, naturally funds are needed for expense and postage.

Gilbert Q. LeSourd

Religious Literature for the Blind

READERS of *The Mennonite* appreciate a religious magazine. You would not be without it. But suppose you were blind; what would you do then? Previous to 1928 very little was being done to provide religious literature for the blind. A publication program in Braille had been started by the Catholics, the Mormons, and the Seventh-day Adventists. But for others there was almost nothing. The few denominational and interdenominational publications available were usually limited in their appeal and did not meet the needs of many.

To remedy this situation the John Milton Society was organized in 1928, taking its name from John Milton, the blind poet. It took the Society four years to secure enough money to begin a publication program, but in 1932 it launched the *John Milton Magazine* (first issue January 1933). This monthly magazine has continued ever since and now has the largest circulation of any religious magazine in Braille. It is truly an interdenominational journal, for much of its material is taken from the various denominational magazines that come to the editor's desk, about fifty each month.

Originally the *Magazine* carried Sunday school lessons, but after a few years it was possible to issue these as a separate quarterly. There is also a splendid Braille magazine for children called *Discovery,* and in addition many other publications such as *Bible Stories for Children, Books of Prayers,* and devotional and inspirational volumes.

A recent achievement is the publication of *Hymns for Worship.* This is a collection of 100 hymns most commonly used in divine worship. The words and the melody are printed in Braille. The hymnal supplies a very real need. Braille printing is of necessity very bulky, and to print all the hymns in a standard church hymnal requires several volumes so big and cumbersome that it would be almost impossible to carry them back and forth to church or even to keep them in the pew. To try to meet this difficulty, the John Milton Society compiled this collection of the 100 hymns most commonly used. They make a fair sized volume but one not too big to carry and use easily. To be sure, not every hymn announced for the worship period will be found in the book, but it is probable that some of them will be there.

The John Milton Society serves all protestant churches by providing this material absolutely free to any blind person requesting it. The Society is supported to a small extent by grants from many of the denominational mission boards, boards of Christian education, and publishing houses, but these provide less than five per cent of the total budget of $150,000 per year. The balance comes chiefly from Christian people who, in thankfulness for their own sight, give generously to provide literature for their sightless friends.

Unfortunately, only one out of every four blind persons learns to read Braille. Many lose their sight in old age, and it is then almost impossible to master the dots. For many years there was no way of providing religious literature for this three quarters of the blind. But the development of "Talking Books" changed that. These are simply long-playing phonograph records that may be used on most three-speed phonographs or on a "Talking Book Machine" that the U. S. government lends free to the blind.

Realizing that records of this sort offered the solution to the provision of religious literature for blind people who cannot read Braille, the John Milton Society began the publication of a *Talking Book Magazine* which has developed into something unique. It contains articles such as might be

Above left: the lady second from left is using the Braille Hymns for Worship while others use regular church hymnals. Above right: listening to recorded Sunday school lessons.

found in any good religious magazine but in addition carries some fine church music and addresses, even whole books run as serials, recorded personally by the authors so that readers of the magazine may hear these people in their own voices. In addition to the *Talking Book Magazine* there are *Recorded Sunday School Lessons,* carrying on records the same material found in the Braille *Quarterly.* Like the Braille publications, the recorded material is sent free to any blind person requesting it.

A third type of work carried on by the John Milton Society is providing assistance to Christian homes and schools in mission lands. In many of these there is absolutely no service to the blind except that provided by the Christian agencies. The limited budget of the Society makes it impossible to devote large sums to this important overseas work, but sometimes even a little assistance makes the difference between success and failure.

Local churches can greatly assist these services to the blind by spreading the news about the help the John Milton Society is ready to give. There are thousands of blind people who would like to have the John Milton publications but they do not even know the Society exists. At present there are about 334,000 blind persons in the country. Of course, not all are protestant and not all are interested in religion but many must be, and the John Milton Society is reaching only about 10,000 of them. Tell the others about its work or write to the *John Milton Society* at 160 Fifth Avenue, New York 10, New York, for free information.

Mission versus *Missions*

ONE of the most amazing developments of the last century and a half has been the spread of protestant missions, whereby the name of Christ has been made known in almost every country on the face of the globe. The response, larger in some countries and smaller in others, has been such that one can find believers in organized groups in all of those countries where the gospel has been preached. Our Mennonite groups have participated in this also. Starting a little later than the earliest of the protestants, they have yet in the last seventy-five years shown an individual consciousness of responsibility to the call of missions and a per capita financial contribution which has been far above average.

Previous to 1900, American Mennonite mission work was confined largely to home work among the isolated congregations, to "Heiden mission" among the American Indians within our own country, and to contributions for foreign work conducted by others. With the opening of this century began the organization of one Mennonite mission board after another, and opening work in almost every mission field. A small handful of missionaries in 1900 has grown to hundreds of missionaries under many Mennonite boards in different countries.

This phenomenal development causes us to pause at times and survey the situation to see whether we are continuing the primary purpose with which such a program was started, and particularly to assure ourselves that the development is consistent with the purpose and commission of our Lord. The title "Mission versus Missions" is a convenient phrase around which we can center these thoughts.

THE Apostle Paul has a way of preceding his consideration of practical questions with basic spiritual truths, after which he says, "therefore," and then begins to tie practical action to the truth presented. Let us do the same!

In the first chapter of the Epistle to the Ephesians, three great unities are stressed. First is the one Father —the God and Father of our Lord Jesus Christ; He it is who has blessed us, who has chosen us and destined us according to the purpose of His will, who has willed a plan for the fullness of time to unite all things in Christ. The One God and Father is the center of all purposes and programs for time and eternity.

He it is who has decreed the second basic unity: one Lord and Saviour. For it is in Christ that He will unite all things. He is the one Head of the body. This introduces us to the third great unity: the church, His body. As members of His body, believers become His workmanship, created in Christ Jesus, and are brought near both to Him and to each other, fellow citizens with all saints, members of the household of God.

The reading of these great epistles leaves us transported with the sense of one eternal purpose foreordained by the one God and Father, accomplished by the one Lord and Saviour, and in process of realization in the one body of which He is head. This sense of oneness and unity of Christ grows on us as we contemplate the purpose and process by which Christ becomes all and in all. So that within His body there can be none of the com-

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mon distinctions which we make, such as social class, racial divisions, cultural groups, or even those based on religious forms. All are bound together in one body, bought by Him with one price, inspired by Him with one Spirit, and the agents for Him of the one eternal purpose.

As PAUL would say: "therefore, my brethren" we have a call to oneness through Christ in God. The consciousness of one body should color our thinking in contrast to the individual purposes and plans which often inspire us, and we should realize that the church has one mission, namely to accomplish the one purpose of God—that of uniting all things in Him whether in heaven or in earth. The church, therefore, has a *mission*, and missions are only significant as they become part and parcel of the great mission of the church.

The term "missions" grew up naturally as different individuals in different places became conscious of the will of God and sought under His guidance and blessing to evangelize the fields to which they were called. The many people and many fields involved fostered the use of the term missions, but "missions" emphasizes fragmentation and what we need is a sense of mission in which unity and corporate existence are central.

If we think from the background of mission rather than missions, it will bring new insight and emphasis on some of the important aspects of missionary work, particularly the missionary call, the missionary purpose, and missionary methods.

The Call to Mission

The call of God to sensitive souls and the response of consecrated individuals has been one of the most inspiring aspects of the great missionary movement. If sometimes the call has been misunderstood, it has more often challenged men and women to heroic deeds and sacrifices. It has made strong men out of weak and wise men out of foolish by consecration to the one eternal purpose.

No one would desire to suppress by one whit that sense of call which has touched tender consciences and inspired to heroic endeavor, but still two things may be done to that call. First it should be broadened, and secondly it should be related to the whole. God calls individuals undoubtedly, but more basically God calls the church. It is a call to mission. It is a call in which all are bound up in one eternal purpose. Missions and church are a unit; it is impossible to think of one without the other, nor can either exist alone.

The call is therefore a call in which all participate. Every believer receives the call, every believer responds. Representatives of the church serve in different capacities and in different areas, but it is the church that is working. It is not inconsistent with all of the church feeling a call, that the missionary might feel a specific call or an individual call, but in his response to this, it must be understood that the church is responding and that the church is involved and that the church makes assignments and participates in the whole program. Only in this way can the deeper unity which God has foreordained in the one Lord and the one body be realized.

The Missionary Purpose

Thinking on missionary purpose is also colored by the consciousness of unity and purpose expressed in mission as versus missions. If there is to be one purpose it must be an over-all purpose which encompasses the total program of the church in the purpose of God. This program must have a twofold aspect: directed on one hand toward those whom God loves but who have not yet realized or responded to His love in Christ Jesus, and on the other hand directed to those whom God loves and who have attempted as they understood His love and message to respond.

To the first is a witness proclaiming by word and deed the message of God's love in Jesus Christ, communicating to them in whatever language or form they need the truth of one God and Father, one Lord and Saviour, one body in and through which He lives and works, and calling them to personal response. To the second it is the same message but gathering them together to realize individually and as a body the presence of the Lord and the mutual edification that comes from living together as brothers in Christ. Sometimes both aspects of this purpose can be promoted in a single operation. Sometimes various projects with differing emphases may be employed, but every missionary involved in the process must realize that the total purpose is of superimportance. All specific endeavors must be integrated into a single attempt to realize the fullness of Him that filleth all in all.

by S. F. Pannabecker
Mennonite Biblical Seminary
Elkhart, Indiana

The Missionary Method

When it comes to missionary methods, only brief mention can be made of many aspects as we think of mission versus missions. The first thing to be realized is that the church is central, a development which has been forced on our attention by the obvious results of missionary activity. Fifty years ago there were few, or at least fewer, converts, and the church was often composed of individuals so isolated that it was difficult to realize a sense of bodiness. Furthermore the converts at that time were to a larger extent converts from paganism. Today the situation is different.

My eye just fell on the *L'Etoile-D'or*, or the *Congo Star*, published by the Christian Teacher Training School of the Congo Inland Mission. This lists eight graduates of the school, each of whom gives his personal testimony. Of these eight graduates seven speak of a Christian mother or of parents who talked to them about Jesus, or being born in a Christian home or being members of a Christian family, while only one of the group says he was born in a non-Christian family and that his parents knew nothing of the Saviour.

This graphically presents the situation today, in that children raised in Christian families are now coming to the fore, feeling the call of God and volunteering to service in His church. The church is reaching a maturity not obvious fifty years ago and must be recognized as part of the one body in that eternal purpose of God.

The work of the missionary is now carried on in relation to this church which has members, is organized, and has officers. This church is faced with the call to mission, and the missionary must subordinate his personal and individual affairs and contribute to the over-all work of the church. Missionaries, though sent by a foreign mission body, have a responsibility to be acceptable to the church with whom they are working. Their return to the field should be subject to invitation by the church with which they work, and their work should be approved by and carried on in participation with representatives of the mission field church.

Still thinking of the church, it becomes increasingly clear that the indigenous church is the key to operations on the field. The church in any particular place is colored by the kind of people involved. Jesus saves people as they are. It is not necessary that they be transformed into Americans or westerners before Jesus can speak to them. Thus in their old setting new loyalties are created which bind them to fellow believers throughout the world but which at the same time leave them in much of their former cultural background.

The church on this field may be quite different than the church in the homeland of the missionary, and it becomes incumbent upon him that all operations of the mission be geared to the upbuilding of this church. This is true whether it be evangelistic or medical work, relief or educational work, vocational training or social betterment in any form. All these operations are necessary and legitimate as they minister to the basic purpose and as they fit into these conditions in which the church lives. Some of

(*continued on page* 28)

Mennonite Voluntary Service in Europe

*Erwin C. Goering**

MENNONITE Voluntary Service is an outgrowth of CPS (Civilian Public Service) experiences of the World War Two era. Out of the compulsion of going the "first mile" under national conscription came the concern for doing worthwhile Christian service voluntarily, *in the name of Christ.* From the States the idea was carried to Europe, where voluntary services were rendered in various projects of reconstruction and relief. Out of these concerns and projects developed what is today known as European Mennonite Voluntary Service, which organizes international voluntary work camps.

But what is a work camp, you ask? A work camp is "a group of people living in simple conditions, learning together, and working voluntarily, especially through manual labor, for the benefit of the community." This was the definition agreed upon at the Eleventh Conference of Organizers of International Voluntary Work Camps at New Delhi, India, 1958. MVS has accepted as its special assignment the task to add a "plus" to the broad field of work camping. This "plus" is to organize and administer the camps with a *Christian* emphasis and motivation, which implies Christian leadership as well as Christian emphasis in work, study, play, and fellowship.

Service and Growth

There are four major emphases stressed in the MVS camps: (1) Through practical work Christian faith is translated into positive action. (2) Complementing the practical work is group fellowship, developed through the social, educational, and spiritual aspects of group living. (3) Sharing of ideas through Bible studies, evening meditations, and informal discussions helps the camper in his search for new insights into the truth of Christianity. (4) Friendly contacts between the host community and the camp acquaints local residents and volunteers with the background, customs, concerns, and aspirations of other people and other countries, and helps to break down barriers which lead to misunderstanding and tensions between individuals and nations.

The MVS program of developing international understanding among youth is based upon the conviction that Christian faith must express itself in everyday living, and that hate and mistrust, coercion and war must be replaced by a life of active love!

Administratively, MVS is composed of a council of representatives from the Mennonite constituencies of Holland, Germany, France, Switzerland, and the MCC. An executive secretary administers the work in close co-operation with the council.

On the international scene, MVS is co-operating with the Co-ordination Committee of International Voluntary Work Camps, which operates within the framework of the UNESCO Youth Section. This link provides a valuable source of information about other work camp organizations and programs, makes available the opportunity for exchange of ideas and ideals, provides an avenue for exchange of volunteers, and provides an opportunity for a Christian organization to make its witness among a large group of other organizations and persons on a world-wide scale. Here is a tremendous field for service and witness.

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*Executive Secretary, MVS in Europe

Who Volunteers?

In 1958, MVS camps were organized in France, Austria, West Germany, West Berlin, Holland, and England. A total of 293 volunteers served in sixteen different camps. They came from twenty different countries and nineteen different denominations as well as from other religious backgrounds.

Who are these volunteers? They are students (including Mennonite Student Tour members), teachers, carpenters, ministers, farmers, day laborers, plumbers, factory workers, secretaries, bank clerks — in short, they come from many walks of life.

Just what do they do on a work project? They have built kindergartens, churches, refugee houses; they have repaired and painted homes for aged; they have helped repair war-damaged schools; they have helped in flood-devastated areas; they helped during the Hungarian refugee influx to Austria. Wherever a real need presented itself, young people volunteered to serve *in the name of Christ.* When you have an Egyptian, a Malayan, four or five Germans, two or three Englishmen, four or five Dutchmen, a Dane, a Swede, a few Americans, and a Greek all living together, working on a project together, cooking, washing, and housecleaning, opening and closing the day with worship, and spending free hours in discussions, socials, and outings, you have a Mennonite Voluntary Work Camp.

Yet this does not completely explain such a camp and what it is. Because only after you have lived with such a group and experienced the fellowship that grows in it, or when you have heard campers say that the periods of prayer and worship were the cementing aspects of camp, do you catch the real significance of the experience. Living together as a big family even though a half dozen languages may be spoken around the table at the same time, in a central place of Christian faith and worship, results in a never-to-be-forgotten work camp experience. The letters which come to the office after the camping season are evidence of this.

MVSers hard at work in an Austrian work camp.

"Thank You"

A Danish camper writes: "I have learned a great deal about what a really good work camp is, and I should like to join you again next summer. I have participated in several other work camps, yet nowhere but in my first MVS camp this summer have I found this feeling of being a member of one great family."

A Swedish camper writes: "The MVS camp was my third work camp, but I dare say the best one. The organization of the other camps were not Christian ones, and that makes the difference. . . . It is a wonderful experience to sit there (during devotions) with all the other work campers and together pray: "Our Father," each in his own language. . . ."

A Mennonite Student Tour member writes: "I want to thank you again for letting me go to Berlin for work camp. When I think back, that camp experience really gave meaning to our summer's tour. . . ."

Why Not More Americans?

These expressions are but samples of many which are received. Young people of different nations long for an opportunity to serve with other youth who have worthy ideals. But there is at least one disturbing element in all this. One is asked very frequently why it is that not more Mennonite youth from the States participate in this program which provides such a wealth of international experiences. Is it true that American Mennonite young people are too engrossed in their schedules of school, vacations, vocations, and earning to be concerned with putting forth the effort and extra cost in time and money to share in such a service and witness venture abroad?

The people who see America only through the profile of the tourist, the military, films, TV, jazz, boogie-woogie, or rock n' roll, have a very definite profile in mind. Such people see America as wealthy, soft, careless, and uncultured, with people who scarcely appreciate real values, much less possess them. They hardly associate Americans with depth of concern and fine appreciation.

You see, it is *people* who count. One person is a witness to another as he shares his convictions, his ideas, his experiences, and his faith. He becomes most convincing when he proves himself, maybe as a "disciple in overalls," working on a common project, sharing his own physical, mental, spiritual, and social efforts for the welfare of the other.

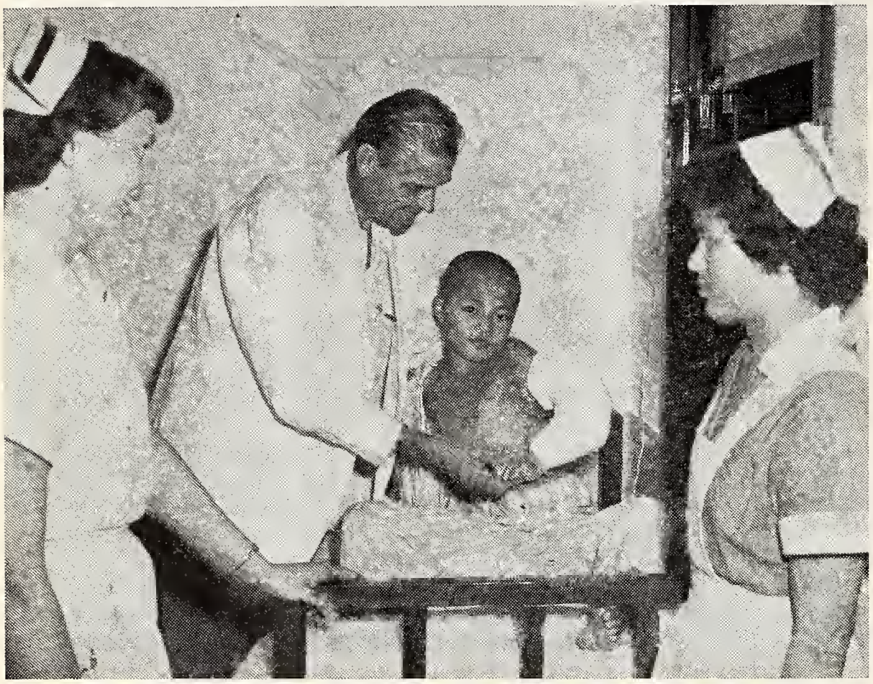
The door is open and the need for developing understanding is multiplied a thousand fold. This is a time when Christian youth has unlimited service opportunities.

"In Christ there is no East or West
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.'

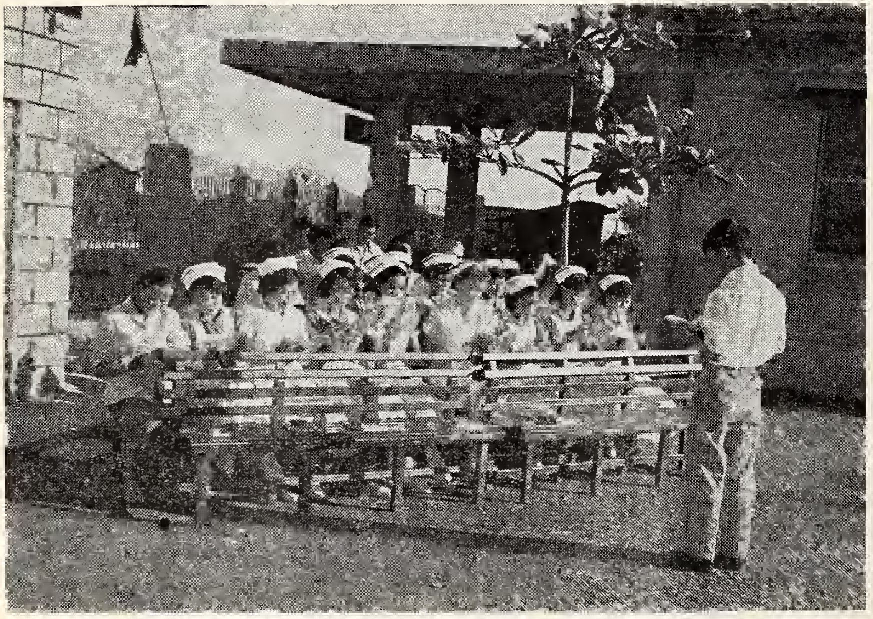
One Day in Hwalien

William Zehr

IT IS morning. We look to the mountains and see the hand of God stroking beauty and inspiration into the peaks and crevasses. We look again and see people begin their long trek to the hospital. They are seeking medical help for their sick ones, and in it is our privilege at the Mennonite Christian Hospital to minister to their needs. When they leave us, many of them take along packages of pills to help them on the road to health. But they carry more than pills—they have heard the Word of God." I can find no better words to describe the work in Hwalien than these written by Esther Mae Andres, R.N.



Dr. Pankratz, nurse Esther Andres, Formosan nurse, and patient.



Mennonite Christian Hospital staff gathered for morning devotions.

Truly the hospital offers more than physical care. The whole staff begins the day with devotions. Many times outdoors in the morning hour the devotions are conducted by a staff member and set the tempo for the day. The physical care of patients begins with a half hour chapel service for those who arrive at the hospital each morning. These services are led by Chaplain Tso, who is always on hand to give spiritual help to those in need.

As one watches the plains people and the tribes bring their sick for help, it is indeed a picture. The Tyal tribe have interesting tattooed marks about their faces.

It is not unusual to see Miss Andres pray with a patient, or Miss Boschman pray as she takes her place at the head of a patient on the operation table, preparing to administer ether prior to the operation. It was a privilege to watch Dr. Pankratz and Dr. Friesen prepare for surgery. When all was ready they paused for prayer, and by their side stood several Taiwanese nurses in prayer.

Dr. Pankratz says concerning his experiences in Taiwan, "I have certainly felt that the Lord has helped me; it is His healing hand, His wisdom, His help in restoring health to the body, and He who often brought the patient to a saving knowledge of our Lord Jesus Christ. If I had my life to live over, I would choose this type of work from the beginning rather than in middle life. I go to sleep at night with a satisfaction and contentment in my heart that only a day of service for Christ can bring.

"I would like to throw out a definite challenge to young people, whether it be in medical work, teaching, VS work, or whatever Christian service: start while you are young, for only a life that is consecrated to Him and His cause will bring complete satisfaction and happiness."

Wanted: More Meaningful Bible Reading

by Jacob J. Enz

WHEN one picks up a Bible he is much in the same position as a serviceman miles away who picks up his stack of letters from home and sits down to read them. The letters are written by different people in different places at different times and under different circumstances. But they *all* concern *him.*

Does he take the pile as it is handed to him by the mail distributor and read the letter that happens to be on the top of the pile first and the others as they come? Seldom! Does he begin reading without noting the return address or signature? Of course not! Does he ignore the time and place of its writing? Usually not. Does he read them through at the rate of one page a day or even one sentence a day? Certainly not! Does he run to someone else to ask the meaning of the writing? Not if he can read!

The Bible is a collection of books which are called God's Word. All the books concern man in one way or another. They were written by different men in different places at different times and under different circumstances. But they all speak to man's common spiritual need. It cannot be said, however, that Bible readers usually follow a simple procedure like the one implied in the preceding paragraph. This is true largely because a valid emphasis upon the uniqueness of the Bible has been abused to the extent that the Bible is used like magic.

Paragraph Division

Perhaps it is to overcome this attitude that the publishers of the Revised Standard Version have dispensed with the traditional black-covered, double column, fine-type, each-verse-indented volume and have given the world a book which in its attractiveness takes its place with the other books on the shelf. People would be inclined to read such a volume as they would any other book. The various "books" of the Bible are comparable to the chapters of the ordinary book. The chapter and verse divisions in the traditional Bible fade into the background, having value largely in terms of quick reference. This is as it should be, for diligent students of Scripture know that the paragraph and the book rather than the verse and the chapter are the basic units of study in the Bible.

All of this, however, must not be taken to mean that we can place the Bible's message on a level with the message of other books. Surely the Bible as it is interpreted to us by the Holy Spirit will ever hold the prominent place as the infallible rule for faith and practice. On the other hand it must never be forgotten that the Bible is like any other book in that it has employed words of various kinds, sentences of various kinds, illustrations, paragraphs of prose, stanzas of poetry, chapters and plots; in this it is exactly like any other book.

How Do You Read?

A failure to approach the Bible as one approaches any other books in the sense described above results in a barrier between the people and the Word of God. The Holy Spirit cannot make His full direct impact upon the soul or personality. The channels are blocked.

What is it that people do when they read other books, that they don't usually do when they read the Bible? To ask such a question is to ask a still more basic question: "What is reading?"

Reading is the exact opposite of writing or speaking. In writing, the great prophets and apostles of old started with some great revelation or idea or message from God that impressed itself upon their minds. The Spirit of God impelled to share it. To do this they had to use the words, expressions, sentences, and forms that were familiar to the people. In other words, the idea or revelation was translated by the use of language and composition (words and combinations of words) from something inward and restricted to one person to something outward which all could grasp.

Reading is the exact opposite of this process. The reader begins with the words, sentences, and paragraphs on the printed page. If the material is well written, the reader will get back to the same revelation or idea of the one who wrote. In light reading this is not a difficult process; but in heavy reading, and especially materials of the Bible which are read repeatedly, the process is more difficult. The comparison is similar to the appreciation of popular songs compared with symphonies.

Check Key Words . . .

If reading, then, is simply the reversal of writing, understanding what happens when anyone writes should be helpful. For example, one of the most important processes in writing is the selection of words. If the reader knows this, then he will note the words used and particularly those that are repeated. This law of selection is a certain clue to the message of the writer. Outstanding examples of this are the words "Holy Spirit" in The Acts, the word "life" in the Gospel by John, or the word "faith" in Romans. The thought of the entire book may be gathered up into one word. It is a worthwhile study to try to sum up the thought of each book in terms of a word or phrase.

This is but one of a host of ways in which words are a key to understanding the Bible. Words that are names of great leaders of the Bible suggest character studies. Words that are names of places suggest maps which should be drawn. Words suggesting the central truth of the Bible such as salvation, faith, love, sin, may be studied within a given book or traced through the various books.

. . . and Units of Thought

Another important process in writing is composition. By themselves words mean little, but put artfully together they become inspiring. Words are to the author what colors are to the artist or what notes are to the composer. The process of combining them to produce beauty whether in art, music, or literature, is known as composition. Applying this to the study of the Bible, it implies simply noting how the various writers put words together to convey their message. Thus phrases, clauses, sentences, and the forms that they take, may provide clues to the author's message. The author may choose to express his thought in verse rather than prose. Whether he writes in prose or poetry, however, his message is conveyed by units of thought called paragraphs in the case of prose and stanzas in the case of poetry. Each unit of thought is in some way related to preceding units and units that follow, so that the entire writing presents one central thought.

In careful Bible study, then, each paragraph is studied for its own thought and then related to its neighboring paragraphs. It will be found that groups of paragraphs will be related. Then groups of paragraphs are related to give the central thought of the entire book. In some books like The Acts the central thought is found in one of the verses—Acts 1:8.

It must be obvious by this time that this is not an attempt to advocate some new method of study. It is but a group of suggestions which will help one read thoughtfully. And what else *is* true study but just that—*to read thoughtfully?*

If this method were applied to the first book of the Bible, results would probably be as follows:

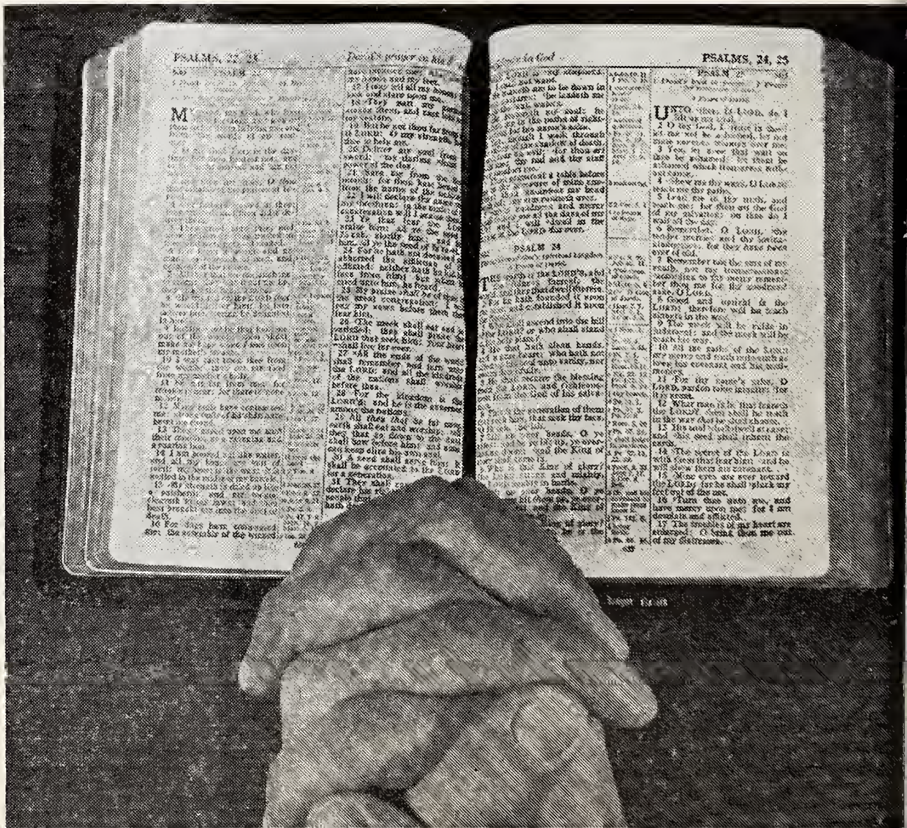
Of course the words "God" and "Lord" are most prominent, as in almost every other portion of Scripture. God is Creator, Lawgiver, Judge, Covenant-maker, Sustainer, Provider, and Redeemer. Yet other books of the Bible also incorporate these truths to a greater or lesser extent. How is Genesis different?

A word that is repeated that gives us a clue is the word *"generation."* This word suggests the central thread of Genesis. (Note the similarity of the two words.) There are "the generations of the heavens and the earth" in Gen. 2:4, the generations of Adam in 5:1, of Noah in 6:9, of the sons of Noah in 10:1, of Shem in 11:10, of Terah (Abraham) in 11:27, Ishmael in 25:12, Isaac in 25:19, Esau in 36:1 and 9, Jacob in 37:2. *Generation* then is the key word in analyzing this book.

This observation leads to several others. First, important as God's creation of the world may be, that thought is not uppermost in the thought of the writer. He is interested in people—in a certain selected group of people. Of all Adam's posterity, Noah is selected to carry on the story. Then it is Shem, Terah, and Abraham. Ishmael is briefly mentioned while the story continues in Isaac. Esau is briefly mentioned as the story continues in Jacob. And Joseph is the dominating figure among the twelve sons of Jacob.

This observation in turn leads to a study of the characters to see why some are prominent while others are apparently cast aside. The prominent characters, especially

Photo by Dave Claassen



Abraham, Isaac, and Jacob, are found to be in the "line of promise." The story of these three men takes up three-fourths of the entire book, in sharp contrast to the many generations noted in the other fourth. In any case there is a single thread running from the promise to Adam and Eve of triumph over sin in chapter three to the final promise to Jacob in chapter forty-six. This is the thread of *regeneration.*

Genesis, then, marks God's first working through the generations of men by means of regeneration to overcome man's degeneration. Genesis is the first chapter of redemption.

From the beginning it is increasingly evident that the family (not a class, race, or nation) is the basic unit of society in which God's program of redemption begins. The word "family" is prominent in the repeated promises. Though the family is the basis for the preservation of the promises, in almost every case it is noted that the heritage is not sustained by all the members of the family. The chief examples of this are Cain, Ishmael, Lot, and Esau. These stand in contrast to the faithful line and point out God's method of winning the world back to himself. That method is finding a responsive and obedient man, giving him a vision of the glorious destiny of righteousness, and then giving him a son into whose life may flow this glorious hope, and from whose life it will flow to his children and eventually to the ends of the earth. "In thy seed shall all the nations of the earth be blessed." All hopes for bringing the world back to God spring up *in the home.*

In conclusion it should be stated that there are many methods of Bible study. This article is not a suggestion that any of them should be abandoned. It is merely a presentation of an approach to the Bible through efficient reading that will enhance any legitimate method that may be used. Without *efficient* reading—the kind in which we follow the common sense approach of the serviceman with his letters — the Bible will remain a locked book to us. If, however, we approach this unusual message, written in ordinary words, with an ordinary openness and alertness of mind, the Spirit of God will surely speak from the Sacred Page.

Newfoundland -- the eternal challenge

"THE lure of Labrador is not in its finished civilization, it is in its eternal challenge to help others," said Sir Wilfred Grenfell, the English missionary physician who devoted his life to serving isolated fishermen in the rugged coastal regions of northeastern Canada. The same applies to the island of Newfoundland, where fishermen likewise eke out a barren living from the sea. Today the combined territory of Labrador and the island comprises Canada's tenth and newest province, but though its status may be new, its needs are old and still present the same challenge.

This is what is drawing more and more MCC volunteers into service in Newfoundland. The acute shortage of qualified teachers, nurses, and doctors presents a recognizable need for professional help, but according to Dr. John C. Stutzman, VS doctor in Newfoundland, spiritual needs are even greater. Early missionaries preached the gospel and established churches, but what may have been a vital beginning has largely deteriorated into legalism, religiosity, and denominationalism. Nothing is more sorely needed in Newfoundland today than a penetrating Christian witness. This is the challenge Christian volunteers face when they go to serve.

Dr. Stutzman recently spent a month in the States following his first year of service. During this time he toured Mennonite schools and colleges, presenting the challenge of Voluntary Service. He also reported on his work in St. Anthony, a village of 2,000 inhabitants on the northern tip of Newfoundland. Here the International Grenfell Association has established its headquarters, and Dr. Stutzman is one of three doctors (the only one in VS) serving in a 140-bed hospital. The association was formed to continue the work started by Dr. Grenfell. It operates the hospital as well as a number of outpost nursing stations, keeping in touch with the latter by means of daily radio communications.

Approximately half the patients dealt with are tuberculosis cases. Dr. Stutzman said this was due largely to crowded conditions in the homes and patients' unwillingness to remain in the hospital long enough to effect a permanent cure. He expressed particular interest in the unusual surgery cases which come up from time to time. Because special medical clinics are not within reach, difficult lung and heart surgery is performed at St. Anthony. The hospital is making quite a name for itself in this field.

A unique method resorted to by the Grenfell Association to give medical assistance to even the remotest fishermen is the use of clinic boats and versatile airplanes. *The Maraval* is a ship which is equipped with a well-stocked dispensary and X-ray facilities. During the summer it travels along the entire coast with a doctor on board who conducts clinics and performs surgery on a rigorous full-time schedule. Airplanes are equipped with both pontoons and skis.

When asked how he felt about his work in Newfoundland, Dr. Stutzman replied: "I enjoy it very much. It certainly keeps me busy." —MCC

COMMITTEE ON YOUTH WORK

The Board of Education and Publication at the annual Council of Boards of the General Conference Mennonite Church in December formed a Committee on Youth Work to function under the Board in order to co-ordinate activities of the Young People's Union with the General Conference. The committee will consist of persons appointed by the Board of Education and Publication and representatives of the Young People's Union, and is charged with giving direction to the youth program through the director of youth work who will be added to the Board staff.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

MISSION VERSUS MISSIONS (*continued from page* 22)

these have a humanitarian value which will be appreciated by non-Christians, by governments, and social forces. In this sense some mission work may overlap with humanitarian endeavors of non-Christian agencies. This does not make them bad. They are good and are warranted as they minister to the basic purpose, but if or when this part of missionary activity ever becomes solely humanitarian, it is no longer part of the basic purpose.

It is obvious that missionaries are living as it were in two worlds. They are amphibious. They are sent out as representatives of the church at home and desire justifiably, to retain connection with the home church, but they also work in a new locality with a pattern of life which is often far different from that to which the missionary was accustomed and far different from that of his supporters. His responsibility to the two worlds in which he lives places him under a heavy duty to understand both and to act as an agent for unity. He must understand the background of his new field if he is to be an effective worker. He must understand the changes which are taking place, and he must recognize and be aware of the implications they may have for his work, for the work of Christ which he represents.

Consequently, the training and selecting of missionaries becomes more rigid as the situation becomes more complex. The number of missionaries who can participate advantageously in the program on a developing field now demands consideration. It has been sometimes assumed that the more missionaries the better. Now it is obvious that the missionary staff in some fields has reached about the maximum number that can serve properly in relationship to the other workers available on the field. In this there is nothing to regret, for it is this maturity of church and the Christian responsibility of the new body of believers that was part of the original purpose of the missionary. In other words, missions are being successful, but if this suggests that some missions may pass, it also suggests that the call to mission will never end.

The missionaries, therefore, in any particular area are a passing phase of a continuing process, for as the work of missions is partly done, the task of a foreign body is taken up by the indigenous church as the call of mission comes to their consciousness. As the church takes over and missionaries step aside, it does not mean that the missionary personnel may be withdrawn from the field. Some form of continuing fellowship in the work of the gospel should remain no matter how advanced the new church becomes. Real brotherhood assumes a liaison of some kind between parallel churches.

The relationship between home churches and mission field churches is becoming more and more the relationship between Mennonites in America and Mennonites in Europe, or between Mennonites in North America and Mennonites in South America. It is inconceivable that they should ever discontinue cooperative relationships in any way that is mutually helpful, but it is also inconceivable that a permanent parent-child relationship could exist.

If certain phases of the work which have been so challenging in the last century are changing, yet we must recognize that the total obligation was never greater than at the present time. Some missionaries who feel their work has been completed in certain areas are passing on to new areas less developed, and certain mission fields which have not been emphasized in the past are now appearing on the scene as new strategic centers of missionary activity. One of the encouraging signs is that from some fields, particularly in the Far Eastern churches, missionaries are being sent out to join with missionaries from western churches in a common program.

There is, and can be, no end to the call to young people as each successive generation comes on to respond to the call to mission. In what form it may appear or in what manner it may be carried forward we need not ask at the moment, but if mission is the call to oneness through Christ in God, then the call to mission will never cease.

MCC news and notes

MENNONITEN-HAUS

KAISERSLAUTERN—*In the November issue of JUNGE GEMEINDE, the official youth publication of the Mennonite churches in Germany, Editor Alexander Prieur featured the work of Mennoniten-Haus, the MCC Community Center at Kaiserslautern. Here is a summary of his report.*

Director of the center is Milton Harder (Butterfield, Minn.), who also serves as executive-secretary of EIRENE (International Christian Service for Peace). One of the center's most successful ventures is the well-organized kindergarten which has a daily attendance of forty-five youngsters. For older children craft classes, film nights, games, and physical recreation, as well as Sunday school and summer Bible school, are conducted under the supervision of Paxmen Albert Hostetler (Massillon, Ohio) and MCC worker Margaret Lapp (Perkasie, Pa.). Margaret is also in charge of a weekly sewing class for women where articles for children's homes and poor families are made.

Mennonite Voluntary Service headquarters are located at Kaiserslautern, with Erwin C. Goering (Newton, Kan.) serving as executive-secretary. Sixteen international workcamps were conducted in Europe under MVS auspices this year, with thirty German Mennonite young people participating.

Housemother of Mennonite-Haus is a German refugee woman, whose role is to create and maintain a family atmosphere among unit members and play hostess to the many visitors who pass through the center.

GIVING WISELY

VIETNAM—Distribution of food and clothing to the most needy individuals presents a host of problems to concerned MCC workers. Paxman Duane Swartzentruber (Princeton, Ill.), tells of the pastor of a tribal village who requested the MCC give clothing and blankets to his people. Upon arriving at the village, the MCC team gradually discovered that only Christians were listed as needy individuals, with a coffee-plantation owner's name heading the list. Evidently the pastor wanted to impress on non-Christian members of the village that it pays to be a Christian!

Careful explanations were necessary to convince the people that the purpose of MCC is to help those who need help most, regardless of religious affiliation. Duane comments: "It was gratifying to see the helpfulness of the Christians now, as they went for the ones they very well knew to be the poorest in the village. It was a very large village, and those who came were mostly orphans, widows, and fatherless."

MCC ANNUAL MEETING

The two-day annual meeting of the Mennonite Central Committee will be held Jan. 16-17 at the Mennonite Home Mission, 1907 South Union Avenue, Chicago. Representatives from each of the constituent groups in the U. S. and Canada will attend. At this meeting the work of MCC during the past year will be reviewed and plans will be made for 1959.

HOG PROJECT

HAITI—The hog project in Petit Goave experienced a major setback with an outbreak of athrotic rhinotis, a disease which causes gradual malformation of the bones but does not affect the meat. The entire herd of 150 hogs is being disposed of. . . . Boarding schools and private businesses have already expressed interest [in buying the pork]. Investment in some cutting and freezing equipment may be necessary. . . . Heifer Projects, Inc., will supply new hogs. The first shipment of twenty-four animals is scheduled for the latter half of January. A group of Mennonites from Mountain Lake is considering donating hogs for this shipment.

BIENENBERG BIBLE SCHOOL

SWITZERLAND—The Bienenberg Bible School reports that sixty-four students have registered for classes. Six teachers offer a variety of courses in the German and French language. Student representation by nationality is: Germany 29, France 18, Switzerland 12, Luxembourg 2, and Canada 3.

Peter Dyck, MCC director in Europe, serves as one of the school's instructors, teaching New Testament, ethics, Bible, and Christian education. Several Paxmen are taking advantage of the school's offer to accept them as students during their two- to three-week vacation.

jottings

WATCHNIGHT SERVICE

Deep Run Church, Bedminster, Pa.: Nov. 23 a special thank offering was received in a meaningful service. The Youth Fel. had election of officers Dec. 7. Another part of the program was a talk by Shirley Moyer, who recently returned from Newton, Kan., where she served a year at Prairie View Hospital. The adult C. E. featured a film entitled *To Each a Gift*. Dec. 14 the adult C. E. presented a program at Nashaminy Manor Home. In the evening the S. S. gave an inspirational Christmas program, "The Light Shines." A service of carols and candlelighting was held Dec. 21. On Christmas Eve the Youth Fellowship sponsored Christmas caroling to the aged and shut-ins. On Dec. 31 Family Fellowship and Watchnight services will be held, at which the Bluffton College Girls' Gospel Team will present a program. Dec. 27 was the Young Adult Christmas Banquet. — Doris Moyer, corr.

MISSIONARY CONFERENCE

Garden Twp. Church, Hesston, Kan.: Our Missionary Conference was held the evenings of Nov. 28 and 29, with services all day Nov. 30. Paul Schroeder was elected to serve on the Board of Deacons. Pastor and Mrs. Clayton Goertzen are the parents of a son, John Calvin, born Dec. 10.—Mrs. Ferd Neufeld, corr.

WEEK OF MEETINGS

Bethany Church, Kingman, Kan.: Sept. 30 a daughter, Fanny Rene, was born to Mr. and Mrs. Verlin Dennis (nee Phyllis Flickner) of Pratt, Kan. Oct. 2 a son, Melvin Duane, was born to Mr. and Mrs. Victor Flickner of Wichita, Kan. Oct. 5 our newly elected S. S. officers took charge of their duties; Communion was also observed. Oct. 19 Richard Tschetter of Bessie, Okla., was the morning speaker. Among those who have recently been hospitalized are Mrs. J. J. Kaufman, Delmar Voran, and Mrs. Ida Albrecht. All are reported improved at this time. Oct. 26 Pastor P. P. Tschetter left for Enid, Okla., where he conducted a two week series of meetings. Oct. 28 a daughter, Judith Ann, was born to the Carl Flickners, missionaries stationed in India. Nov. 6 was the annual election of officers of the Women's Missionary Society; Anna E. Kaufman was elected president. Nov. 16-21 R. L. Amstutz of Whitewater, Kan., conducted a week of meetings. No Thanksgiving services were held, as the installation of our new furnace was not completed. Dec. 2 at the annual church business meeting, Herman Krehbiel was put on the church board; Mrs. Dave Schrag will be the new church correspondent.—Mrs. M. S. Kaufman.

PROGRAM ON MIDDLE EAST

Community Church, Fresno, Cal.: On Nov. 23 we celebrated the fourth anniversary of the organizing of our church here, in connection with Thanksgiving. Our prayer is that God will continue to bless this church and help us to further His work here in Fresno. In Nov. the following new members were received: Mr. and Mrs. William Buckley, Mr. and Mrs. Henry Fast, Mr. and Mrs. Menno Horn, Mrs. Anna Heintz, Mrs. Mildred Reimer, Mr. and Mrs. Ervin Wiens, Mr. and Mrs. Peter Fast. Mr. and Mrs. David Fast joined as associate members. Mr. and Mrs. David Mierau celebrated their fiftieth wedding anniversary to which the congregation was invited. They requested that no personal gifts be given, but that those who wished to do so could contribute toward a Communion Table Fund. Guest speakers at the Nov. WMS dinner were the Aaron Epps, who spoke and showed slides on "Problems of the Middle East." Bro. Phillips of the Fresno Rescue Mission spoke to us in the absence of our pastor. In the evening the Arthur Friesens, missionaries to the American Indians in Okla., showed slides and told us of their work there. The Reedley church choir together with our choir presented Handel's *Messiah* at Reedley Dec. 21.—Mrs. Orlando Schmidt, corr.

WOMEN COLLECT FOR RELIEF

Eighth Street Church, Goshen, Ind.: On Sept. 14 the first of a series of films on *Life of Paul* was shown. Once a month the united prayer groups meet at the church. Vern Preheim from the seminary will assist the pastor in the evening services. An auction sponsored by the kitchen committee brought in $320. Sept. 26 was Rally Day and Promotion Sunday. On Oct. 5 Holy Communion was observed, and in the evening Martha Geisbrecht, missionary to Japan, was the speaker. The Northern Indiana YPU met in the church parlor. On Oct. 16 the Indiana Mennonite Missionary Rally met for an all day program at the church. The pastor conducted a series of Bible studies on Mark. Nov. 6 a dinner meeting for Sunday school teachers and officers was held at the church. The Nov. 16 evening service was given by the Marvin Dirks family. Nov. 17 a

Mission Booster Dinner was held in Fellowship Hall for the CIM building, sponsored by the six Northern Indiana churches. The offering exceeded the $1000 anticipated goal. Nov. 30 the annual Thanksgiving service of the united missionary societies was observed, with the Witmarsum Guild in charge. Mr. and Mrs. Ira Stiver celebrated their golden wedding anniversary with open house on Sunday afternoon. Dec. 7 our choir joined the Mennonite choirs of this area in the Christmas Music Festival at Topeka. The following Sunday evening the young people's choir gave the evening Christmas program, and on the 21st the program featured the White Gift, the offering to be given for the education of the Schnell children in Africa. The women's sewing group has collected for relief: 50 lbs. shoes, 33 lbs. new clothes, 600 lbs. used clothing, 12 comforters; and quilted six quilts, two of which were sent to the Schnells in Africa. They also sent layettes and bandages to the African hospital.—Corr.

PLAN TO BUY ORGAN

First Church, Chicago, Ill.: Thank God for the blessings He has given us this past year. Oct. 5 was Rally Day. The S. S. had promotion of classes and some changes of teachers. Oct. 10 the WMS had an open meeting and Talent Night. There were many articles on display, showing different talents of sewing, crocheting, painting, etc. The Men's Organization had a Father-Son Banquet. Interesting films followed the dinner. On Halloween night the Youth Organization had a progressive dinner ending at the parsonage. Nov. 13 the Women's Missionary Society had a Thanksgiving Dinner. The program included a devotional service and election. Nov. 21, on "Organ Night," a beautiful organ was demonstrated and a film shown. Discussion and refreshments followed. We have received some donations thus far for the organ and some pledges have been given. On Thanksgiving morning we had a fine devotional service led by Pastor Coon, followed by breakfast. Dec. 7 Pastor Coon baptized two new members and received a third by transfer of letter: Mr. and Mrs. Robert Agnew and Carol Terpstra. The S. S. and choirs presented our Christmas program. A new roof, gutters, and a new back porch have been put on the church. The men and boys also built a new fence around the churchyard. Dec. 10 was our annual meeting and supper. Officers for the coming year were elected. The new budget was presented and accepted, as well as the approval to purchase the new organ when necessary funds are received.—L. Witty, corr.

ANNUAL PROGRAMS

Bergthal Church, Pawnee Rock, Kan.: A group of students from Bethel College, representing the Outreach and Service Commission, gave a program Dec. 14. This program was sponsored by the C. E. Society. The Youth Fellowship met Dec. 7. The highlight of their program was a reading, "The Search," given by Mrs. Gene Schmidt. Officers elected were Darrel Unruh, pres.; Joel Buller, vice-pres.; Sandra Freeburg, sec.-treas. The sponsors, Mr. and Mrs. James Dirks and Mr. and Mrs. Dwayne Deckert, were re-elected. The Mission Workers discussed on Jan. 7 "Getting Acquainted with the Land and People of the Middle East." Mrs. Elmer Jantz gave the main topic. The Men's Fellowship met Dec. 15 for a Christmas program. The church choir gave their annual Christmas program Dec. 21. The Christmas story was told in song with Scripture read between the musical numbers. The Youth Orchestra played carols for the prelude, intermission, and postlude. The S. S. Dept. gave a program on Christmas Eve entitled "The Characters of Christmas Meet Christ." It consisted of exercises, songs, and tableaux. The annual Church Business Meeting was held Dec. 30.—Mrs. Fred Schmidt corr.

WEEK OF SERVICES

Bethel Church, Waka, Texas: On Oct. 5 the church attended the golden wedding anniversary of Mr. and Mrs. LeRoy Willis. A program in their honor was given in the church Oct. 12. Nov. 2 we dismissed services to attend the Mission Festival in the M. B. Church at Adams, Okla. On Nov. 18 Bro. Barkman of Grace Children's Home spoke and showed slides of their work with delinquent children. He also spoke on his recent trip to Germany. The Sewing Circle sponsored a Christmas party for all families on Dec. 7 in the D. P. Unruh home. A carry-in supper was followed by games, singing, and devotions. The final meeting of the Sewing Circle for the year was held Dec. 12. On Nov. 30 six young people were baptized. The service was held in the Full Gospel Church of Perryton. This followed a week of services with Marvin Eck of Harper, Kan., as guest speaker. The final meeting included communion and reception of new church members. A combination Christmas program was planned with the (Old) Mennonite Church in Perryton for Dec. 21, with a play, *A Gift for the Christ Child.*—Corr.

MITTEN TREE FOR MCC

East Swamp Church, Quakertown, Pa.: A mitten tree was decorated by the Junior C. E. at their Dec. meeting for MCC. The Youth Fellowship made 100 favors for the Home for Aged at Frederick. An impressive candlelight service was given by our Intermediate C. E. Dec. 14. The S. S. classes combined to present a program on the theme "In Times Like These." Pastor Sprunger directed the play. Communion was held Dec. 21. Maynard George preached during our pastor's absence over the Christmas holidays. Our watchnight service was conducted by the young people home on Christmas vacation. Daughters were welcomed into two of our families: Karen Denise to Mr. and Mrs. Clarence Carbaugh Jr., and Beverly Ann to Mr. and Mrs. Harold Dietz. The wedding of Janice Bright and Donald Jenkins took place in the St. John's Lutheran Church Dec. 6.—Corr.

SANCTUARY DEDICATED

Calvary Church, Barlow, Ore.: The annual business meeting was Dec. 4. James Howard is a new member of the church board, and Mrs. Weldon Roupp, reporter. Dedication of our new sanctuary Nov. 2 brought over 400 from various sections of the Willamette Valley. Dr. Paul Petticord of the Evangelical Western Theological Seminary, Jennings Lodge, gave the sermon. The church choir gave the eve. program, with Darlene Jones at the piano and Jeannette Jones at the Hammond organ. Jake Giger presented the Christian and U. S. flags and a beautiful electric clock. The Missionary Society received $124 this year in quilting; 12 new wool comforters, 15 Christmas bundles, 278 lbs. used clothing, and 75 lbs. new clothing were sent to MCC. New officers are Mrs. William Zehr, pres.; Mrs. Frank Morris, vice-pres.; Mrs. Freeman Kauffman, sec.; Mrs. Lester Conrad, treas. Mrs. Jessie Bonney passed away. The young folks are rolling newspaper, which will be purchased by the Swan Island bulb farm.—Mrs. Ivan Learfield, corr.

SPECIAL UNION SERVICE

Grace Church, Enid, Okla.: A special Thanksgiving service with the two Mennonite Brethren churches was held at our church, with Bro. Nathan Heffley as guest speaker. On Nov. 25 our church election was held. Dec. 5 our S. S. election was held, with Robert Buller elected as superintendent. Dec. 21 was installation of all newly elected officers for the coming year. A Christmas service was held at the Grace Church on Dec. 25. The relief canner will be in our midst the first part of February. The canner will be set up at Deer Creek, Okla., for this area. Our Sewing Circle sponsored a mission apron, which was passed around to every family to sew on a patch with a contribution for missions. The apron patches were then opened; the apron contained $81.25. —Mrs. R. Buller, corr.

VOTHS SPEAK AT MEETINGS

Friedensfeld Church, Turpin, Okla.: Our Harvest Festival was held Nov. 9. Main speakers were Pastor and Mrs. W. C. Voth. Lloyd Penner gave a thanksgiving message in the afternoon; special music was furnished through the day by different church groups. Our offering was $1,780.36. The ladies of our church met one evening to help the Ladies' Aid and Mission Workers make posters for Africa. Roland Goering was our speaker for our fall series. Pastor and Mrs. Levi Koehn and Sharon were in Clinton, Okla., Nov. 30 to take part in church dedication services. Paul Toews brought the morning message in the absence of Pastor Koehn. Our C. E. held a Christmas program Dec. 7 based on the word "Star." George Plett has returned home from the Beaver Hospital; however he is still confined to his bed. Our Christmas program was held Christmas Eve.—Mrs. Paul Ediger, corr.

SCHIRMERS TALK AT FESTIVAL

First Church, Madrid, Neb.: Mr. and Mrs. Herman Regier rejoice over the birth of a daughter Oct. 7. Pastor B. H. Janzen attended the Northern Dist. Ministers' Conf. at Alsen, N. D. Pastor and Mrs. David Schirmer, missionaries to Montana Indians, were guest speakers for our Harvest Festival Nov. 30. Our annual church meeting was held Dec. 4. We have lots of snow and cold weather.—Mrs. Pete Regier, Jr., corr.

DEDICATION

Butterfield Church, Butterfield, Minn.: We were privileged to have with us our India missionaries, the Ben Sawatzkys, who conveyed Christian greetings and showed colored slides at our Ladies' Mission Society annual Christmas fellowship supper Dec. 4. Pastor Peter Tschetter spoke on Christian stewardship in connection with the dedication of our new hymn books, communion table, and sanctuary floor on Dec. 7. On the following Mon. evening the Watonwan County Men's Fellowship met, with E. O. Carter of Rochester speaking on the theme "Visionary Laymen." Approximately $3,000 worth of beef was canned, with volunteers from the ten churches participating in the MCC mobile canning unit, set up in the Butterfield Produce Co. Dec. 9-10. Our pastor was pleasantly surprised by a birthday anniversary program in his honor Dec. 21. The S. S. presented the program "Message of the Bells" on Christmas Eve.—Willis Linscheid, corr.

mutual aid placement

FOR RENT

Farm Home: Available near Larned, Kansas. Christian widow offers home and farmstead to couple interested in rural home. Opportunity to feed a few cattle. Contact: Mrs. Edna R. Black, 1116 Santa Fee, Larned, Kansas (No. P. 253).

Dairy Farm: Grade A dairy farm for rent in west-central Kansas. Owner interested in selling stock including 35 cows. Pipeline milkers, lots of pasture, 80 acres crop land, well equipped home included. Contact Lloyd Spessard, Arlington, Kansas (No. P. 259).

PERSONNEL NEEDED

Registered Nurse: Excellent opportunity for R.N. with experience to begin service as head nurse with Mennonite Home for the Aged. Contact: Mutual Aid Services, 722 Main, Newton, Kansas, for details (No. P. 257).

Administrator: Modern Mennonite Home for the Aged offers an opening soon for administrative work. Located in lovely Pennsylvania in Mennonite community. Contact: Harry M. Detwiler, Souderton, Pa. (No. P. 258).

into the beyond

Arthur Zehr, aged 63, and member of the Flanagan Mennonite Church, Flanagan, Illinois, recently passed to his reward.

Carl H. Norlin, was born in Minden, Nebraska, December 4, 1893. He was a member of the Spring Valley Mennonite Church at Newport, Washington, and passed away Dec. 18, 1958.

Linda L. Hiebert, of Minneapolis, Minnesota, and member of the Bethel Mennonite Church, Mountain Lake, Minnesota, was born March 21, 1909, and died December 6, 1958.

CONFERENCE NOTES

(Continued from back page)

FAITH AND LIFE RADIO

Daily radio messages on station KJRG, Newton, Kan., were given by central office personnel the first week in January. Speakers for the other three weeks in January are L. R. Amstutz, Whitewater, Kan.; Arnold Nickel, Moundridge, Kan.; and Albert Gaeddert, Inman, Kan.

CATECHISM WORKBOOK

The *Way of Life,* a workbook prepared by Philip A. Wedel, published by the author in several earlier editions, has been revised and reprinted by Mennonite Publication Office and is now available at $1.50 per copy from Mennonite Bookstores at Newton, Kansas; Berne, Indiana; and Rosthern, Saskatchewan. Besides revision of much of the material, new illustrations and type were used. As in the former book, the material is arranged so that it may conveniently be used with the catechism commonly used by the General Conference Mennonite Church.

HOME FROM INDIA

Mrs. Arthur Thiessen, daughter of Carl Martig, Peoria, Ill., and children arrived in the United States Dec. 19, via TWA. Dr. and Mrs. Thiessen are stationed at the Bethesda Hospital, Champa, M. P., India. Dr. Thiessen is remaining in India until February to try and find someone to take charge of the work during his furlough.

'WINNIE' REPAIRS

Much has been written and said about typhoon Winnie which struck Hwalien, Taiwan, in July. Peter J. Pankratz of Mountain Lake, Minnesota, medical missionary under the General Conference Mennonite Mission in Taiwan reports that soon the mission properties will be "as good as new."

The day after the storm mountain preachers and other friends from nearby mountain villages were helping to repair the roof of the hospital. Financial aid was given by the local Joint Commission for Rural Reconstruction and by friends through the Board of Missions and Board of Christian Service. The spirit in which native and foreign personnel worked to salvage and repair hastened the progress of reconstruction.

conference notes

JAPAN CHURCH CALLS WORKER

An indigenous church is the aim of missionaries and mission boards. In some instances indigenization is extremely slow and cannot be expected to become a reality until many years after mission work is begun. The young church in Japan, however, is early showing signs of becoming indigenous. Recently the church at Kobe took an important step in this direction when Miss Kushima was employed as its church worker.

Part of Miss Kushima's work includes visiting children in the local nonchristian hospital. Raymond and Phyllis Reimer, missionaries studying language in Kobe, relate an incident in Miss Kushima's experience at the hospital:

Josuke was an invalid boy about seven years old who had been in the hospital for a long time. He could not walk. Occasionally his mother would carry him around on her back, but he spent most of his time in bed.

Josuke was in a ward with six other children, some younger and some older. All were happy that Miss Kushima had come to tell them stories about Jesus. They had never heard these stories before, and they waited patiently for her every Thursday afternoon. They prayed together, learned and sang choruses, and then Miss Kushima would tell a story about the life of Jesus from the New Testament. Before she left, she would give them Bible picture cards with a Bible verse, which they would try to memorize.

One Thursday afternoon when Miss Kushima came, Josuke's bed was empty. "Where is Josuke?" she asked, surprised. Josuke's friends told her that one morning Josuke had much pain. He called his mother and asked her to bring him all the Bible cards he had received. There were twenty-two cards. He asked his mother to put them in a notebook; then he looked at them again and again. Josuke became weaker. He held the cards close to his heart and whispered, "Jesuma, Jesuma," and with these words he passed away. "Josuke has gone to heaven," said a little four-year-old invalid girl in a nearby bed.

MISSIONARIES ITINERATE

Janet Soldner, R.N., missionary in Colombia, South America, supervises the health of children in the school at Cachipay and is on call to help mothers in childbirth. Since this often involves long walks over mountain paths, one can understand why she prays for strength for the day. Miss Soldner is at present on furlough at her home in Berne, Ind., and is available for itineration. Churches or church organizations may write to Board of Missions, 722 Main Street, Newton, Kan., for an appointment.

Also in the U. S. at present are Dr. and Mrs. Hector Valencia and their two children. Dr. Valencia is head of the Presbyterian school in Bogota, Colombia, and will be itinerating for the Presbyterian Mission. Mrs. Valencia (nee Mary Becker) formerly was with the Colombia mission is accepting speaking engagements in the Newton community, where they are living while on furlough.

MISSIONS FILMS

William Zehr, photo and film supply dealer of Portland, Ore., has returned from Japan and Formosa where he filmed various aspects of mission work for the Conference. It is hoped that *Mokoto*, a film based on the life of a Japanese student, will have its premiere showing at the General Conference next summer. A film on Formosa is also being produced, as well as two documentary films, one on Japan and one on Formosa.

FOUR TO MISSIONS PAX

Three young men leave Jan. 20 for the Belgian Congo, Africa, where they will serve in Missions Pax under the Congo Inland Mission. John Heese, Rosthern, Sask., will work for three years as a printer on the mission while Robert Schmidt, Rosthern, and Bernard Thiessen, Altona, Man., will serve two years as maintenance men. With the arrival of these three men, there will be nine General Conference Mennonite Paxmen in the Congo.

Dennis Epp, Rosthern, Sask., will be the first Paxman in Japan. He leaves from Portland, Ore., Jan. 23 on the *M/S Ocean Mail,* and will teach English Bible to Japanese students.

The purpose of the Missions Pax program of the church is to relieve missionaries of some of the routine duties, to leave more time for direct mission work. This is a government-approved form of alternative service for men subject to the draft; others may enter for a term of Voluntary Service. Interest in this program of the church has mounted and at present another two applicants are preparing for service beginning in summer.

PEACE IN OUR TIME

A long-range study of the 1-W program is under way by the Voluntary Service and 1-W Committee of the Board of Christian Service. Representatives of the committee will visit 1-W units to consult with unit members and leaders in an attempt to find more effective ways of witnessing. They will call a meeting of pastors to seek counsel and suggestions for improvement. The committee is asking MCC for a thorough study of the future of the 1-W program. These steps have been taken by the committee as a result of the conviction that the church has not yet arrived at an adequate peace witness for our day.

At its recent meeting, the Peace and 1-W Committee discussed at length the need for a more definite and concerted voice from the church regarding peace issues of our day. Our function is to speak with our peace witness to other Christians, to give a steady witness at home and then take our witness to other countries. The local church is one of the best avenues of communication, and it is the local church that needs to develop the conscience of the entire Christian church.

FARM STUDY REPORT

A statement of findings is now available on the farm study conference sponsored by the Western District and held at North Newton, Kan., in April, 1958. Copies may be obtained by writing to the Board of Christian Service, 722 Main St., Newton, Kan. A copy of all the papers presented at the conference is available for fifty cents.

(*CONFERENCE NOTES cont. p.* 31)

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JANUARY 20, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

O that I may grow!
For, God, if it can be
That new and noble growth can spring
From a decaying tree,
Surely a strong clean life can mount
Up from the life in me.

in this issue

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Photo by Luoma

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of things to come

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Feb. 8—Race Relations Sunday
Feb. 11—Ash Wednesday; Lent begins
Feb. 13—Universal Day of Prayer
Feb. 22-Mar. 1—Brotherhood Week
March 8—Conference Sunday
March 17—West. Dist. Women's Meeting
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 3

editorials

MISSIONS, UNLIMITED We have long been accustomed to think of missions as the act of going to a foreign land and preaching the gospel to people who have perhaps not known it before. Much wonderful work has been done along this line. But gradually we have learned that missions is more than preaching to people. It includes ministering to the whole man, dealing with his everyday needs as well as with his eternal destiny.

Jesus made a point of healing people, and feeding them, as well as teaching them the Good News of God. Frequently His healing sympathy opened the way to a more spiritual ministry.

It is so today. Working with refugees, the poor and needy, we may show more true Christian spirit than by holding ourselves aloof and talking to them about God. They need to see God in the flesh ministering to their needs. The relief worker, the doctor, the nurse, the builder, the friendly neighbor, may show the nature of God so that people can comprehend.

One of the finest avenues of Christian service for young people is that provided in the Voluntary Service program both at home and abroad. Here consecrated workers may show the spirit of Christ in their labors among needy people. It is the message of love and good will as lived for their greatest need that really gets into their hearts.

Jesus went about doing good; His followers should do likewise.

A MONSTROUS EVIL The article in this issue dealing with alcohol touches upon a gigantic problem about which we should be more deeply concerned. The liquor interests last year spent 400 million dollars in newspaper, magazine, and billboard advertising, in subtle radio and television appeals. Unfortunately, newspapers and magazines of the higher class, which had long held out against liquor advertising, are now succumbing to liquor and financial pressure.

Liquor interests don't hesitate to stifle truth in their attempt to brainwash the public and infiltrate youth in the home. Straight-out discussion of beverage alcohol and its dangerous and damaging effects is already largely barred from commercial radio and television broadcasts, and to a large extent, from the columns of the press.

Advertising does not dare tell the truth about the effects of liquor but deliberately conceals the potentially dangerous effects, the damaging economic costs, and the morally destructive threat which it brings.

So vast and complicated and dangerous is this growing menace that we should raise our voices and our influence in exposing this program of deceit. We can object to our newspapers and magazines, the radio and TV, about the smug advertising being put out. We can teach and preach against the growing evils of alcoholism. Above all, each one can resolve to abstain totally from indulging in any form of this public enemy. We should not hesitate to refuse to drink in any social function in which we may have a part. It's not smart to drink—it's terribly foolish and horribly dangerous!

Three Crucial Facts

*Russell L. Mast**

HOWEVER you may feel about the use of alcohol, there can be no blinking the well documented fact that alcohol and liquor consumption is increasing with terrific rapidity. One certainly does not need to be a total abstainer or even a temperance advocate to be deeply concerned about what is happening.

Drinkers may be divided into three classes: moderate drinkers, who drink only occasionally and for whom drink does not constitute much of a problem; habitual drinkers, who seem as yet able to keep it under some kind of control; and problem drinkers, who cannot control it and are given to drunkenness or alcoholism. In the United States alone, there are about sixty-five million persons who use alcoholic beverages (more than half of the people fifteen years and above). Of this number, eight million are habitual drinkers, and at least four million—or one out of every sixteen alcohol users — are persons whose drinking has become a serious problem to themselves and others. But this is the alarming fact: *that the number of problem drinkers in this country is increasing at the astounding rate of 250,000 a year.*

I propose three crucial facts about the consumption of alcohol in modern America:

- The first indictment is that the consumption of alcohol in America today is *fearfully expensive.*

Other things are expensive too. Nevertheless, consider that the liquor industry is a multi-billion dollar industry—in a world where people by the millions are suffering from malnutrition and where children must go to bed hungry. Would not Isaiah say to us, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (55:2). If we were to compute the total annual cost of alcohol, including the indirect cost of crime, industrial loss, etc., the figure would be so stupendous as to be absolutely incomprehensible.

It is a fact that we spend three times as much for liquor as we do for education in all its forms, and twenty times as much as we do for religion. I cannot support an industry like that. To justify it, there should come from it creative benefits and values, even exceeding those coming from education. The fact is, there are no creative values or benefits coming from the liquor industry. It is, therefore, fearfully expensive at any price.

- A second indictment is that the consumption of alcohol is *consummately destructive.* In order to justify spending for liquor, one would have the right to expect some creative benefits, some abiding values, or even some lasting pleasure. But pleasure ought to be truly relaxing, truly invigorating, truly creative.

Dr. Haven Emerson has for many years been the foremost medical authority on this subject. Among other things, he has declared that drinking impairs reason, will, self-control, and physical skill. Alcohol is destructive of bodily and mental functions. Actual tests show that it requires six more feet to stop a moving car if a driver has taken a cocktail or two before driving.

This does not begin to take into account the destructive aspects of drunkenness, or alcoholism, when man is at last the complete slave of alcohol, when he hates alcohol but must have it. If you've worked in a mental hospital, you know how alcohol destroys. It destroys also the relationships of life, in the home and in business. It destroys the moral life, for alcohol removes the necessary inhibitions to maintain a moral life. In a machine age, with power and speed at human command, and with human relationships more complex than ever before, alcohol is consummately destructive. I cannot support anything that destroys like that.

- A final indictment is that the consumption of alcohol is *ominously deceptive.* The writer of Proverbs was stating undeniable facts when he said, concerning wine, "Whosoever is deceived thereby is not wise" (20:1).

The liquor ads deceive. They do not show the true facts about alcohol. They don't show wives cleaning up in the bathroom after a drunken husband; or children cringing behind closed doors after a drunken mother has returned home; or the coarse, crude, boisterous talk of men and women under the influence. They show men of distinction, prosperous and masterful; women of glamour and charm and grace; young people with vision and hope. But it is all a lie—a dreadful lie!

Alcohol is, itself, deceptive. It gives the impression to the user that it is a stimulant, that it is an exhilarating tonic to step up vitality and increase mental and physical capacities. But that is a false sensation. Actually, the radical element in liquor is depressive. It is more like a narcotic and a sedative, as we have seen it retards the muscles and the mind.

Dr. A. C. Ivy of Northwestern University said, "Alcohol gives temporary relief from worry, abolishes mental tension." But it is important to note that these effects are only temporary. They are an escape, not a solution, and are therefore deceptive. Dr. Ivy goes on to say that alcohol "disguises difficulties, relieves a feeling of inferiority; makes a weak person feel strong; an ignorant person feel smart; a poor person feel rich; an oppressed person feel free; a bad person feel good; and makes one imagine himself a good driver who may be potentially a motor car murderer."

Alcohol is deceptive in that it hides its destructive effects. There is scientifically no way to tell a person ahead of time whether or not he will become an alcoholic. Indeed, a man may drink moderately for years and suddenly become an alcoholic. This does not say that all moderate drinkers will become alcoholics, or that all occasional drinkers will become drunkards. It is a sober fact, however, that *all* alcoholics and drunkards started out as moderate or even occasional drinkers. Moreover, in the kind of society in which we now live, the number of "problem drinkers" is increasing at 250,000 a year.

Alcohol in modern America is *fearfully expensive, consummately*

---

*Pastor, Bethel College Church, North Newton, Kan. The above is a portion of a recent sermon.

destructive, and *ominously deceptive.* In view of these facts, there is, by way of conclusion, only one position which I find it possible to take. I am convinced that there are some things that are easier to abolish than to regulate; some things that are easier to reject entirely than to bring under moderate control. The drinking of alcoholic beverages is one of those things. By becoming even a moderate drinker, I gain little, if anything, but I stand a very good chance of losing everything. By becoming a total abstainer, I have nothing to lose and much to gain.

No one who is even reasonably informed can possibly deny the magnitude and the seriousness of the alcohol problem in our own country. Yet you can solve that problem, for yourself at least, in no more than thirty seconds. The answer is unbelievably simple: *renounce alcohol entirely.* Make yours a life without liquor.

May I urge this especially upon our young people? Solve that problem right here and now, and make it stick, and you will avoid many miseries or even tragedies later on. If you never start, you will never have the problem of quitting. I say this not because I want to curb anyone's pleasure. But I am convinced in my own mind that in the long run, alcohol offers neither freedom nor pleasure. The facts are clear: you stand a much better chance of living a happy life without liquor than you do with it.

It may not be easy to hold such a position in our society. The tide seems to be moving the other way. Yet I see no reason why we cannot refuse liquor without being unkind about it or self-righteous. Sometimes I think we make too much of this business of refusing. After all, you refuse other things which a hostess may offer.

Paul says, "Be not drunk with wine, wherein is excess, but be filled with the spirit." The positive answer to the problem is to live a life that is full, rich, and abundant. It is to live a Spirit-filled life where the tensions of life are resolved on a higher level. A "life without liquor" must be more than that—it must be a life *with* Christ and His Spirit.

In this Communist nation today, there are still

Christians in China

WHEN the Communist authorities of a town in the southern part of the Hopei province, China, realized that a local pastor-evangelist was converting people to Christianity, they decided he needed a reprimand. Accordingly he was imprisoned for a day or so, thoroughly whipped, and then released.

Not at all chastised, the evangelist—let us call him Kao Lu Chia—went right back to telling everyone about Christ. His dark-gowned figure was a common sight along the village streets, and there were many homes and shops which had been visited by Pastor Kao. He bicycled here and there on his errand of love, with the skirt of his long, straight Chinese gown tucked into his belt, stopping frequently to talk to people on the streets or perhaps in the shadow of the city gate where men gathered to gossip and eat melons. He quoted Scripture easily and correctly, and always with enthusiasm. Many of his neighbors privately thought him a little mad.

News of his unceasing activity soon reached the authorities. Again Pastor Kao was jailed, this time for a longer period. But the prison was quite full of political offenders, and Kao Lu Chia, never missing an opportunity, set about at once to bring them the gospel. Before long he had helped a number to understand Christ's teachings and to believe in God, and soon there were Christian converts in the prison.

On can imagine how the atmosphere of that cell changed after Pastor Kao came to it, and how he fell asleep each night on his straw bed thanking God for this opportunity to witness. The authorities, too, began to think he was mad.

Part one of two articles based on information from Mr. and Mrs. W. C. Voth, missionaries to China, Japan, and Formosa.

Finally, when the leaders saw that he was not a man to be shut up at any time—he seemed simply incapable of ceasing to talk about his God—they decided that since it was illegal to imprison a crazy person, he should be released. First, however, they whipped him till his back bled, to remind him—and perhaps themselves—just who had the upper hand.

Full of joy, Pastor Kao returned to his fellow villagers. Never bothering to mention his painfully bloody back, he praised God that his life had been spared to continue the work of bringing Christ to China.

STORIES of Christians such as Kao Lu Chia, who was led to Christ through Mennonite missionaries, are helping to answer the question: what has happened to Chinese Christians who were converted

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through the General Conference Mennonite Church during its years of mission work in the Hopei province?

As every missionary with vision knows, it is just as important to establish a soul-winning church as it is to lead individuals to Christ. The goal is not to bring persons into the church as fast as possible so that letters and reports to the home office can show rapid increase in church membership, but to help bring about with the guidance of God a real, sincere, deep-reaching conversion for every person. Such converts become the core of the church and are instrumental in bringing many others to Christ.

With China under a new regime, the work of the General Conference Mennonite Church — and of all churches engaged in mission work in China—is being severely tested. There is evidence to suggest that Mennonite-taught Christians, like Pastor Kao are today showing the stability they have in Christ.

ANOTHER whose story has been learned is a pastor at Tung Ming. This Christian leader had been ministering to his church for some time before the Communists took over. The church congregation partially supported him, and the new authorities took note of this fact.

"You are a parasite on society," they told him. "You will have to get into some really *productive* work."

As Li Pao Loa (not his real name) had once studied weaving, he was assigned a quota which was the average number of yards produced per day by weavers. So Pastor Li set up his loom in his adobe brick house and began. He was an efficient man, and a dedicated one, and more than anything else he wanted to keep on with the church work. He worked as fast as he could every day, and became so quick that he accomplished his quota in a half day's time.

Some months later a committee came to check on him, and found that he was still preaching the gospel and visiting people.

"Haven't we forbidden you to do that?" the committee asked.

However Pastor Li brought out the yardage he had completed, proof that he was fulfilling his quota. When the committee members understood that he had done this in a half day, the solution seemed simple:

"Your quota is doubled."

Now Li would have no time for anything else, they probably told each other as they left the neat mud-brick home and passed under the homemade trellis covered with cucumber vines. But back inside the Li home one can imagine Li Pao Loa kneeling by the wooden bed or folding his hands upon the table as he prayed for strength and dexterity and love.

Li Pao Loa learned to work still faster in his determination not to leave his flock without a shepherd. Eventually the committee came again, and again his quota was increased—to two and a half times the number of yards produced by other weavers! Still Pastor Li did not give up, but managed with incredible speed and concentration to complete the entire quota during the day. The evenings he used for the ministry to his church.

Christians in his congregation and non-Christians alike found blessing through the consecrated service of this young man. Others, too, in other places, have found the strength with which to give Christian testimony by their lives, and only God knows how many Christians have done so whose deeds and lives will never be known.

TODAY China is a closed field to missionary endeavor. Control of Christian activity varies in different areas. Farther north at Taming, for example, no groups of any kind have been allowed—not even two or three persons together. The 1200-capacity Mennonite church building still exists and is used as a public theater. In other places where our mission property has been taken over, Christians find it possible to meet in small groups in their homes. A second article will describe the events which took place as the Communists gained control of the largest General Conference Mennonite mission station in the southern part of the Hopei province, where there were a 500-student high school, a 100-bed hospital, and a large mission church.

While missionaries may no longer work with their fellow Christians in China, they are still praying for them. Your prayers are needed, too, to uphold the witness of all Christians in Communist China who must every day decide how to render to Caesar what is Caesar's and how to give to the Lord what is His.

The Christian Wedding

by Waldo Hiebert, pastor
Mennonite Brethren Church
Hillsboro, Kansas

ONE April evening two fine young people knocked at our door. After we were seated and somewhat relaxed, the young man began: "We plan to get married, but we want a Christian wedding. We don't mind being different, but we do want Christ to be the center of our service. How can we have that kind of wedding? Can you help us? Where do we begin?"

I began to think, and to think fast. It confirmed what had been a deep conviction in my own soul for a long time. I knew then it was high time to rethink carefully the entire concept of Christian weddings and Christian marriage. Frankly, the church wedding has become the most secularized of all church functions. And young people are beginning to react to it! A new movement is afoot to restore the Christian element in today's weddings. This is a fresh conviction born out of dedicated young hearts, a desire to put Christ back into the center of the wedding service.

I also knew, as these young people sat before me, that they weren't interested primarily in church rules. We, together, were interested in a basic philosophy of life, a Christian approach to one of life's greatest experiences. A door had opened to a complete reorientation concerning the church wedding. The time had come for us to seek a basic Christian philosophy that underlies a divine service—the wedding.

The Philosophy of the Christian Wedding

But how to help? First we must dispel the idea that mere rules will solve the problem. This question is one which neither form, regimentation, nor rule can answer. We must seek a philosophy, an approach. We must go back to the basic principles of Christianity itself. I ask myself as a Christian: what does marriage mean to me? What is a Christian home and how is it established? The question is *not*: what will my church allow me to have at the wedding? The question is: what does life, marriage, and a new home mean to me?

The philosophy of Christian weddings is based on the conviction that the wedding is a service of worship and not only a ceremony. Isn't it strange that as evangelicals we can greatly and unconsciously slip into sheer ceremonialism and dead form? Ere we know it the wedding service has become a "short and snappy" ten-minute ceremony. If we want to reconstruct the philosophy of the Christian wedding, then the contention must be that a wedding for the Christian is more than ceremony—it is worship. It is that experience, once in our lives (God giving grace), when time is set aside to unite two into one, and to establish a Christian home.

To a Christian this means dedication "in the Lord." It means a mutual pledge taken and a vow made with God to build this home as an institution for Him to use in His vast and wonderful kingdom. This means more than a pledge to each other. It means a united dedication to a cause higher than either. This is the strength of Christian marriage. So, then, the first statement in a philosophy for the wedding is: *The Christian wedding service is a service of worship as well as a ceremony.*

The philosophy of the Christian wedding is based, furthermore, on the conviction that the wedding service is Christ-centered rather than bride-centered. It is generally held that the center and central attraction of a wedding is the bride. It is "her wedding." Is it really?

One afternoon there sat in my study a fine young Christian girl, active in the church, with strong Christian convictions and a fine testimony. While planning the long awaited occasion of the wedding service, we came to talk about various aspects, some upon which we could not completely agree. Finally, I said to her, "The center, my friend, of this wedding is not you, but Christ the Lord!" There followed some silent moments, then tender, warm, but understanding tears! At the occasion of the wedding I stood at the church altar and saw her come down the aisle. I knew then, and I knew it surely, that her heart was fixed, deeply and firmly fixed, not only in the man she was about to marry, but her heart was fixed on Christ, her Lord! This I knew because she had been willing to surrender the central place to Him.

That is the philosophy of the Christian wedding. No rule can bring that about; it is love, devotion, and a joy no man can give or take away. So then, the second statement of a Christian philosophy for weddings is: *The Christian wedding is Christ-centered, not bride-centered.*

Implications

Let's see how the above stated concepts might help us in planning the wedding service.

- First, this will mean that the invitation to the wedding will have a Christian connotation. In the old and familiar type of wedding invitation there is really nothing that would indicate that this is going to be a Christian wedding—aside from the mention of the place where it might be held, the church. Therefore we might insert such phrases as "To invoke God's blessings upon them" or "The Lord willing" or "under the Providence of God" or "for this occasion your prayers are requested." In recent years several such Christian forms have appeared. The reason for this is that through the invitation we can tell our guests that they are coming to a wedding which will be under God and where an atmosphere of prayer will prevail for those now embarking on a life's dedication.

- This philosophy will imply that the music, whether prelude, postlude, or vocal numbers, will have a Christian content. Some Catholic music is beautiful in itself, but why praise "Maria" in a Christ-centered wedding? Lohengrin's "Here Comes the Bride" makes everything sound like a wedding, of course, but how refreshing it is when Christ-honoring selections such as "Praise to the Lord the Almighty" "Saviour Like a Shepherd Lead Us" or "Joyful, Joyful, We Adore Thee" are used as the processional. The recessional may also be planned to emphasize the sacredness and the blessedness of a dignified worship service.

Then there are the special numbers. Love songs like "Always" "I Love You Truly" "Liebestraum" "Ah, Sweet Mystery of Life" and similar ones might well give way to something much more appropriate and fitting for a Christ-honoring service. For example, "Jesus Thou Joy of Loving Hearts" "O Perfect Love" "O Happy Home Where Thou Art Loved" "Oh God of Love to "Thee We Bow" "Unto the Hills" and a host of others can be used.

- The philosophy of the Christian wedding will imply that a place be given in the service for the Word of God and prayer. Many noble words have been recorded in The Book especially appropriate for wedding occasions. There is a message in God's Word for marriage services. Moreover, this message finds its way into hearts best when we are at ease and relaxed during the worship service and during the presentation of the meditation. Therefore it is appropriate for the couple to be seated for this part of the service. Psychologically, there can be little relaxation and therefore no real meditation and worship as people stand all the while. The minister must refrain from preaching lengthy sermons. Let him see to that!

- A philosophy for the Christian wedding implies that the physical arrangements be beautiful, in keeping with Christian modesty and simplicity, and appropriate for a dignified Christian occasion. Too many gates built, too many remodeling jobs at the altar, too many exterior decorations may distract from the meaning and purpose of the occasion. There is no satisfactory rule about physical arrangements but the principle is: all that there is, in, around, and about the wedding service points to the Lord God! Whatever detracts from our concentration on Him and the sanctity of the occasion would be out of order and unbecoming.

- A philosophy of Christian weddings also implies that apparel worn by the bride, groom, and other participants, be not such as to draw attention to self and bring embarrassment upon the divine service. "Marriage, especially the church marriage, has so interwoven the fashionable with the spiritual that the former is always close to the surface. The temptation is to be so concerned with the details of fashionable correctness that the inner meaning is lost. People whose major attendance is given to the neckties for the ushers and flowers for the bridesmaids have little mind left for a proper consideration of the significance of the primary act" (Elton Trueblood, *Common Ventures of Life,* p. 45). The goal to keep in mind is that all present will be led to put their affections on things above!

But we are still waiting for the "perfect wedding." The philosophy here set forth and the dedication implied are not born in the human mind over night. If we would be willing to think this through, and to accept a new philosophy for weddings, then we must be willing to give ourselves to a program of education. Parents will have to speak about these principles to their children in the home, youth leaders will have to teach these ideals to boys and girls, and the pastor will need to give guidance to youth. This philosophy must be born out of conviction; it must be loved!

Not all young people today, good young people though they may be, will see this. Because of the lack of these convictions, not all weddings can be worked out today by the presented philosophy. Pastor, parent, youth leader, and youth all must work together in order to achieve these goals—then, only the future will tell how beautiful and meaningful the wedding can be. No longer will it be secularized, but it will be the expression of that which the Lord meant it to be.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23).

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Growing Involvement

General Conference Mennonites and race relations

by Gordon Dyck

WHEN I received the Index to the 1958 Volume of *The Mennonite*, I was reminded of a term project I did just a year ago. For the course "The Church and Race" I checked back through *The Mennonite* to see what our church has written since 1900 concerning Christian brotherhood among the races —a topic which is so live today. This I did by leafing through the 1903 Volume (the oldest I could find), then through the 1905 Volume and every succeeding fifth year's volume up through 1945. From 1946 on I checked every volume, thanks to the addition of the Index since.

In the twenty-three volumes (now including 1958 also), I found about 127 items. Of the twenty-seven items I found from 1903 to 1930, most are reprints of news items from the papers of our nation, usually mentioning the horrors of the latest lynchings. Only two of these early articles were written by Mennonites. One is an article by C. Henry Smith in 1910 showing that the Mennonites were the first to make a protest against slavery in early U. S. history. The second is a Christian Endeavor program help in 1920.

In the 1935 and 1940 Volumes I found two C. E. program helps on race relations; no news items, no informational, ethical, or theological articles.

Starting in 1945, however, the tide of articles began to come in. Of the four items in the 1947-48 Volumes, all came from Mennonite authors at Gulfport, Mississippi. 1949 was a strong year, with nine articles recording personal experiences, a historical review by Melvin Gingerich ("Negroes and the Mennonites"), and some articles with stimulating ethical teaching.

From 1952 till the present (seven years) there have been seventy-two items in *The Mennonite* on Race. Twenty were motivated by experiences at Gulfport, fifteen came from the Woodlawn Mennonite Church in Chicago, seven from V. S. experiences other than the above two places, and four from General Conference sponsored tours to the South. Sixty-five of the seventy-two were written by Mennonites, and thirty-three of these by persons involved with the Seminary while it was located in the south side Chicago Negro community. In 1957 *The Mennonite* printed over three times as many articles on race than during any previous year.

If this rather superficial study is even a slight measure of Mennonite involvement in this prominent current ethical issue, then it would indicate the following steps toward greater involvement:

1900-1930—news prints (looking on from the rocking chair)
1930-1940—C.E. program helps (talking among ourselves in our churches)
1940-1946—C.P.S. (being pushed out of our churches)
1946 on—involvement at Gulfport, Miss., and in V.S. (living together)
1952 on—involvement at the Woodlawn Mennonite Church (worshiping together)
1957 on—tours to the South (exploring for more areas of togetherness)
1959—?

What will be the next step? In the July 15, 1958, issue of *The Mennonite*, Leo Driedger writes, "We have work in Gulfport, Chicago, and Philadelphia, where we find ourselves involved. May the love of Christ continue to involve us." Could the next step be in your town and church?

The Church Extends

FIFTEEN new churches by 1959—this was one of the eleven goals adopted at the triennial conference in 1956. This year the Conference found that it had not only reached its goal but that *nineteen* new church fellowships were being formed.

The Faith Mennonite Church of Newton, Kan., came into existence when two Mennonite churches in town realized they were overcrowded. A third church was begun under the auspices of the district Home Missions Committee and is growing rapidly. Mennonite fellowships in Denver, Topeka, and Kansas City minister to 1-W men working in hospitals and other places of service, while the Edmonton Mission Church in Alberta serves university students. Others besides students and 1-W men are finding a church home in these four congregations.

An irrigation project at Moses Lake in the Warden, Wash., area, drew Mennonite farmers into the region who formed the Warden Mennonite Church. The Vancouver, B. C., Mission Church provides for English speaking Christians as services of the nearest Mennonite church are conducted in German. Quite often a survey shows a number of Mennonites living in a particular area or otherwise indicates a need for a new church fellowship.

Whatever new-church goal is set for the next triennium, every church in the Conference will want to investigate carefully the opportunities for evangelism around it. Consider a mission outpost for *your* church. There are more resources available among your members than have yet been realized, and a mission outpost may be the means not only of bringing the gospel to the unchurched but the instrument of blessing in your own congregation.

Planning For Outreach

DURING the 1956 sessions of the General Conference at Winnipeg, serious thought was given to the growth of the church. Statistics were presented which showed that the percentage of membership increase in the Conference was not keeping pace with the percentage of population increase. It was clear that something should be done if we are to maintain — and increase —an effective Christian witness.

The population trend is away from the rural to the urban areas. Our young people are moving to the cities, in some of which there are no Mennonite churches, resulting in membership loss. At the same time huge new unchurched residential areas are springing up in all cities across the country which offer unprecedented opportunities for church extension work.

In keeping with the goal, "Fifteen new congregations by 1959," the Board of Business Administration was instructed to establish a separate department whose business it would be to provide sound business management and a financial aid plan for church extension work. As a result, Church Extension Services has been established and incorporated and is starting to function. Seven directors have been selected—one each from the Boards of Education and Publication, and Christian Service; two from the Board of Missions; and three from the Board of Business Administration. A. J. Richert, former Conference Treasurer, serves as business manager on a part-time basis.

The new organization will provide counseling services and make available loan funds for new church projects as well as for established churches. The organization will also maintain close co-operation with the General and all District Conferences in regard to their home mission projects. Literature giving details of the plan will be available soon.

To help carry out its purpose, Church Extension Services must have a substantial Revolving Fund ($4,000 has already come in). Churches and individuals who are really concerned about establishing new churches are now urged to send contributions to: Church Extension Services, 722 Main Street, Newton, Kansas, as soon as possible. Long-term loans for the revolving fund are also acceptable. For information write to the above address or call. —A. J. Richert

Why Do We Rebel?

IT wonders me—this basic assumption that parents don't understand anyway so there isn't any point in bothering them with our problems. And along with it goes the hurt look in the eyes of parents because their children seem so far away from them, never confiding, never asking for needed advice.

Somewhere in between there is the absence of a bridge. Has this always been, in the cycle of changing roles? Must this always be? Will *our* children feel the same void when someday they try to communicate with us?

The gap which seems to begin with adolescence becomes dramatized when we make the inevitable break with home. We get a job, get married, or go off to college. We snap the strings and often we feel jubilant in doing it.

Now there's no one around to coax us to church on Sunday morning or to bed at eleven o'clock at night. If the sheets get left on the bed for a month—they just get left on the bed for a month.

It's as if with the first slack in the reins we plunge ahead recklessly, intoxicated with the freedom of being on our own. We gallop and gallop wildly until at last the satisfaction comes of having exercised every single muscle. Then, and perhaps only then, are we ready to look at things objectively — and should I say sensibly?

This is natural. *Every* bud grows to fullness and then — seemingly overnight — bursts into bloom. And it isn't the drama of it all that I'm questioning. (This part is exciting and rather fun!) It's the violence of it — the compulsion to go to the very brink of catastrophe before we're satisfied that what we now claim as our own *is* our own and not a warmed-over menu of what someone else thinks or believes or does.

For those of us who have grown up in Mennonite churches, our church is on trial at this point. More important, Christianity is on trial. Or maybe, when you come right down to it and look through all our immature idealism, *we're* the ones that are on trial. Whatever the case may be, this is a crucial time in every young person's life. We don't want to be told what to do. And on the other hand, we don't want to be ignored.

Why this painful process? David Riesman in *The Lonely Crowd* talks in one place about the over-steered child. Were we over-steered children? And at a certain point we react?

Harry Munro, in his book *Protestant Nurture,* discusses three patterns by which the child grows from almost complete control over him at birth to the responsible freedom of full adulthood. The manner in which this is done pretty well maps out the child's religious development.

First is the authoritarian way. Here the parents take their responsibility very seriously. They aim to raise their children "right." Their problem is to keep up the needed control over their children. And the best way to do this is to maintain parental control as long as they can and in all the ways they can. The child is put on his own only when his ideas and habits are reproductions of those of the parents. Such a child will be told what is right and will be given, through rewards and punishments, incentives for doing right. At first the child is so weak and the parents so strong that obedience is the only way out. He will be a model child during perhaps the first twelve years of his life. If he lacks initiative and prefers the line of least resistance he may keep on being dependent and never reach real maturity or a real selfhood. The only faith he will have will be the faith of his parents in a diluted form. In contrast, if the child in such a home has drive of his own, he begins to evade control by deception, then by rebellion when he is strong enough. The influence of his parents operates in reverse.

At the opposite extreme is the home which tries to avoid any kind of "indoctrination." Parents in such a home are often themselves a product of negative reaction to *their* homes. They may evade their responsibility by reasoning that religion is too difficult for the child to understand. Then too, they "want to leave their children free to decide such matters for themselves." But this is as sensible as saying, "We will not teach our children any table manners. We'll let them get old enough to read Emily Post for themselves, and then they can decide whether to be mannerly or not." Such children will acquire some kind of table manners or be classed as cannibals long before they can read a book on etiquette.

Somewhere between the authoritarian idea and the attempt to keep the child's life a religious vacuum, is a kind of Christian nurture which encourages a vital, firsthand religious experience. The development of such a faith is part of growing up in the stimulating and responsible freedom of a democratic home. In such a home the parents see their role to be that of freeing their child into his own self-direction and responsibility as rapidly as he can take it and in all the ways he can take it. These parents will begin very early to let the child choose. He will even be free enough to make some mistakes which don't endanger him too seriously. He will begin very soon to have experiences in weighing values, choosing between the lesser immediate value and the greater delayed value. He will learn by experience that sin is not so much violating parental control as it is the choice of a lesser good.

At first such a child may shrink from having to make a choice and want his parents to do it for him. But if he is continually confronted with this freedom, he won't worry about the areas of his conduct still under parental control. Instead of a revolt against parental authority, there will be a continuing desire for parental advice, welcomed by the child because he knows he doesn't *have* to follow it. Long before he is legally "of age," he is on his own, honoring the ways of his parents, but having a way of life which is his own. A part of this is the acquiring of a personal faith of his own. But instead of the development of faith being just another facet of growth, God enters into the relationship directly.

Is this only something that sounds good on paper? Is the whole matter of building bridges between young people and "older young people" one that cannot be done with just words? If not, then what? Is it up to us to do anything, or is it up to our parents to make the first move?

The becoming of an independent individual is a healthy part of everyone's life. Whether we step into it gracefully or struggle into it is determined by our personalities, the home life we grew up in, the community we call "ours," and no doubt multitudinous other things. If you have some ideas on the subject, send them in!

—M. T.

KOREA . . .
"land of the morning calm"

Mrs. Katherine Klassen, a typical MCC mother, shares with us some interesting first impressions of life in the Far East. Mr. and Mrs. Jacob Klassen (Steinbach, Manitoba) and their two children, Martha and Lorna, aged seven and three, left for Korea in September. Mr. Klassen became director of the Korean program, while Mrs. Klassen serves as matron of a seven-member unit.

THREE months ago we docked at Inchon harbor, happy to see land after twenty-one days on the ocean. That morning we hurriedly packed our belongings and after filling out countless forms for the customs officer we were finally permitted to leave the ship.

Korean children.

It was a beautiful, clear day. From the distance we could see throngs of people milling around on shore. Looking in vain for some sign of our co-workers who were to meet us, we stepped into the little boat which was to take us to shore. It was tied to one of the many boats already bobbing around, and then, hanging on to baggage and children, we jumped from boat to boat until we landed on solid but very dirty ground!

Our baggage was loaded onto the backs of several men with A frames, and with literally hundreds of people following we trudged off to the customs office. Here we were found by our MCC friends who bundled us into an ambulance (hired from the hospital in Seoul) and took us to the nation's capital. The road from Inchon to Seoul is lined with trees and flowers, so we enjoyed the drive even though it was terribly bumpy and the stench at times almost unbearable.

After two restful days with the MCC nurses in Seoul, we boarded the train for Taegu. The scenery between Seoul and Taegu is really beautiful — mountainous, with terraced rice paddies up the sides of the hills, and in the valleys thatch-roofed villages. This happened to be Korean Thanksgiving Day, one of the big events of the year, so everyone was decked out in his most colorful costume.

In Taegu we were met by the rest of the unit members and now we were actually on the last lap of the journey. I was eagerly looking forward to seeing the Japanese house we would be living in the first few weeks of our stay. I didn't have long to wait. After winding in and out of human traffic with much horn honking, I was soon told, "Here we are."

A high grey stone wall greeted our eyes, and a locked and bolted gate. What a change from our open driveways and open garage doors at home. Immediately children from alleys and doorways came crowding around the Landrover, pressing their noses against the windows, trying to get a closer look at these queer, long-nosed people. I think I know now what the animals in a zoo feel like. Someone unlocked the gate, closed and bolted it again as soon as we were in, and then we were alone with our co-workers—as alone as one can get with about twenty little faces looking in through cracks in the gate and underneath it.

There was our Japanese home, very low, tile roof, sliding window type doors on all sides. "Shoes off" we were told as we walked in, so off they came. Our girls protested at first but have gotten used to it.

There are many adjustments to make when one comes to a new country. The change I find hardest to accept here is that of not trusting anyone and keeping everything under lock and key. The language barrier is very frustrating too. We study every day but the language is difficult and progress is slow.

I miss my weekly shopping trips to our modern food center. Here our cook does the marketing for us because she gets better bargains. As soon as I get my language up to par, I'll try some of the marketing myself.

Wash day back home was a busy and enjoyable day for me. Here we have a laundress, and every day is wash day for her. Washing is done by hand, and due to our crowded quarters it is done in tubs outside, rain or shine. Washing for seven adults and two children in this primitive manner is quite a chore. The job will be lightened with the arrival of our washing machine.

School for Martha might compare with a very small country school in Canada. She attends the Presbyterian Mission school. There are only eight children, and one teacher teaches all grades. Martha misses the large school back home, especially the keen competition with so many children in one grade. School is only half a day. Fortunately our cook has an eleven-year old girl with whom she plays in the afternoon. Playing outside here is different from playing in Canada, where you have no stone wall to restrict your games. Our children are learning many new ways of skipping as well as other games. Korean children seem to have an endless number of games to play.

We particularly enjoy the fellowship of the unit members who live with us. I'm sure our experience here in Korea will be one we'll never forget.

YPU Cabinet Meets

Woodlawn Mennonite Church was the meeting place for the Young People's Union cabinet on Jan. 2 and 3. We came from Manitoba, Pennsylvania, Ohio, Saskatchewan, Kansas, and Illinois — still a little misty from the Christmas holidays and long traveling hours — but awake.

Helen Coon summed up our financial affairs for the past year. In 1958 the receipts totaled $7,875.09. In 1957 the money received came to $7,834.29. The comparative constancy of this figure is encouraging, since other Conference boards experienced a decline in contributions in 1958 and also because we didn't have a youth worker doing direct contacting of youth groups for most of last year.

A Committee on Youth Work has been formed and will be made up of five members — the YPU advisor, a nonboard member, the youth worker, a YPU cabinet member, and a district officer or active member. Jacob Friesen (YPU advisor) and Jack Purvis (admissions counselor at Bluffton College) were appointed to this committee by the Board of Education and Publication. The YPU cabinet has recommended the appointment of Bill Block (YPU vice president) and Ray Hacker (Eastern District YPU president) as their choice of committee members. When a youth worker is secured in the near future, he too will be a member. Incidentally, Mr. Purvis was present at this cabinet meeting.

Vern and Marion Preheim (students at Mennonite Biblical Seminary) have been selected as editors for the 1960 YPU prayer calendar. The copy for the calendar will be prepared this summer.

Four manuals are being prepared for publication to supplement the *Youth Fellowship Manual.* Of these, *Christian Fellowship* manual is now ready to come off the press. This manual was written by Gordon Dyck and Bill Gering. The other three manuals which are in the final stages of preparation are *Christian Service*, written by Leola Shultz; *Faith and Life* manual by Frank Epp; and the *Youth Advisors Manual* by Claude Boyer. The four issues of *Program Helps* for 1959 are being edited by Peter and Katie Letkemann of Swift Current, Sask. Peter is the fellowship chairman of the YPU.

Again the biggest item of discussion was that of a youth worker. Contacts are being made, and when things materialize we'll lose no time in telling you! At this meeting of the cabinet we spelled out a little more definitely just what the duties of the youth worker are. Here is the list we made:

- Edit Program Helps.
- Co-ordinate all youth interests.
    - —District information exchange.
    - —Relate YPU to the Conference.
    - —Keep up key contact with districts primarily at their annual conventions.
- Encourage leadership education.
- Prepare bibliographies of youth material.
- Cultivate student interest.

Big news coming up is the YPU retreat at Camp Friedenswald next summer (Aug. 5-12) and the YPU activities at the General Assembly in Bluffton, Ohio (Aug. 12-20). Bill Block is heading the retreat plans. Special speakers for the youth night at conference will be Erwin Goering (now in MCC in Germany) and Vincent Harding (associate pastor at Woodlawn Mennonite Church). When the schedules for these two events are completed they will be printed in the youth section. Keep these two weeks in mind as you start concocting summer plans.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

ALASKA SENATOR DISCUSSES NEW STATE

Ernest Gruening, the first senator from our new forty-ninth state and governor of Alaska from 1939 to 1953, is discussing the many ramifications of what statehood will mean for our northern territory Jan. 17 at Memorial Hall, Bethel College, North Newton, Kan. Senator Gruening will discuss Alaska generally, its peoples and customs, its mines and fisheries, its climate, geography, history, politics, and above all, its prospects for future development as an integral part of the U. S. A.

MATHESON ISLAND VISITED

"Go Ye" was the challenge presented when Mr. and Mrs. Larry Kehler, missionaries at Matheson Island, invited ten students of Canadian Mennonite Bible College to help in conducting an evangelistic service in the little island chapel. Those who volunteered were George Neufeld, who presented the messages; Menno Wiebe, who led the singing; Jake Friesen, George Dyck, Tony Enns, Henry Dueck, Lydia Boese, Margaret Neudorf, Marie Kehler, and Edna Krueger.

Five evening services where the Word was presented in song, story, testimony, and sermon were held. In spite of the extreme cold (the temperature dropped as low as —38°) the people were willing and eager to come. A Bible was awarded to a small boy who had invited and brought seven persons to the services.

Afternoon services were held in Pinedock and at the Bloodvein Indian Reserve. These two stations, which are both approximately ten miles from the island, are also served by the Kehlers. We were well received and were able to present the gospel to a congregation of about thirty people in both places.

Nearly all the homes on the island were visited. Everywhere we were welcomed. There are approximately eight Christians who regularly attend chapel services. We saw a completely different way of life than that of comfort, telephones, and electrical appliances. We received a glimpse into the actual problems and joys in a missionary's life. We learned to pray in a new way for those who are persecuted for His name's sake, for those who find it difficult to respond positively to the gospel, and for those who faithfully and conscientiously minister to the needs of these people.

FACULTY DISCUSSIONS

The Bluffton College Faculty Club met at Founders Hall on Jan. 12. Dr. Delbert Gratz presented a discussion of books and other major publications of Bluffton College graduates and faculty members. He read interesting excerpts from these books, as well as giving some of the background which brought the author to write the book.

The Bluffton College Faculty Reading Club met Jan. 7 at the Mara-Alva Home Economics demonstration house. The book discussed was David Riesman's *The Lonely Crowd*. Dr. Robert Kreider led the discussion.

DEMONSTRATION

On Jan. 13 the Bluffton College student chapter of the Ohio Music Education Association met at Porter's Music Store in Lima. A demonstration of new equipment and instruments was given. A discussion followed in which the advantage of using these various instruments and equipment items in public school and college teaching was considered.

ATTEND ANNUAL MEETING

C. J. Dyck and William Klassen, from Mennonite Biblical Seminary, attended the annual meeting of the Society of Biblical Literature and Exegesis held this year at Union Theological Seminary in New York, Dec. 29 31. The two days' meetings consisted of speeches and the reading of papers by prominent scholars on current research and recent archaeological discoveries.

MATH CONTEST

The fourth annual Kansas Conference Intercollegiate Mathematics Contest will be held at Bethel College Feb. 14, according to Dr. Arnold Wedel of the Bethel mathematics department.

The examination questions will again be made out and graded by the University of Kansas. First prize of $25 will be awarded to the individual with the highest score, with a second prize award of $10. The school having the winning team of participants will receive a $10 prize for its mathematics department.

MCC news and notes

S. A. RELIEF GOODS DUTY FREE

PARAGUAY — On April 4, 1957, an agreement was reached between the Paraguay and U. S. governments on shipping relief goods to Paraguay. After more than a year of continued negotiations, MCC has now received approval from the Paraguayan government to ship up to $50,000 worth of relief goods to Paraguay, with the U. S. government paying ocean freight to Buenos Aires and the Paraguayan government admitting the goods duty free as well as paying for inland transportation.

The first piece of equipment being shipped under the new arrangements is a Ford pickup. It will go to the experimental farm in the Chaco to replace the worn-out jeep that is presently in use. The new vehicle will be a real asset to farm director Robert Unruh (Bloomfield, Mont.,) who spends much of his time going to individual farmers to help them with problems.

POVERTY-STRICKEN TRIBE NEEDS RELIEF URGENTLY

JORDAN — MCC worker Merlin Swartz (Au Gres, Mich.), who is working with the Near East Christian Council in the East Jordan area, spent a week in December with an extremely poor Bedouin tribe in southern Jordan, distributing flour, dates, and burgohl (wheat).

These people, who are known as the Azazmeh Bedouins, were displaced in the conflict of 1947-49 and since have been slowly filtering into Jordan. Though refugees in the true sense of the word, they are not included in United Nation's ration lists and are living in conditions of abject poverty in southern Jordan. The tribe totals between eight and nine thousand persons, with well over a thousand families.

The UN conducted one food distribution among them in 1955, in co-operation with Church World Service, MCC, and the Lutheran World Federation, but apparently they have received no further assistance by way of food until the NECC distribution in December.

Starvation

Commenting on the situation as he found it, Brother Swartz writes: "I have often imagined what it would be like to see people living on the verge of starvation, but I never imagined their misery could be half so appalling. I will never forget the distribution which took place. Some of the Bedouins were so hungry when they received the flour that they immediately built a fire and made bread. Many of them hadn't eaten for several days. Most of them hadn't enjoyed a full meal for months."

Prevalence of Disease

Many families of this tribe no longer have tents and are forced to seek shelter in caves and bushes. Exposure and malnutrition bring on disease, so that at least fifty per cent of the tribe are in need of medical treatment of some kind.

What We Can Do

Brother Swartz states that another food distribution is needed immediately, while continued food, clothing, and bedding distributions will be necessary, especially through the winter. There is crying need for medical assistance, and the possibilities for a dedicated doctor are unlimited.

A tent-making project, with future recipients of tents rendering assistance, might be one step in the direction of meeting the need for shelter.

SCHOLARSHIP GRANTED

GREECE — The *Pax Newsletter* informs that a nineteen-year old villager from Tsakones has been granted a scholarship from the Greek Agriculture department to participate in a farm trainee exchange program to the States. Young Kostas was considered a good prospect because of the strong support he gave the Pax program by taking on a poultry project and working with Paxman Harry Zimmerman in the cannery. It is a direct result of the Paxmen's encouragement and assistance that Kostas has been granted this scholarship.

NURSES' TRAINING COURSES OFFERED BY COLONY HOSPITALS

PARAGUAY — Sister Theodosia Harms, R.N., from Bethel Deaconess Hospital, Newton, Kan., returned to the U.S.A. in December after spending twenty-five months in South America.

After a four-month orientation period at the Filadelfia hospital in Fernheim Colony she left for eight months of service in both Friesland and Volendam Colonies, where her main contribution was the launching of two-year training courses for nurses. She reports that Volendam opened a new hospital in August. At Friesland two Bethel Deaconess graduates, Mrs. Frieda Siemens Kaethler and Mary Wiens, are employed. Each hospital has one doctor.

jottings

CANNING FOR RELIEF

WAYLAND CHURCH, WAYLAND, IOWA: Nov. 2 the High School YPF gave a program at Oakdale Sanitarium. Nov. 8 southeast Iowa ministers and families met at Pastor Habegger's for the regular quarterly meeting. Nov. 9 Robert Miller of MCC brought the morning message. In the evening was Family Night, with a basket supper, after which Anna Marie Peterson showed pictures of VS work among migrants at Waterville, N. Y. Nov. 10 missionary Harold Ratzlaff of India gave an interesting talk and showed pictures. Nov. 12 was the all-day Dorcas sewing with election of officers: Rachel Wyse, pres.; Helen Graber, vice-pres. for 1959. Nov. 20 was an all-day meat canning at Kalona. 360 cans of lard and 612 of meat were processed, with 27 people assisting in this effort for relief. George Eicher was granted a letter of transfer to the Methodist Church at Springfield, Ill., where he is serving as YMCA sec. and assisting in youth work. Nov. 27 Union Thanksgiving services were held at Eicher Church by Pastor Grear, Methodist minister. Nov. 18, Ronald Allen was born to Mr. and Mrs. John Peterson, and a son to Mr. and Mrs. Gowey on Nov. 23. Union Christmas worship service was held at the Methodist church Dec. 25 with H. E. Nunemaker giving the Christmas message. Dec. 29 the High School YPF entertained the Bluffton College Gospel Team at a lunch; in the evening the Team gave their message in song. Homer D. Weaver, former member of our church, died Dec. 21. The funeral was held at Stryker, Ohio, where he lived.—Mrs. Lillian Wyse, corr.

ANNUAL FESTIVAL

FIRST CHURCH, RANSOM, KAN.: The Bethel College Chorale gave a program March 6. A week of meetings was held April 14-18 with Esko Loewen of Hillsboro as guest speaker. Patricia Ann Sargent, daughter of Mr. and Mrs. Laurel Sargent, and Craig and Brad Harchem, sons of Mr. and Mrs. Richard Harchem, were consecrated May 11. Former pastor Lamont Woelk and family visited us Aug. 3; he conducted morning and evening services. Pastor Ruben Siemens and Donald Wismer of the Denver Fellowship exchanged pulpits July 13. Our annual Harvest Festival was held Nov. 16, with Ted Roth of Whitewater as guest minister. The offering was sent for Home Missions. Ed. G. Kaufman of Bethel College visited us Dec. 7, showing slides and telling of experiences and observations in Egypt. *The Story of Christmas,* a pageant, was given Christmas Eve. The annual business meeting was held Dec. 31.—Marjorie Jaebde, corr.

WHITE GIFT SERVICE

HEREFORD CHURCH, BALLY, PA.: The Christmas program of the beginners and primary depts. was given Dec. 21, and the intermediate dept. presented the pageant *His Birth—a Path to Calvary* in the evening. Mrs. Gladys Simmons had charge of the White Gift service, and presented the projects in the form of skits. White Gift contributions went to the seminary at Elkhart, vacation Bible schools among the Cheyenne Indians, the support of missionary Janet Soldner and to purchase surplus food. Wilmer S. Shelly, former pastor, consecrated the following infants: Donna Sue, daughter of Pastor and Mrs. Henry S. Grimm; Dianne Marie, daughter of Mr. and Mrs. Linwood Romig. Mrs. Earl Latshaw joined our fellowship by letter of transfer Dec. 28. A watchnight service was held Jan. 31. The Ray Christ Family from Shoemakersville presented a program with musical bells and glasses. The Bluffton College Girls' Gospel Team was here Dec. 30.—Mae Latshaw, corr.

PASTOR MOVES

BETHEL LUSTRE CHURCH, FRAZER, MONT.: Holy Communion was observed Dec. 14. Pastor and Mrs. Frank W. Loewen and family moved to Battle Creek, Iowa. They served our congregation four and a half years. Missionary Anna Baerg spent her vacation here with relatives and friends during the Christmas holidays. A piano has been purchased, to be used in the basement. The S. S. Christmas program was held Christmas Eve. Following the program, the Youth Fellowship went caroling. Watch Night services were held with singing, Bible quiz, testimony time, and pictures by Miss Baerg.—Mrs. Alvin D. Eitzen, corr.

REPORT ON ORIENT

Bethany Church, Freeman, S. D.: Andrew Shelly served us Nov. 9 and called at many of our homes in the interest of our seminary during the week. Dr. and Mrs. Melvin Gingerich were with us Nov. 23, giving an illustrated report of needs in the Orient. Harold Ratzlaff was guest speaker for our Harvest Home Festival Nov. 30; $1,137.29 was received for missions, and $474.33 for other causes. The film *Martin Luther* was shown Oct. 19; and *Our Bible—How It Came to Us* on Dec. 14. Christmas Vesper Services were held Dec. 7 and 21, with all our choirs taking part together, and with a message by the pastor; a new piano purchased recently was dedicated. Twelve young people were received by baptism and one by affirmation of faith Dec. 7. The Clinton Halles were received Dec. 21. New officers elected at annual meeting Nov. 8 are Amos Kleinsasser, deacon; John Neufeld, trustee; and Jake Gross, secretary. During 1958 we had 43 admissions, 7 dismissals, 7 erasures, and 2 deaths, leaving a net increase of 27 members. Our S. S. Christmas program was held Christmas Eve, and Communion service Dec. 28, with a supper in the evening. Robert Tschetter was married to Judith Fitsimmons Dec. 27. Recent births are: to Merle Millers, a daughter; to Paul Mendels, a daughter; and to Leonard Wienses, a son. Steven Leslie Epp and Rebecca Jo Massey were consecrated Oct. 19. Lydia Graber was appointed as Jottings correspondent.—Ben J. Waltner, corr.

CANTATA GIVEN

Menno Church, Ritzville, Wash.: John Wallin of Pullman, Wash., and Lois Jahnke of Lamont, Wash., were received as new members Oct. 5. The Gideons of Moses Lake, Wash., were in charge of the C. E. program Oct. 12. Oct. 27 Pastor Lester Janzen and the men's quartet presented a program at the Christian Businessmen's dinner meeting in Moses Lake, Wash. Recent guest speakers have been Harry Martens, John Standsintimber, Melvin Gingerich, Frank Kline, and Aaron Epp (who conducted our third annual Bible Conference Nov. 23-27). Newly elected officers of the Mission Society for 1959 are: pres., Mrs. Walter Reimer; vice-pres., Mrs. Ralph Gering; sec., Mrs. Joe Jantz; treas., Mrs. Eva Jantz. Phil Whitman was elected S. S. supt. for the coming year. A son, Joel Lester, was born to Pastor and Mrs. Janzen on Nov. 21. Mr. and Mrs. Ralph Boese became the parents of a son, David Ralph, Dec. 22. Mrs. Phil Whitman directed the chancel choir in the cantata *Chimes of the Holy Night* on Dec. 21; Mrs. Joe Jantz was the organist. Mrs. Jim Kagele, supt. of the Elementary S. S., directed the pageant *The Message of the Bells* on Christmas Eve. A Christmas Day worship service was held, and a Watch Night social for the young people was held New Year's Eve. The annual congregational meeting was Jan. 17.—Mrs. Franklin Toews, corr.

YOUNG PEOPLE MEET

Lehigh Church, Lehigh, Kan.: Our Christmas Eve program consisted of a short pageant, depicting the Christmas story. We had special services Christmas morning. Our young people met with other young people of the Lehigh-Hillsboro area at the Suncrest school for New Year's Eve worship and fellowship. On New Year's Day we had our annual church business meeting, beginning with morning worship and followed by a basket lunch at noon and the business session. — Mrs. William Hiebert, corr.

MISSIONARY SPEAKERS

Goessel Church, Goessel, Kan.: In Sept., Junior Church once a month was started on a trial basis. Oct. 5 we had Communion Service. The film *God's Word in Man's Language* was shown Oct. 29. Beginning Nov. 2 we had a series of stewardship meetings with Milo Kaufman of Hesston College as speaker. Nov. 9 the film *Children of the A-bomb* was shown to the adults while the Junior C. E. met in the basement. The Mennonite Men of our church and their wives had a banquet Nov. 10, proceeds going to the Paraguay road-building project. Dec. 7 Lamont Woelk from Fairfield, Pa., brought the morning message. Dec. 2, Mrs. P. K. Dirksen spoke to the Mission Friends Circle. She showed slides and related interesting experiences among the Indians. As the P. K. Dirksens of Oraibi, Ariz., are staying in Newton at present, they have been able to worship with us (their church home) several times. In the evening of Dec. 14 we had a program of Christmas music by our choirs. Dec. 21 missionary Bernard Thiessens showed slides and reported on their work in Japan. Dec. 24 the Junior Dept. of our S. S. gave a Christmas program. Dec. 29 we had our annual business meeting. Dec. 31 we closed the year with a C. E. program, followed by a social and refreshments.—Corr.

HOME MISSIONS PRESENTED

First Church, Pretty Prairie, Kan.: Six children were presented to the Lord in the consecration service Nov. 30. A film made by the Mission Board, portraying the major areas of work in home missions in the U. S. and Canada, was presented Dec. 7. Our annual congregational business meeting was held Dec. 30. The Sewing Society prepared and sent fifty layettes to Africa. During the past year our church acquired 19 new members: 3 by letter and 16 by baptism. We lost 24 members: 8 by death and 16 by letter.—Corr.

SERVICE OF PRAISE

Herold Church, Bessie, Okla.: Dec. 6 the congregation and other friends responded to the invitation of Mr. and Mrs. Otto Nickel for a praise and thanksgiving service to celebrate their silver wedding anniversary. After a program of songs, readings, and a message by Pastor Tschetter, a supper was served; contributions were made for the training of a national couple in India for Christian service. Dec. 14 the Lavern Loewen family (he is pastor of the nearby Bessie M. B. Church) were guests and brought a musical C. E. program. The eve of Dec. 21 was the installation service for church officers. Dec. 28 we had Communion. Dec. 24 a good program was brought by the S. S. On Christmas Day, Harold Jantzen of Kismet, Kan., brought us the message. Dec. 26 the Ladies' Chorus sang Christmas hymns to Mrs. Ben Harms, who is ill, and to Mrs. Dave Pankratz in the Home for Aged at Corn. Randy Leon was born to Mr. and Mrs. Milton Harms Dec. 16, and Rhoda Jean to Mr. and Mrs. Earl Dean Schmidt Dec. 25.—Mrs. Margaret Horn, corr.

GOSPEL TEAM PROGRAM

Bethel Church, Fortuna, Mo.: Evangelistic meetings with Stanley Bohn of Kansas City concluded with baptismal and Holy Communion services Nov. 14. The following young people were baptized: Wally Groth, Lavina Hilty, Shirley and Garry Teeple. Our relief and mission sale was held Nov. 13. Nov. 24, hogs and beefs were butchered by the Men's Brotherhood and men of Mt. Zion Church. Both men and women helped process the meat; 1,772 cans of beef, pork, and lard were canned. A Christmas program was presented by the S. S., Christmas Eve. Dec. 31 the Gospel Team of Bluffton College presented a program. One of our members, Loretta

Hilty, gave the message. Our S. S. Supt. for 1959 is Homer Garber. The chairman of the Women's Missionary Society is Mrs. Roy Gerber. We praise God for the many good things that have come our way during the past year, and look forward to His leading for 1959.—Mrs. Alvin Elliott, corr.

REPORT ON PARAGUAY

United Church, Vineland, Ont.: Dec. 29 Bruno Epp of Elkhart, former worker in Paraguay, spoke in the morning service. He reported on and showed slides of his work and the Mennonites in South America. This service was held at St. Catharines United Mennonite Church, with other churches of the Niagara Peninsula invited to participate. Dec. 21 a Christmas choral program was presented by the church choir, conducted by Ben Epp, and the Women's C. E. Choir, conducted by Mrs. Mimi Neufeld. Edith Harder served as pianist. Dec. 31 some fifty young people participated in a Watch Night Service following a worship service earlier in the evening. Hedy Sawadsky, student at Mennonite Biblical Seminary, challenged us to reflect on our Christian duties to our entire global surroundings. — Herta Fransen.

MESSAGES ON JONAH

Bethel Church, Hydro, Okla.: Albert Unruh of Enid held meetings in our church Nov. 26-30. He spoke on the five miracles of the Book of Jonah. One night was centered on missions. Karen Pankratz and James Henderson were married Nov. 30. We had our annual church business meeting Dec. 5; Sunday school election, Dec. 7. The church called Paul Isaak to serve us another year.—Wilfred Ewy, corr.

SPECIAL SPEAKERS

Walton Church, Walton, Kan.: Homer Sperling preached in our church Dec. 7. Missionary W. C. Voth brought the message on the following Sun. Julane Manning, daughter of Mr. and Mrs. Brink Manning, was married to Robert Hiebert, son of Mr. and Mrs. Ben Hiebert, Nov. 15. Pastor C. D. Boese was the speaker on the KJRG Ministerial Alliance program Nov. 24-26. A. C. Hiebert of Orienta, Okla., was our guest minister Nov. 9. Bernard Thiessen, missionary to Japan, conducted special meetings Nov. 16-20. Oskar Wedel, a German student at Mennonite Biblical Seminary, brought the message on Christmas Day. Edwin Peters, another seminary student, spoke the next Sun. At our annual business meeting Alva Buller was re-elected as deacon and Ted Pankratz was re-elected as secretary of the church council. The congregation is continuing the Every Home Plan for *The Mennonite.* — Harold Peters.

ANTHEM-CAROL PROGRAM

Alexanderwohl Church, Goessel, Kan.: Pastor P. A. Wedel conducted a series of meetings in the Pretty Prairie Church. Arnold Nickel, pastor of Eden Church, Moundridge, held meetings in our church. Erwin Wedel of Jackson, Miss., brought us the Thanksgiving message. In the evening of the 21st our eighty-voice choir, directed by Dr. Suderman of Bethel College, presented a Christmas program of anthems and carols. The annual business meeting of our church was held on New Year's Day. Statistical report: 19 marriages, 11 performed by our pastor; one silver anniversary, one forty-fifth, and three fortieth; 15 new members received into our church through baptism, 3 by right hand of fellowship, and 9 members passed away during the year. Our Cradle Roll stands at 25.

SEASONAL EVENTS

First Church, Madrid, Neb.: December events included the annual church and S. S. business meetings, a S. S. social at the Harold Doerksen home for the adults, the Christmas Eve program given by our children, and the Mission Society Christmas gathering at the H. Regier home. Pastor Janzen showed slides of Conference church buildings. Mrs. Katherine (G. D.) Friesen passed away Dec. 18 at the Ogallala Rest Home. On Dec. 28, Allen, son of Mr. and Mrs. A. H. Friesen, was married to Patricia Baker at the Congregational Church at Torrington, Wyo. Christmas Day and New Year's Day services were conducted by our pastor.—Mrs. Herman Regier, corr.

into the beyond

Alfred W. Unruh, member of the First Church of Pretty Prairie, Kansas, was born December 16, 1887, and died December 28, 1958.

John A. Graber, Kendall, Kansas, and member of the First Church of Pretty Prairie, was born May 14, 1890, and departed this life December 29, 1958.

Mrs. Ruth Sloneker Schroer of Hamilton, Ohio, and member of the Apostolic Mennonite Church, Trenton, Ohio, was born November 5, 1929, and died December 21, 1958. The mother of three small children, she was very active in Sunday school and choir.

Kurt P. Wiebe, member of the First Mennonite Church, Beatrice, Nebraska, was born June 15, 1883, and passed away December 14, 1958.

Mrs. George Schierling, neé Marie Kroeker, member of the First Mennonite Church, Newton, Kansas, was born in 1897, and departed this life on October 14, 1958, from injuries received in an accident.

Pastor John M. Janzen, member of the First Mennonite Church, Newton, Kansas, was born in 1887 and departed from this life after a lingering illness on December 13, 1958.

Mrs. Katherine Epp Friesen, memmer of First Mennonite Church, Madrid, Nebraska, was born in York County, Nebraska, July 5, 1885, and died December 18, 1958.

mutual aid placement

FOR RENT

Farm Home: Available near Larned, Kansas. Christian widow offers home and farmstead to couple interested in rural home. Opportunity to feed a few cattle. Contact: Mrs. Edna R. Black, 1116 Santa Fee, Larned, Kansas (No. P. 253).

Dairy Farm: Grade A dairy farm for rent in west-central Kansas. Owner interested in selling stock including 35 cows. Pipeline milkers, lots of pasture, 80 acres crop land, well equipped home included. Contact Lloyd Spessard, Arlington, Kansas (No. P. 259).

PERSONNEL NEEDED

Registered Nurse: Excellent opportunity for R.N. with experience to begin service as head nurse with Mennonite Home for the Aged. Contact: Mutual Aid Services, 722 Main, Newton, Kansas, for details (No. P. 257).

Administrator: Modern Mennonite Home for the Aged offers an opening soon for administrative work. Located in lovely Pennsylvania in Mennonite community. Contact: Harry M. Detwiler, Souderton, Pa. (No. P. 258).

Housekeeper: Single lady or couple wanted to keep house and take care of elderly lady. Contact: Clarence Shelton, 434 Abilene, Valley Center, Kansas. Phone P15-1675 (No. P. 260).

conference notes

PEACE SEMINAR IN NEW YORK

United Nations Headquarters in New York City is the location chosen for the ninth annual Intercollegiate Peace Fellowship Conference. This conference, scheduled for March 12-14, 1959, is to be in the form of a seminar. Principal subjects for discussion will be the problems and implications of world disarmament and peaceful uses of atomic energy.

Program plans are being made through the co-operation of Virginia Williams, who is Seminar Co-ordinator of the Quaker Program at the United Nations. This organization sponsors seminars at the U. N. for college groups as a part of its regular program.

Included in the activities of the first two days will be a tour of the United Nations headquarters, observations of sessions of the U. N., and talks by U. N. personnel. The third day will be devoted largely to discussions and seminars within our own group.

The three-day program is designed for fifty to sixty delegates. Each of the ten member colleges of IPF is expected to send a team of delegates. Transportation will be co-ordinated by the executive committee and financed, at least in part, by IPF funds. Several bus companies in the Newton area have been contacted for possible charter service. Lodging for all delegates will be in the YMCA Hotel. Total cost for the three days in New York should not exceed forty-five dollars per delegate.

—from *Peace News*

RIOTING IN LEOPOLDVILLE

A recent riot in Leopoldville in the Belgian Congo, which was touched off by the cancellation of a meeting in which the mayor of the city who had just returned from Brussels was scheduled to speak, points up the problems which Africa has yet to face.

Congolese flock to cities like Leo from all over Congo in hopes of a good job and economic advantage, so there are possibly 100,000 unemployed Congolese roaming about Leopoldville most of the time. These people are those who are the elite according to “bush” standards and who have received a little education in some mission school, who have heard the words of freedom, democracy, and nationalism but have no idea of the responsibilities of these words. More incidents such as this can be expected from all over Africa in the months ahead.

John Thiessen, former missionary in India, recalls a similar over-all situation in India some twenty years ago, which finally resulted in India’s independence from Britain. It becomes increasingly important for the Congo Inland Mission, with stations approximately 500 miles from Leopoldville, to concentrate on preparing African leaders to assume responsibility for the propagation of the Christian gospel, and build up the church of Christ in all its phases.

BOOKS FOR REVIEW

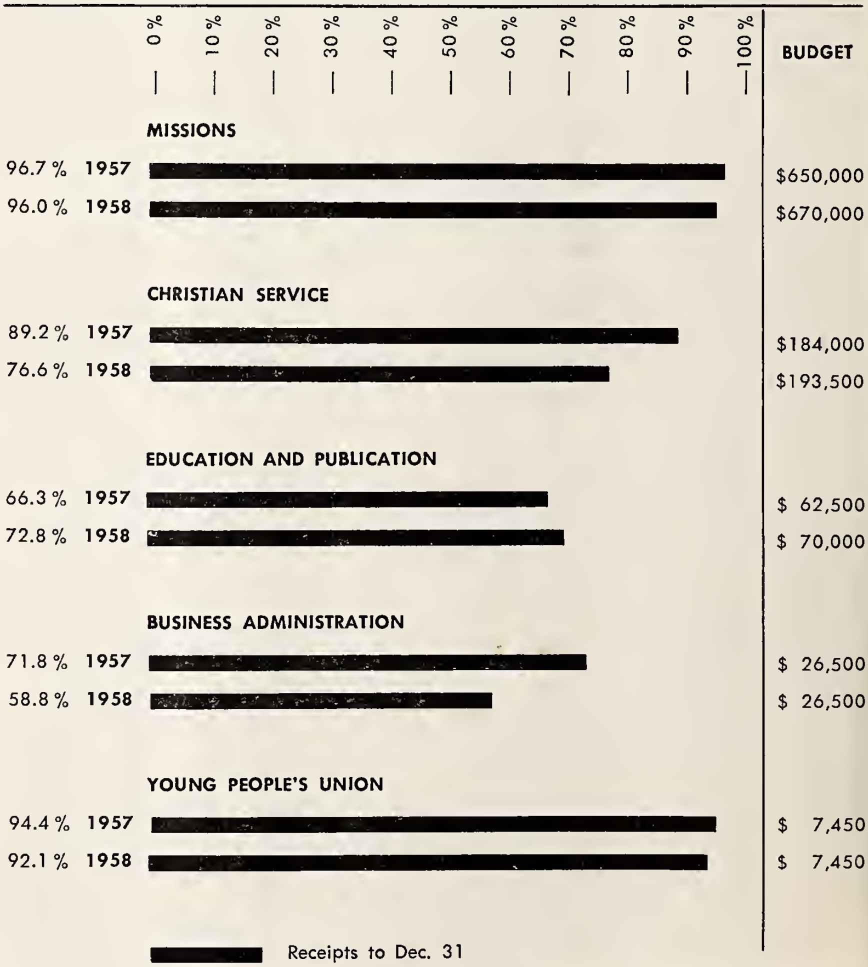
Persons interested in reviewing books for General Conference Mennonite publications may write to Maynard Shelly, 722 Main, Newton, Kansas, for a list from which to choose titles.

GERING TO ELKHART

Walter Gering, for nine years pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota, has accepted a call to serve the recently organized church at Elkhart, Indiana, beginning about April 15. Brother Gering is the secretary of the General Conference Mennonite Church.

conference stewardship

December 31, 1957, as compared to December 31, 1958



Total budget receipts for 1958 amounted to $857,836 which is 89.6 % of the budget ($960,000). December receipts totaled $184,044.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
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JANUARY 27, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Youth Week Jan. 25-Feb. 1: United Christian Youth Movement

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Photo by Luoma

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of things to come

Jan. 18-Feb. 11—Christian Ministry Emphasis
Feb. 8—Race Relations Sunday
Feb. 11—Ash Wednesday; Lent begins
Feb. 13—Universal Day of Prayer
Feb. 22-Mar. 1—Brotherhood Week Mich.
March 8—Conference Sunday
March 17—West. Dist. Women's Meeting
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald,
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 4**

editorials

YOUTH WEEK January 25 to February 1 marks the sixteenth annual observance of Youth Week. The theme this year emphasizes "churchmanship," which involves integration into worship, fellowship, study, and service to the church. Young people are not just "the hope of the future" but a very important factor in the present, and should be recognized as such. How thankful we should be for their enthusiasm and courageous spirit in spite of the fact that as older people we have not done too well in the kind of world we are leaving them.

The church should provide an adequate program of youth work and activity. Too many of our church programs are still geared largely to the middle-aged and older, with corresponding neglect for the needs of youth. Yet older people are quite established in their ways, while our youth are just in the making of a standard of life.

Parents should be more aware of the importance of home life in molding the character of youth. Discipline without domination, confidence without undue criticism, love without pampering, can develop strong characters in growing children.

Youth Week could be made a time when home and church and school give serious thought and consideration to the high task of guiding and developing our young people in the Christian life.

SENIOR CITIZENS While there is increasing attention being given to the needs and problems of our young people, there is also a deepening interest in our older people, more politely called "senior citizens." Their increasing number has forced upon us a more careful consideration of their problems, possibilities, and needs.

It has been clearly determined that they do not automatically become senile or useless at a certain age, but rather that they have an abundance of potential usefulness if we devise the proper ways of using it.

One pressing problem is that of proper homes. Formerly such care was usually provided in the home of one of the children or in a State institution, neither of which was altogether satisfactory. A number of convalescent and nursing homes are springing up which provide good care. Better yet are the special homes and cottages where guests can live more normal lives, yet with adequate care provided.

The December issue of SENIOR CITIZENS, a monthly publication, describes such a home among the Mennonites of Kalona, Iowa. Writer Gertrude Leach tells of the vision which resulted in a home to accommodate forty-six guests on a ten acre site, opened in April of 1958. What this community accomplished has also been done in other localities, but there is still need for numerous other such centers where senior citizens may happily spend their golden years without being an undue burden to anyone.

And on Earth, Peace

*Ivan P. Deckert**

NEARLY 2,000 years ago the angel brought this message: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). Peace on earth? Where is the peace the angel talked about? Ever since the announcing of the birth of our Lord and Saviour Jesus Christ by the angel we have had nothing but wars or preparation for the next war. In my lifetime we have had two world wars and a series of uprisings of nations against nations, with blood freely flowing. Now we seem farther than ever from having real peace. In fact, science seems to be used for the primary purpose of inventing more and more deadly weapons of destruction.

The peace the angel was talking about is not the peace which means the end of wars, but peace in the hearts of men and women who have put their faith and trust in the Saviour. Thousands upon thousands have testified to this peace, which the world cannot give nor take away. It is an abiding peace in this world of wars and rumors of wars. This peace can be brought about only when a soul realizes he is a lost sinner and comes to Christ for salvation. This peace is only for those who have been born again.

"The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). We have wars because man is alienated from God. Men would like to be at peace with one another, but this is impossible because war is but the outbreaking of sin from the heart of man. James puts it this way: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members," (4:1)?

I realize there are many agencies working at present to establish peace and good will among nations. What they have accomplished is only a cessation of war, with nations ready to take up arms again at the least provocation. Even if all the instruments and weapons of war were destroyed, people would still club each other to death with their fists when their lusts would give way.

Before we can have peace, man must be born again, for he cannot be reconciled to his brother man until he is reconciled first to God through Jesus Christ. The final end of all voluntary giving and service, the sending of food and clothing to people in need, is that there is One who is pointing men and women to the Lamb of God who takes away the sin of the world. Leave out this message of salvation and we are but feeding the body and leaving man in sin.

We are thankful that through the Red Cross and many other agencies, the government has helped individuals and nations in such times of need as tornado, famine, or disease. The government, of course, leaves out the message of salvation, which is the message of the church and the individual. In our program of peace, it is pathetic how the gospel message has been left out and the social service brought before the attention of the people. Social service is only a means to the end that lost souls may be brought to Christ. They need first to have peace *with* God before they can have the peace *of* God.

Peace on earth? Yes, but only in the souls of those who have experienced the new birth.

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*Member of Bergthal Church, Pawnee Rock, Kan.; missionary in Nigeria, Africa, for 18 years.

Peace For All

Give peace, O Lord, in this our time
To every race, in every clime!
And with man's penitential tears
Cleanse Thou the wounds of former years!

The grass a veil of green has spread
O'er trenches where man's blood was shed;
And in the woods where guns once roared
The songs of birds are richly poured.

The night comes down and o'er our dead
Dewdrops, like tears, are softly shed;
While in some tree the nightingale
Sings of the peace that shall not fail.

Spread o'er the past of dark distrust,
That grew to hatred and war's lust,
Thy mantle, Lord, of love and peace;
That wars for evermore may cease.

—THOMAS TIPLADY

For the children of Hong Kong there is

No Room To Live

SLEEPING on the sidewalks of Hong Kong every night . . . playing on those same streets by day *150,000 homeless Chinese children"* —that is the appalling figure quoted in a recent *New York Times* article. The crowded streets of Hong Kong are playgrounds by day, dormitories by night, to an estimated 150,000 Chinese children.

There is just no room for them in this British Crown Colony jammed with more than two million people, most of them refugees from the mainland. No room, and too much of the time, no food.

The *Times* goes on to say, "The youngsters are notorious night owls, but around 2 a.m., passersby usually see six or seven little children stacked neatly on camp beds or straw mats, fast asleep. Others are spread out on the sidewalks on newspapers in an incredible tangle of arms and legs. They do not get much sleep. Early morning traffic usually wakes them shortly after dawn.

Undernourished, barefooted children and their families live in these shacks made of pieces of paper, rice sacks, wood scraps, and old metal. They go like tinder when fire strikes, as it occasionally does. Yet even these fragile, makeshift shelters, without heat and sanitary facilities, are slightly better than the sidewalk homes where other refugees live.

"Statistics show that at least 50 per cent of Hong Kong's children suffer from lack of sleep, malnutrition, and bad teeth. There are just not enough public health facilities to take care of them all.

"Chinese youngsters usually become very serious after they are five years old. One often sees them with their baby brothers or sisters strapped papoose-style on their backs, playing intently together.

"The children apparently learn the legendary patience and tolerance of their race very quickly by being so to one another.

"They eat, sleep, and play together all the time. Many of them, even after they grow up, feel uncomfortable and lonely if they have to sleep in a room by themselves or live alone in a small apartment.

Little Juvenile Delinquency

"Despite overcrowding and appalling living conditions," continues the *Times*, "local police report little juvenile delinquency, even among the homeless children who run the streets day and night. Nobody really knows why.

"Perhaps it is because the Chinese children are too busy looking after their myriads of smaller brothers and sisters to cause trouble. There is also the very strict Chinese family system, which oper-

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ates on all strata of society, where the young really respect their elders.

Refugees Swell Number

"The population of prewar Hong Kong was about half a million. Now it is more than 2,750,000. And more than two million of these are squeezed into urban Hong Kong, which has a population density of 50,000 a square mile, one of the highest in the world.

"Most of the population increase is made up of refugees from Red China. More are arriving every day. With little help from Britain, Hong Kong has resettled a quarter of a million refugees. But this is scarcely a beginning.

"There are an estimated 60,000 children of school age who are not able to attend school. There is no room. For these children there is little hope in the future except for jobs as coolies, rickshaw drivers, beggars, or procurers."

—*CROP Newsletter*

Part Two: The story of what happened to a mission station

Christians in China

IN THE year 1911 two things took place in China which would affect the mission program of the General Conference Mennonite Church: one was the beginning of evangelistic work by the H. J. Browns in the southern part of the Hopei Province; the other was the establishment by revolution of a Chinese republic, with Sun Yat Sen as president.

The mission work prospered, growing into a Chinese Mennonite Conference of twenty-three mission churches. One of the largest of these was located in a suburb of Kaichow, now known as Puyang, at that time a typical Chinese city surrounded by an earthen wall thirty feet thick. On the same mission compound were a hundred-bed hospital and nurses' training school, and the five-hundred-student Hua Mei High School.

Both the hospital and the schools enjoyed a fine reputation. Graduating nurses who took their examinations at the capital of Nanking consistently ranked high. As far as anyone could have told in those early years of mushrooming churches, a mission program in populous China was one of limitless opportunity.

But the new Chinese republic was in difficulty. Years of political turmoil, waves of nationalism with demonstrations against foreigners, and exploitation by Chinese war lords followed, paving the way eventually for communism. Japanese invasion brought further conflict until the capitulation of Japan in World War Two, and civil war disrupted the country until after the Communists gained control in 1949.

By 1941 there were no more General Conference Mennonite missionaries in the Hopei Province north of the Yellow River. For a while work was carried on in the west, in Szechwan Province, but with the coming of the new regime that, too, had to be abandoned. The Chinese churches were on their own and would need all the support their native pastors and lay members could give them.

THROUGH the years missionaries who had served in China waited for news of the mission churches and fellow Christians, but little or no news was forthcoming. Then refugees came from the Chinese Mainland to nearby Taiwan (Formosa), bringing bits of information, and through these chance gleanings, a picture of what has been happening is being pieced together. Here are some of the things that have been learned by William and Matilda Voth, former missionaries to China, and later missionaries to Japan and Taiwan:

ONE DAY the Communists approached the Chinese pastor of the large Kaichow-Puyang church with a show of good will, saying, "We are all working for the public good, are we not?" They had come to "borrow" the church for the next Sunday morning. Instead of a Christian worship service that Sunday there was an orientation lecture on Communism, and that was the end of Christian worship in that church.

Next the church property itself was taxed heavily. Taxes increased until finally the total tax was more than the value of the property. Thus the government acquired a large church building.

Close by was the Mennonite Christian Hua Mei High School, with 500 students. During the Japanese occupation it was the only high school open in the southern part of the province. It had a dedicated Christian principal and twenty-one Christian teachers.

Before long, authorities decided that two of the teachers were not capable enough. They were replaced with two Communist teachers. This happened a second time, and in six months the school had ten Communist teachers.

But the biggest blow to the embattled principal was the fact that the Communist teachers controlled the school. He and the remaining teachers had no hand in policy-making; the Communists decided everything. As a result it was impossible to keep any kind of Christian atmosphere, so the principal resigned rather than lend his support to a non-Christian enterprise. The Communists would not accept his resignation, and he finally walked out in protest and left the area.

The hundred-bed Puyang Hospital, with its adjoining operating room and neat Chinese flower gardens, was the next to go. Doctor Hu, who had once worked with S. F. Pannabecker and C. L. Pannabecker, was hospital head during the new regime. Communist medical men who came into the area "borrowed" instruments and medicine until the hospital was depleted. Without instruments and without medicine, a hospital cannot function. Doctor Hu and the rest of the staff saw there was no use in remaining; they had nothing with which to carry on their work.

SINCE then there has been occasional news of these Christian workers in medicine. After the hospital closed, Miss Chang, daughter of a native pastor in the Mennonite mission field and herself a graduate of the mission nurses' training school, went west and found work in a large hospital in southern Shen Hsi province. Because of her fine Christian spirit and high qualifications, she was promoted to be hospital supervisor within a few months of her arrival. Later on she came to the mission hospital in Cheng Tu, a city in western Szechwan, where work had been opened in 1948.

Three other nurses from Puyang Hospital came to a Methodist hospital in the city of Kweilin. When W. C. Voth visited there some time later, he discovered that these three from Puyang Hospital were on the staff. Of course he asked how they were getting along. He was told that when the nurses had first applied for work, they were accepted on probation. The hospital staff soon saw that the nurses were well qualified. The staff was even more impressed by the girls' excellent Christian spirit and their organization of a nurses' prayer group. Before long the eldest was appointed supervisor of the hospital nursing staff. An American superintendent of nurses testified that the coming of the three Christian nurses from the Mennonite Puyang Hospital had revolutionized the morale of the entire Kweilin hospital.

The most recent news from China is of a fresh clampdown by the government. Missionaries who formerly served there ask you to join them in prayer for the Christians in China, that the church may continue to be strong.

Like Boys. . . Mennonite Boys League Is Growing

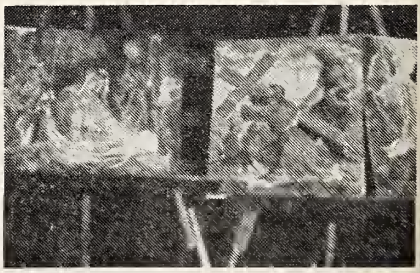
*Menno Schrag**

Mennonite Boys League, which is one of the newer ventures for enlisting General Conference youth in the cause of Christ and the Church, continues to grow.

Among the most recent additions to the League are Burns Lake, B. C., Oak Lake, Man., and East Swamp, Quakertown, Pa. Extensive interest is manifest in the program, both in the States and in Canada.

Sponsored by "Mennonite Men," the League is designed "to carry out an intensive program of wholesome activities geared to the interests of young boys; to lead boys into a saving relationship with Christ; and to foster consistent Christian living, and instill a love for the Mennonite faith as founded on the Word of God."

The League Handbook, membership cards and badges can be obtained by writing to Boys Work Committee, General Conference Headquarters, 722 Main, Newton, Kansas.



This lively group of boys is the Mennonite Boys League of Grace Mennonite Church, Lansdale, Pa. They are under the leadership of Walter Sames and James Hearing. Smaller photo at right shows some of the craft work the boys have done.

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*Editor, MENNONITE WEEKLY REVIEW; assoc. editor, THE MENNONITE

The purpose and program of

Christian Education

H. W. Byrne

THE Word of God reveals the foundations for all our work in church and Sunday school. Christian education is a part of God's program for His church. We can find the *purpose* and *program* for Christian education revealed in the Holy Word.

Purpose

To ascertain the purpose of Christian education, it is necessary to know what it is. A number of years ago President Brown, of Dennison College, commented on what Christian education is *not*. Among other things, he said that Christian education is *not* secular education with a fringe of pious words; it is *not* religious education with a politely frigid bow to secular scholarship; it is *not* secular education with an occasional hypodermic of theology; and it is *not* character building activity with a diluted eyewash of history, English, etc.

What, then, *is* Christian education? It is education for the Christian, as the term implies. It is education about Christ, but it implies more than factual knowledge. It is also the kind of education which brings one to a knowledge of God and Jesus Christ as Saviour and Lord, and to the living of a Christlike life . . . "that I may know him" (Phil. 3:10), and resulting in a peculiar kind of living, recorded for us in 1 Cor. 10:31: "whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The purpose of Christian education is the purpose of Jesus Christ: "The Son of man is come to seek and to save that which was lost" (Luke 19:10). The purpose of Jesus is our purpose today.

We have an objective also: "That the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:17). Our initial *purpose* is to seek and to save the lost; our great *objective* is the perfect man of God.

The early church, willing to assume the purpose of Jesus, was exhorted by the Word to "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *teaching* them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). The church was established by Jesus and is to carry out His will. Let us harness the great force of Christian education to realize the purpose of Jesus and the objective of Paul!

Program

Our responsibility in the local church is to take this purpose and objective, and follow the pattern of the early church as expressed in Acts 2:41, 42, in building the program of Christian education in the local church.

According to the purpose and pattern, our first and greatest responsibility is *evangelism*. Yes, evangelism in the Sunday school! Too long we have thought of the Sunday school as a mere informational agency. It can be and is a great evangelistic agency. The supreme purpose of all officers, teachers, and workers in the Sunday school should be the winning of souls—of children, youth, and adults. Children can be won to Christ at an early age. Let us have a revival in the Sunday school!

The pastor and Sunday school superintendent are responsible for promoting an evangelistic program in the Sunday school. Careful plans should be laid to win every scholar to Christ, to train officers and teachers to be evangelistic, and to reach out for new prospects. Evangelism should be kept central in the Sunday school's work. Prayer lists should be formed, visitation programs planned, and absentees followed up. Let us be thorough in our work to evangelize. "And the Lord added to the church daily such as should be saved."

"They continued stedfastly in the apostles' doctrine" (Acts 2:42). You can't do this without a school situation. Instruction is needed. *Education* is the second major function of the program. It is one thing to save a soul; it is another thing to build faith, develop Christian character, and provide a place of service in the kingdom.

Just as it is logical for the pastor to direct evangelism, so it devolves naturally upon the superintendent to direct the instructional phase of the program. The pastor, however, is the general supervisor of the total program and works closely with the superintendent in all phases of his work, guiding, advising, and providing general assistance. Care should be taken, however, to see that evangelism is not held separate from the educational phase. The two go together.

Social life and fellowship (note "fellowship" in v. 42) are vital factors in the church program. This is a neglected area. As above, here is a strategic place of service for one person to direct the social life and fellowship affairs of the church. Fellowship and social life activities should be made a part of the curriculum and correlated with other activities to provide a dynamically spiritual program.

"Breaking of bread and prayers" (v. 42) indicate that worship and prayer are vital elements of the local church program. Much study and great care should be given to planning worship. To provide a deeply spiritual atmosphere, and yet avoid ritualism and formalism, is a big job. The importance of prayer cannot be overemphasized. As we pray, so we evangelize, instruct, and build the program.

—from material made available by National Sunday School Association

the reader says

Dear friends:

I have found myself guilty of almost all conceivable sins recorded in Holy Script, and the laws of the land in word, thought, and deed. Jesus says if you have failed in one, you are guilty of all, so I am unable to draw the line.

But thanks to God for His unspeakable Gift, who sent His Son into this world to save sinners, even a wretch like me. If you take Jesus Christ at His word and promise and confess your sins, God is faithful and just to forgive you all trespasses. Faith saves, hope inspires, love serves others. Having made my peace with God, I now come to you, dear people who know me, that you also will forgive me where I have wronged you in any way or have been a stumbling block to you on your life's way.

I have confessed my trespasses and wrongs to many while they were still among the living, but not as many, by any means, as I would have liked. There must be many others to reach with this letter, so that I can face God with a clean slate.

There is a little German verse (my own translation) which my mother taught us in our childhood days, that has been great comfort and stay in past days: "Jesus' blood and righteousness Is my jewel and honor dress; With this dress accepted, before God I'll stand, When in the Heavenly Mansion Land."

The chorus of a song I take much comfort in is: "Living He loved me, dying He saved me, buried He carried my sins far away, rising He justified me forever. One day He is coming again, oh glorious day." May we be ready and live with that anticipation that the event may happen at any moment.

Sincerely, Jake Matthies
Canon Beach, Oregon

film review

JAPAN, Motion picture film, 25 minutes. Produced by Julien Bryan and the International Film Bureau. Available from the International Film Foundation, 1 E. 42nd St., New York. Rental $10.00.

A documentary type film that places special emphasis on the economic and social problems faced by Japan. Agriculture, fishing, light industry, and heavy industry are reviewed. Japanese music is used.

The film finds that the future of Japan depends on its chances for economic survival. While the factual material used in the film is accurate, there is a slight tendency to be over-idealistic in that the best examples of Japanese life are chosen for display. The film is recommended for instruction in Japan's social conditions and promotion of interest in mission work with senior highs and older.

bookmarks

STUDY OF COMMUNISM

AN ESSAY ON THE IMPACT OF MARXISM by Dr. Josef Macek. University of Pittsburgh Press, 1955, 130 *pp.,* $5.00.

This is an excellent book for those who desire a concise but reliable introduction to the theory and practice of present day Communism. Born and reared in Czechoslovakia, Dr. Macek has had firsthand experience with the treachery of the Russian Communists.

Dr. Macek's purpose in this book is threefold. First, he introduces his readers to the basic Communist theories of class war, capital, social revolution, value, and surplus value, as these were developed by Marx and Engels. Dr. Macek points out these theories were developed in response to real social evils of the time in which Marx lived. However, a fact is one thing and the explanation of that fact another. As Dr. Macek puts it, we need not deny the facts which Communist theory tries to interpret in order to refute or expose the falsehood of Communist ideology.

Second, Dr. Macek shows how successive leaders of the Russian state from Lenin to the present coalition have reinterpreted Marxist theory so that what has developed within Russia is state capitalism rather than Marxist communism. The ruthless brutality with which this was achieved both in Russia and in the satellite nations is clearly stated and well documented.

Third, Dr. Macek would have us face honestly the reasons for the impact of Marxism upon so large a part of the world's population. He calls us to a positive program of action to meet the evils to which Communism is but a negative reaction. Dr. Macek does not attempt to blueprint this program but he clears the air by pointing up basic issues. The book would be a valuable source in a college course on Communist theory and practice or for a mature church school group who wished to grapple seriously with the challenge of Communism to Christianity. Its chief limitation is the price. $5.00 seems prohibitive for a book of 130 pages.

—Alvin J. Beachy

CLERGY TAX PRIMER

A booklet entitled *Federal Tax Primer for Clergymen* has been written by J. C. Cassel, C.P.A., and published by the Evangel Press, Nappanee, Ind. The author deals in a question and answer method with the Federal Income Tax and Social Security Tax as it particularly affects a minister. Special attention is given to the minister who, while serving as a pastor, must supplement his income from other sources. Attention also is given to the contractual agreement between the pastor and the congregation in light of Federal Tax Regulations.

J. C. Cassel is a member of the Budget Commission of the Brethren in Christ denomination and is active in the Christian Businessmen's Committee of Dayton, Ohio. The booklet, which sells for $ .75, is available at Christian bookstores or from the Evangel Press, Nappanee, Indiana.

DARE WE LIVE in the household of God?

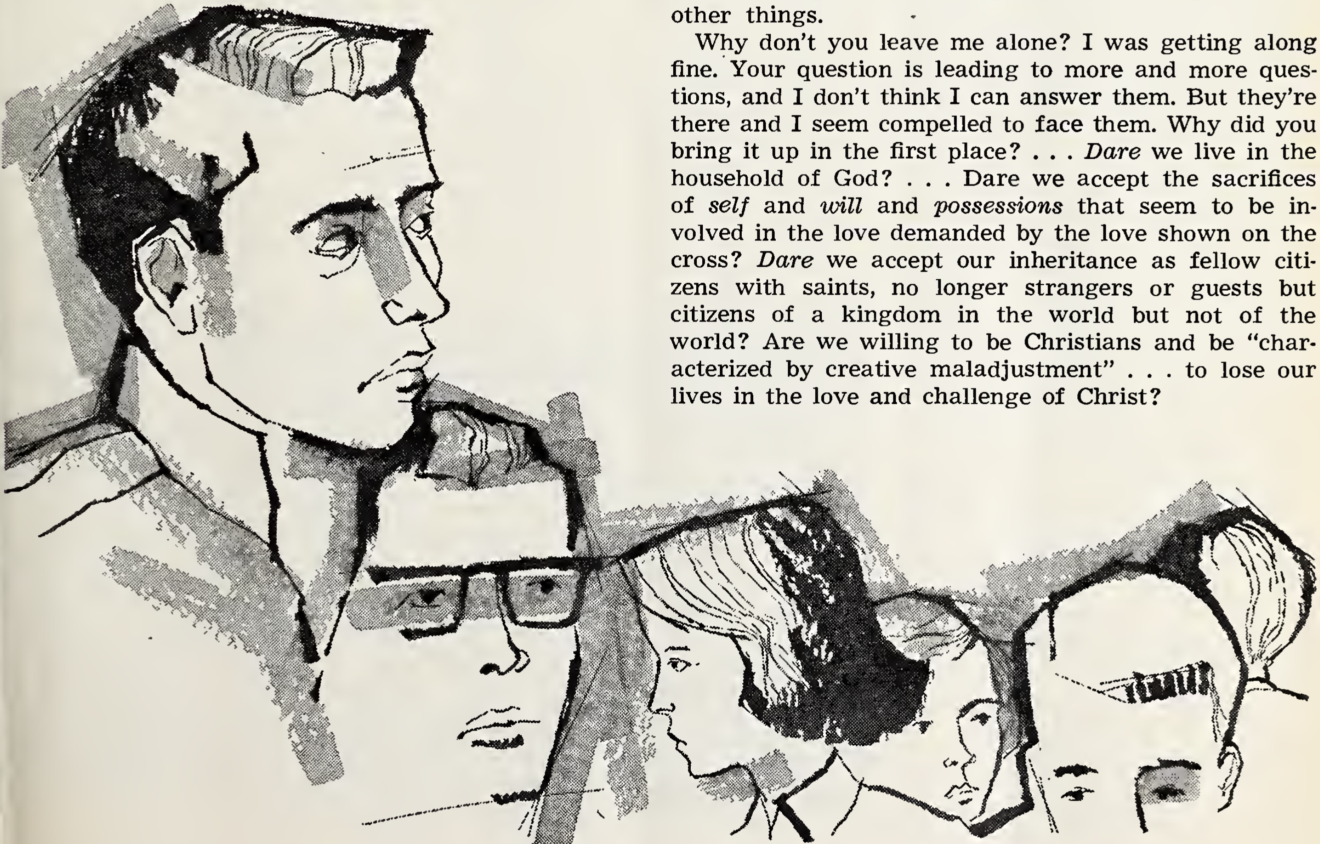
That's a strange question, to say the least! Why, of course we dare live in the household of God. We've been told all our lives that we're *invited* in, perhaps almost *grown* in. Besides, I joined church a long time ago so I guess that takes care of my answer to your question. This "dare I" or "dare I not" doesn't apply.

Why do you persist? You're trying to tell me that it isn't as simple as all that, aren't you? Really, I can't see it. It doesn't seem to make much difference any more whether a person belongs to a church or not —or how seriously he takes it—as long as he's morally on the level and all that.

Still you keep asking? Why all the "household" business anyway? Who was it that said those words? . . . Oh yes, something about children, heirs . . . of God, and fellow heirs with Christ . . . for we are members one of another. . . .

Well, if you were planning to have this lead into a sermon on my responsibility to the church, don't bother. I know all about that. And I think I'm making a brave attempt too—teaching Sunday school plus a few other things.

Why don't you leave me alone? I was getting along fine. Your question is leading to more and more questions, and I don't think I can answer them. But they're there and I seem compelled to face them. Why did you bring it up in the first place? . . . *Dare* we live in the household of God? . . . Dare we accept the sacrifices of *self* and *will* and *possessions* that seem to be involved in the love demanded by the love shown on the cross? *Dare* we accept our inheritance as fellow citizens with saints, no longer strangers or guests but citizens of a kingdom in the world but not of the world? Are we willing to be Christians and be "characterized by creative maladjustment" . . . to lose our lives in the love and challenge of Christ?



A former youth leader writes about

North German Mennonite Youth

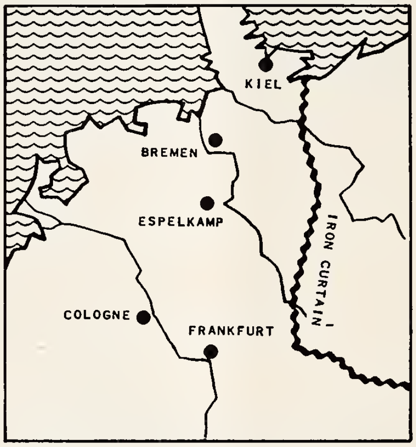
HANS WIEHLER started the work with German Mennonite youth back in '51. Like an Old Testament prophet, he just appeared." The truth is that Hans had been to a Mennonite college in the U.S.A. for two semesters, and upon returning to Europe followed through the interest he was developing through experiences and challenges found in Mennonite "new world" associations.

Hans started big things. He founded youth groups in places where isolated Mennonite groups settled after the war's end. He soon found out, however, that the work was too much for him. But Hans had connections with the Pax program and found a German speaking American, Robert Detweiler. These two youth workers continued to lead youth programs, summer Bible schools, and tent camps.

Hans was not satisfied with his education so he returned in 1953 to America for seminary. To take Han's place, the South German Mennonites came to the rescue and sent Helmut Funck, a young German student who had studied in St. Chrischona, near Basel, Switzerland. Between the two of them, Robert and Helmut broadened the youth program to its present limits with eighteen active youth groups scattered throughout North Germany.

Robert began university work in the spring of 1955 in Hamburg. This is where I came on the scene. In January, 1955, I was to start my 1-W service with MCC in the Netherlands. Later, finding out that youth work in North Germany would be my area, I was rushed up to Hamburg to get a head start on the German language and to get broken in by Robert. This was not so easy, and I soon found that two years of language at college were next to nothing. When Robert left the work in May, I was able to stutter. But when Helmut left in September to continue his studies, the complete work was placed upon this American with a poor accent who said "der" instead of "das!"

But where to now? One thing sure, it was now time to work toward an indigenous program. It was also time to work toward a progam based on a more solid Mennonite foundation, and the tools were almost at hand. For one of the most positive results of the program during these first four years was the fact that a number of young people saw it their duty to put their lives into church work. Some decided to study theology; others went to the Mennonite Bible School in Basel. Others started giving their free time for the youth work. Thus it was no longer the task of the youth worker to go to all the retreats and lead all the programs. Much more it was the task to work in an intensive manner with a few qualified leaders in continuing a program geared to the level of the young people themselves with local strength harnessed by local leadership. We have come a long way in making this new aspect solid through the more mature nature of retreats in the past year, especially at the annual youth leaders' conference and the annual workshop.



This had made itself known, for example, in Hamburg in the following manner: In 1957 there were eleven Mennonite university students in Hamburg. These students, along with other young adults, formed a Gemeinschaft or fellowship which met a few times each month. Here problems were discussed and issues raised pertaining to youth and church work in North Germany. Various of these young men and women were leaders of other youth groups, so that in this informal manner a unifying principle was also at hand tying together the concerns of most of the youth.

At this point the question might be raised: What is so different about this from our own youth groups?

Here is the difference: Refugee Mennonite youth in North Germany are as strangers in a new land. They often do not have a church building a few miles from their home as their parents had twenty years before back in Prussia. There are only a few preachers to care for the many congregations. And the Mennonites are scattered, all of which gives the older farm generation little hope in their postwar urban culture. The youth have been carrying on by themselves. They have organized and carried through their plans without the backing of a well-founded congregation.

They travel hundreds of miles just to have fellowship with other Mennoites, often via bicycle. And they have a wonderful time! They do not need to wait until someone else tells them, "Now we shall sing." They simply start singing. They discuss vigorously, having their own viewpoints, which change when proved wrong. This all takes place regularly among five to six or ten to twelve young people, and once or twice a year among sixty to eighty. For these folks success does not mean: "Oh, so many were here; wasn't it wonderful?" but rather: "Well, we've come to a common understanding in all but three points toward finding an answer to the German rearmament program!"

Yet it is hard for youth to mature as a Christian fellowship when the older generation has lost much hope and does not have good opportunity to act as a congregation and church. Those who have started the work and the present leaders are not working in vain. The Canadian graduate student now in Hamburg, David Schroeder, who has taken over my position in part, will be able to continue giving the past development a more solid theological basis as he continues with MCC to devote his weekends and free time to the North German youth.

Those of us who have been among the North Germans wish to thank God for His guiding hand and we are grateful for the insights they have given us.

—Leonard Gross in *Youth's Christian Companion.*

German Youth in Action

Two-week summer retreats for children are held at different places in North Germany as indicated on the map (opposite page). The photos above show the average number of children attending, and some of the young people who helped in the program.
—Oskar Wedel, Lubeck, Germany

Introducing: Canadian YPU

DISTRICT OFFICERS: Arthur Wiens, president; John Neufeld, vice president; Anita Froese, secretary; Arthur Dick, faith and life chairman; Menno Epp, fellowship chairman; Bertha Thiessen, service chairman; Peter Harder, pastor-advisor; Larry Kehler, editor of the *Jugenbote*.

OUR BUDGET for the conference year 1958-59 is: General Conference YPU $2,170; gift subscriptions to the Canadian Mennonite—$125; publications—$900; travel—$300; mission project—$1,200; office expense —$55; music scholarship — $100; delegate to the next world conference—$150. This totals up to $5,000.

SPECIAL ACTIVITIES: Activities on the district level are limited to our youth conference, which convenes at the time of the District Conference. In 1958 it took place in Saskatoon, Saskatchewan. For many years the youth groups sent adult delegates to this conference, but recently it has been encouraging to notice that more groups are sending youth delegates. The youth conference brings many young people to the four day gathering. At the last conference Peter Letkeman and Frank Epp were the speakers.

Most youth activities are sponsored by the provincial organizations. There are workshops and retreats in all provinces. Aberta bought a campsite this summer.

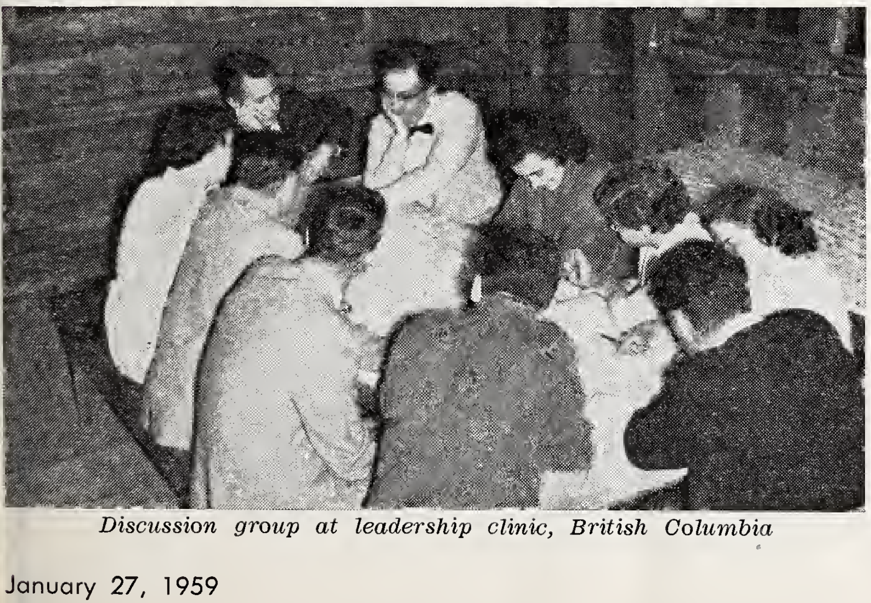
PROJECTS: (1) We finance a gift subscription of the *Canadian Mennonite* to all our young people working abroad. (2) We sponsor a page (*Jugenbote*) in *Der Bote*. (3) We have a music scholarship fund and have decided to add $100 to this every year. (4) We are budgeting $150 annually for a fund to pay the expenses of a delegate to the next world conference of Mennonites. (5) We support two boys in Missions Pax to the extent of $600 each. The boys are John Heese (going to Belgian Congo) and John Pauls (going to India).

PROMOTION: The work of our organization is promoted through the provincial youth groups. Each province makes itself responsible for its share of the budget.

NEW VENTURE: We have always felt far removed from the local youth groups. To meet this situation we sponsored "Canadian Mennonite Youth Organization" nights during the past year. We contacted a number of speakers in each province who were acquainted with youth work on Conference and District levels. Then we sent out a circular in which we told local youth groups that these speakers were open to invitations to speak. If they wanted a CMYO night, they were to contact one of the suggested speakers. Many groups took advantage of this offer, and we plan to continue it this winter.

A BIG CONCERN: We still have congregations that don't have a youth group.

—Arthur Wiens, president



Discussion group at leadership clinic, British Columbia

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

A VISION MATURING

A report from the business office of Mennonite Biblical Seminary reveals that the total contributions received by the seminary during 1958 amounted to $183,656.60. More people contributed directly to the seminary than ever before, and church offerings were higher than in any previous year. Of the total, $41,549.00 was received in gifts of $1,000 or more.

Andrew R. Shelly, director of public relations, has announced the annual Winter Mail Campaign goal to be $56,000. The slogan used is: "A Vision Maturing." He pointed out that this aptly describes the challenge facing the seminary at this time. Displayed in our main hallway is the spade used in the groundbreaking ceremonies on Sept. 3, 1957. Together with this is a thermometer poster being kept up to date as gifts are received. The goal includes money to be used to reduce the total bank loan and also current expenses.

VIOLIN RECITAL

Rupert Hohmann, Bethel College music faculty, appeared in a violin sonata recital Jan. 18 in the Bethel College Chapel. Selections included were Sonata in D Major by Handel, Sonata for violin solo by Prokofief, and Sonata in A (Kreutzer Sonata) by Beethoven. Janice Reimer accompanied Mr. Hohmann.

ORAL EXAMS

Senior oral comprehensive examinations are being conducted at Bethel College every Saturday morning. The schedule is arranged so that from ten to twelve faculty committees may sit simultaneously, each committee examining several seniors in the course of the morning. Examinations are based primarily on Albert Schweitzer's book *The Philosophy of Civilization.* Ministerial and community leaders have been invited to participate with the faculty examining committees.

LIBRARY GRANT

The Bethel College Library has received $300 from the Association of Colleges and Research Libraries to be applied on laboratory materials in communications and business periodicals, according to Leona Krehbiel, librarian. The grant is made from funds contributed by the United States Steel Foundation, Inc. This is the second of such awards to be made to Bethel College, a previous grant having been used for a microcard reader and a chemical encyclopedia on microcards.

TO SPONSOR FILM

The regular bimonthly meeting of the area Fellowship of Reconciliation was held in the Mosiman Room of the Bluffton College Library Jan. 11. Carl Smucker, area president, conducted the meeting, while Ralph Sommers, Bluffton, local representative, had charge of the program.

Mineko Kubota, Bluffton College student from Japan, was guest speaker. She described Japanese reactions to American foreign policy. A discussion period followed.

One of the decisions made by the group was to sponsor the new film *Alternatives* featuring TV and movie star, Don Murray. [The film will be available in the near future from the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan.]

MCC SPEAKERS

Leo Driedger and Merrill Raber, representatives from the Mennonite Central Committee, will be on the Freeman Junior College campus Jan. 27-28. They will speak in chapel in the morning. During the day they will be available for consultation with students and young people from the community who are interested in Christian service opportunities. An evening meeting for all young people from churches in the area is planned for Jan. 28 in the college chapel.

REGISTRATION

Registration at Canadian Mennonite Bible College showed an increase of seventeen students. The province of Manitoba now leads with a total of 32. The increase brings the total number to 91, which is 7 less than the number attending in the winter term of 1958.

Canadian Mennonite Bible College students were privileged to take part in the study conference on "The Church and Its Witness in Society." The papers, discussions, and contact with Mennonite scholars and leaders from both the U. S. A. and Canada were very informative.

MCC news and notes

2ND FEEDING PROJECT IN BEIRUT

MIDDLE EAST—A second feeding project was opened in the Assyrian area of Beirut Dec. 10. Approximately 170 children from four to ten years of age will receive bread baked from MCC flour, and cheese or fruit daily. Old people over 65 years of age are given flour once a month and cheese once a week.

Most of the beneficiaries belong to a needy Assyrian Christian group. Political upheavals and persecution in the 1930's drove them from their homes in northern Iraq and scattered them in all directions. One group came to Lebanon and settled chiefly in the city of Beirut. Whereas the men had been herdsmen and farmers in their homeland, they now made a living as unskilled laborers. Few bothered to obtain work permits which aliens are required to have, or checked into matters of citizenship.

When normal employment became disrupted during last summer's political crisis, the government began to apply much more strictly the requirement for all foreigners to have work permits. These people, who had no reserve to draw on and who could not get employment, were hit hardest.

Alice Snyder (Kitchener, Ont.), who is in charge of the emergency relief program in Beirut, writes: "Here is a weak Christian group which needs and is asking for help, not only materially, but spiritually. Maybe we were sent to Beirut partly as an answer to their prayers." She reports that many of the children are not in school because their parents cannot afford to send them to government schools. Evening classes for approximately 100 students are being held, money for school supplies having been given them by the Near East Christian Council. They would like to have Bibles and New Testaments, but they cannot afford to buy them.

Middle East director Ernest Lehman reports that customs exemption on relief supplies into Lebanon has finally been granted, so that it will now be possible to get meat and clothing into the country. MCC is planning a shipment of approximately 25,000 lbs. in the very near future.

SIX HAPPY PAXMEN IN NEPAL

FAR EAST — About two and a half years ago in the fall of 1956, two Paxmen and a relief worker formed the first team of MCC men to enter Nepal. Today six Paxmen are serving in various capacities in this ancient little kingdom in the Himalaya Mountains, which until seven or eight years ago was virtually closed to all foreigners. They are working with the United Christian Mission to Nepal, an interdenominational group extending the Christian message via medical and educational services.

Unit leader James Witmer (Uniontown, Ohio) gives a brief resumé of the team's activities:

"Dean Wyze from Ohio is at a mountain mission outpost where he had been building schoolrooms and a medical dispensary. He also has a rabbit project which creates a great deal of interest among the hill people. To the west, at Tansen, are Otho Horst from Maryland and Ken Stichter from Indiana. A new hospital is under construction here and the contribution of these men is of great importance. In the capital city of Katmandu at a seventy-bed hospital are James Miller from Ohio, Willis Rudy from Ontario, and myself. Miller does electrical repairing and other maintenance jobs at the hospital and he also has the big job of preparing a palace which we have rented recently for living quarters and a nursing school. Rudy has been serving as private secretary to Dr. Miller as well as doing social work among the single men staff. I have been acting as business manager for the hospital and nursing school. All three of us get our share of ambulance calls. This, briefly, is the story of six happy men in Nepal, serving in the name of Christ through MCC."

IN BRIEF

—Three years ago a church school was opened in Pati, Java. The school has two divisions: the first trains individuals for teaching in elementary schools, the second offers a course in commerce and economics on a senior high school level. MCC worker Wilbert Shenk (Sheridan, Oregon) serves as an instructor at this school. He reports: "The quality of the student body is rising each year and in a few years we will have a first-rate school. It is also important to us that our school continue to serve as a means of reaching non-Christians. If one would want to calculate the per capita amount spent in time and money in reaching each new Christian in this country, it would be low for those won through the schools. And this will be multiplied again as these young Christian teachers go out."

—From Vienna, Irene Bishop (Perkasie, Pa.) reports that as of November, 1958, there were still 15,482 Hungarian refugees in Austria. In addition approximately 4,500 refugees from Yugoslavia have come into the country since 1956, most of them farmers who wish to immigrate to the U. S. or Canada.

PERSONNEL

Akron: On Jan. 5, Willard E. Roth assumed the duties of Secretary of Information Service at MCC headquarters. He had previously served as pastor of a city mission in Des Moines, Iowa.

Europe: Doreen Harms and Elma Esau, both of Whitewater, Kan., and Joyce Bratton from McVeytown, Pa., left for assignments in Europe on Jan. 12. Doreen will assist Peter Dyck in the MCC office at Frankfurt, particularly in matters of East-West relations. Elma will work with Paul Ruth in Menno Travel Service in Amsterdam and take over the work temporarily when the Ruths transfer to Akron in spring. Joyce will also serve in Amsterdam, as MTS secretary.

Jordan: Lorne and Lois Ruegg (Stayner, Ont.) sailed for the Middle East on Jan. 17. They will join the MCC unit at Jericho, where their work will be largely with material aid distributions.

jottings

JOINT YOUTH BANQUET

Gospel Church, Mountain Lake, Minn.: A Christmas music program was given by our church musical groups Dec. 7. A reception was held the same day for Mr. and Mrs. Jerrold Duerksen, who were married in Kansas. The annual church business meeting was held Dec. 8. Our church helped with community relief canning Dec. 9-10. Mrs. Ben Sawatzky of India spoke to the Tabitha Society at their regular meeting. A playlet, "Christmas Bundles," was given by members at the Dec. meeting of the King's Co-Workers and Co-Workers' Daughters Mission Societies. Mrs. Albert Larson also spoke. Cookies were brought for the servicemen's centers and a shower was held for Missionary Anna Quiring and for the Pastor Schultz family. Ben J. Nickel brought the message at the Christmas Day services; that evening a Christmas program was presented by the S. S. entitled "The Message of the Bells." Dec. 26 the young people who were home for the holidays presented a program. H. H. Peters of Jackson, Miss., brought the message Dec. 28. That evening J. J. Esau spoke at the C. E. program, and elections of officers was held. A young people's banquet and watch night service was held together with the First and Bethel Mennonite churches at the First Church on New Year's Eve. Vincent Harding of Chicago was the speaker. Mr. and Mrs. A. H. Peters held open house Jan. 2 in honor of their fortieth wedding anniversary. On Jan. 4, installation services were held for church and S. S. workers at the morning worship service. That afternoon a welcome home service was held for missionary Anna Quiring. Abe Krause spoke at the Lightbearers program in the evening; there was also a candlelight installation of new officers.—Mrs. Waldo Stoesz, corr.

EIGHTIETH ANNIVERSARY

First Church, Newton, Kan.: Nov. 9 was an eventful and blessed day for First Church in that it observed the eightieth anniversary of its founding in 1878, with special services in the afternoon and evening. Edmund J. Miller, pastor of the First Church of Christian, Moundridge, Kan., was guest speaker. His message for the afternoon service was entitled, "What Is the Church?" The four church choirs gave a musicale in the evening, which also included a short message, "Where Are You Going?" by Pastor Miller. Christmas in June was celebrated on June 29, at which time 151 Christmas bundles for relief were dedicated. The S. S. sponsored a Teacher's and Church Worker's Institute Sept. 29-30 and Oct. 1. Teachers were Mrs. Herbert Miller, Mrs. Carl Voth, Mrs. Harry Martens, and Mrs. Lloyd Spaulding. The Men's Fellowship sponsored a Father-Son banquet on Oct. 7, at which fathers and sons of Bethel College Church were invited. The Western District Women's Association met here Oct. 18 in connection with the Western District Conference, which met at North Newton. —Corr.

"NURSE FOR A DAY"

Mennonite Hospital, Bloomington, Ill.: A "Nurse For A Day" program is being conducted at the Mennonite Hospital School of Nursing in Bloomington during January. Each week, groups of ten to twelve high school seniors from the surrounding area who are considering nursing as a career arrive at the School of Nursing Thurs. afternoon and will leave Fri. afternoon. On Thursday they engage in a get-acquainted and social entertainment program. The Friday program begins with chapel attendance. Following breakfast, these prospective applicants, who will be wearing a complete nurse's uniform, will visit hospital wards with junior and senior students as hostesses. They will then tour the hospital with Romeyn Oyer, R.N., clinical supervisor, and Louise Keeran, a senior, as guides. The tour will be followed by a coffee break. The program includes viewing films and slides on various phases of nursing and a discussion of nursing as a profession by Mrs. Maude Swartzendruber, R.N., Director of the Mennonite Hospital School of Nursing. After lunch, there will be an opportunity for personal conferences with other members of the School's staff. After attending classes with junior students, the visitors will have completed their "Nurse For A Day" experience and enjoyed an opportunity to gain some idea of what nursing is really like.

BURKHOLDER CONDUCTS SERVICES

Onecho Church, Colfax, Wash.: In November Harold Burkholder, Dallas, Ore., conducted a ten-day conference on the Victorious Life, with studies taken from the Book of Acts. On Thanksgiving Day about fifty people enjoyed a fellowship dinner at the church, following worship services in the morning. The annual thankoffering, which is largely designated for missions, amounted to over $4,000. The annual business meeting was held Dec. 1 with Herb Broweleit as newly elected trustee. A new carpet was dedicated Jan. 4. The missionary society met Dec. 4 and Jan. 8 for all-day sessions to tie comforters. The young people met for a skating party and wiener roast before their regular C. E. meeting Jan. 4, at the David Morgan home. Gerhart Dyck is in the Ritzville, Wash., hospital following surgery. Mrs. Eugenia Schluneger is in the Sacred Heart Hospital in Spokane for removal of a cataract. A recent marriage was that of Marjorie Unruh to Leslie Schluneger, Pateros, Wash.—Mrs. Alvin Rubin, corr.

YPU RALLY

Salem Church, Dalton, Ohio: Our Mission Sister social, held Dec. 1, featured a play, *Late April*, presented by the young people of a neighboring church. A twenty-five note set of chimes was installed in our organ. Given in memory of S. C. Sprunger, the chimes will be dedicated in the near future. At a Sun. evening service we viewed the film *The Guest*, the story of a shoemaker who was expecting the Lord. Dec. 21 all those present who had ever sung the "Hallelujah Chorus" from *The Messiah* participated in singing it as special music of the worship service. The young people and others of our church went Christmas and New Year caroling, followed by a candlelight and watch night service. About 65 young people from six Ohio churches attended a YPU rally here the weekend of Jan. 3. Vincent Harding of Woodlawn Church and Bill Detweiler of Kidron Church were the speakers. After a fellowship dinner the annual congregational meeting was held Jan. 18.—corr.

PASTOR RESIGNS

Bethel Church, Hydro, Okla.: Our Christmas program included readings, drills, and songs by the little folks; a Christmas medley by the choir; a play, *The Star of Wisdom*, written by member Mrs. Wilma McKee. The offering went to MCC for needy children. Dec. 15 we had a fellowship luncheon and grocery shower honoring Pastor and Mrs. Paul Isaak. Karen Pankratz and James Henderson were married Nov. 30 and are residing in Shawnee, Okla. Pastor Isaak resigned as pastor of our church, effective in June. — Wilfred Ewy, corr.

MAST SPEAKS

First Church, Hillsboro, Kan.: In Nov. Russell Mast from the Bethel College Church led us to a deeper appreciation of the meaning of Christian Faith. P. H. Penner was installed as deacon Dec. 28. Our Lenten self-denial folder resulted in a total of $528.15 for the seminary. For meat canning for relief our offering was $2,058.50. The Christmas program by the children was presented Dec. 24, and on Dec. 31 was the New Year's Eve Fellowship. Sept. 1 Mrs. Jacob Goertzen, our older member, was 98 years young. She is up every day and enjoys having the children and others read and discuss the German S. S. lessons and sing German songs with her. Patricia Jost was married to Leland Nuss Sept. 28. Marlin Ray was born Aug. 22 to Mr. and Mrs. Algy Deckert; Coleen Sue, July 3, to Mr. and Mrs. James Miller; Cynthia Sue, July 9 to Mr. and Mrs. Morris Bartel; Kathleen Sue July 13, to Mr. and Mrs. Johnnie Bartel; Kelvin Joseph, Sept. 25 to Mr. and Mrs. Ivan Bottorff; Valerie Lue, Sept. 29 to Mr. and Mrs. Hugo Russell Hiebert; and Roger Dale, Nov. 11 to Mr. and Mrs. Eldon Kuak.—Corr.

NEW BOYS' LEAGUE

Bethesda Church, Henderson, Neb.: Christmas week activities began Dec. 21 with a program given by nursery through 6th grade S. S. classes. Dec. 24 the pageant *The Story of Christmas* was presented by the youth and children's choirs and older S. S. groups. The Chancel Choir climaxed the service by singing the "Hallelujah Chorus." The Christian Youth Fellowship is again sponsored by Dr. and Mrs. Hieb. On Christmas Eve they went caroling, and on New Year's Eve they enjoyed a progressive dinner, ending with recreation and inspiration. They are selling stationery with a cover photo of the new church as a money-raising project. Plans are being made for a leadership clinic and youth rally the first week of Feb. The Jr. Youth Fellowship, under the sponsorship of Mr. and Mrs. Carl Epp, met Jan. 1. The annual School of Missions began Jan. 4 on the theme "The Middle East," with classes for all ages. Pastor Duerksen spoke to us for the last time Dec. 26 at a morning service. They left on the 27th for Paso Robles, Calif., to take up duties there. The eve of Dec. 14 a carol sing and family night gathering was held in their honor, and a love offering was given. Special prayer services were scheduled during Universal Prayer Week. Irwin M. Friesen and Anna Peters were married Dec. 26. Homer Doell and Elaine Hofer were married Jan. 18 in the Bethesda Church at Marion, S. D.; and Donald Friesen and Velma Stahl were married Jan. 18 at Freeman, S. D. A Boys' League was organized for boys aged 9-14. Four groups are being sponsored by Art Mierau, Ruben Epp, Maurice Janzen, and Roland Friesen. The Dec. building fund drive netted around $19,000 making the year's total about $60,000.—Mrs. D. P. Ratzlaff, corr.

SCF MUSIC PROGRAM

BETHANY CHURCH, KINGMAN, KAN.: Dec. 14 Marvin Eck from Harper, Kan., was the speaker. Dec. 24 the annual S. S. children's Christmas program was given, also a mission offering. Dec. 25 Frank Fotopulus was speaker. Dec. 28 John Graber from Calif. gave the morning message. An offering was taken to help pay for the new furnace just installed. Many former church members visited with friends and relatives during the holiday season. During vacation Myron and Joe Schrag helped their parents Mr. and Mrs. Dave Schrag move into their new home which they built the last year. Jan. 11 the Student Christian Fellowship group from Bethel College, North Newton, presented a musical program.—Mrs. Dave Schrag, corr.

GOSPEL TEAM SINGS

FIRST CHURCH, SUMMERFIELD, ILL.: We hope that the New Year may be a truly blessed year for each one. A group of junior boys and girls visited a number of homes and sang carols the Sat. before Christmas. We had our usual Christmas service on Christmas morning. The S. S. Christmas service was given on Christmas night. On the last Sunday in the year we had Holy Communion and baptism. Two new members were received, one by letter and one by baptism. The Bluffton College Gospel Team mixed quartet, speaker, and pianist were with us on New Year's night and gave a good program to a large audience. Our pastor started in 1959 the Family Fellowship Circle meetings for Bible study and prayer, held in different homes Wed. evenings. The Youth Fellowship meets regularly every other Sun. The Women's Mission Society and the Ladies' Bible Study Class made up sixteen Christmas good-cheer boxes.—Corr.

SERIES OF MEETINGS

WEST ZION CHURCH, MOUNDRIDGE, KAN.: In Nov. missionaries W. C. Voths were guest speakers at our Harvest Mission Festival. Evening speaker was Roland Goering of Halstead, who also conducted a series of evening meetings the following week. In Dec. the Bethel College Chorale under the leadership of David Suderman gave us a service of music. Our S. S. supt. placed an Advent Wreath in the sanctuary in observance of the Advent season. Christmas Eve the S. S. gave their Christmas program with a White Christmas service. The following new members were welcomed into our church: Mrs. Nelson Galle, Mrs. Leonard Loganbill Jr., Mrs. Johnnie Toevs, and Mrs. Daniel Wedel. Daniel Wedel and Jeanette Krehbiel were united in marriage in the Eden Church, Moundridge. Births: daughters each to Mr. and Mrs. Darrel Bender and Mr. and Mrs. Waldean Wedel; sons to Mr. and Mrs. Bertrand Dirks and Mr. and Mrs. George Schmidt. —Corr.

BUNDLES FOR LEPERS

WARDEN CHURCH, WARDEN, WASH.: During the summer months we had the privilege of having the Gordon Dycks from seminary as student pastor. We also had a good attendance at Daily Vacation Bible School. In Sept. Rudolph Schmidt's, formerly of Newport, came to serve our church until we have a regular pastor. We thank the Lord for these who have served us so faithfully. Christmas Eve the children presented a program telling of the Christ Child and of the Christ who died for their sins. The Women's Mission Society had their Christmas program Dec. 18. After the program, bundles were made for lepers. New officers elected for the coming year are: pres., Mrs. Jim Unruh; vice-pres., Mrs. Vernon Karber; project chm., Mrs. Menno Boschman. We thank the Lord for this past year and pray that in the coming year we may continue to be a light in our community.—Mrs. Menno Boschman, corr.

WANTED

The choir of the North Star Mennonite Church needs a number of books of the two cantatas *King of Israel* by Charles H. Gabriel and *The Great Light* by Findly Lyon. If any church choir has any of these books they do not need and would sell them, please write to: Mrs. Wm. Schmidt, Box 106, Drake, Saskatchewan, Canada.

into the beyond

MRS. JOHN F. HUEBERT was born January 1, 1904, and passed away December 24, 1958. She was a member of the Bethesda Church, Henderson, Nebraska.

Books For Youth

TEEN-AGERS PRAY edited by William Kramer

Teen-agers helped to write this new book of 75 prayers dealing with their own particular concerns and problems. This popular book addresses itself to the spiritual needs of youth and is valuable in making prayer life more meaningful and important. $1.00

FACTS OF LIFE AND LOVE FOR TEEN-AGERS by Evelyn Millis Duvall

This is an honest guidebook to help every teen-ager enjoy growing up with as few problems as possible.

It is written by a counselor who answers the questions asked her by thousands of young people in schools, churches, youth centers, and homes from coast to coast.

Cloth bound $3.50, paper bound $ .35

Available at MENNONITE BOOKSTORES
Rosthern, Saskatchewan; Berne, Ind.; 720 Main St., Newton, Kan.

conference notes

AFRICANS WANT EDUCATION

"Every young person is anxious to get an education, the girls as well as the boys, which was not the case in years past," writes Selma Unruh of Hillsboro, Kan., missionary with the Congo Inland Mission in Africa. The schools in the Congo have large enrollments.

Missionaries and Congolese at the Kandala station are looking forward to building a more permanent church in the near future. The grass roof on the present building is not rainproof, which means that services cannot be held during the rainy season. Miss Unruh asks for prayer as the new building is constructed. "We want it to be a house of worship where many will be saved, where many will be strengthened in the Lord, and where the Word of God will be preached and fall into the hearts to bear fruit for eternity."

CHURCH GIVING INCREASES NINETY PER CENT

In a year when there was much talk about and some evidence of a financial recession, the members of the General Conference Mennonite Church broke all kinds of records in their support of missions and benevolences.

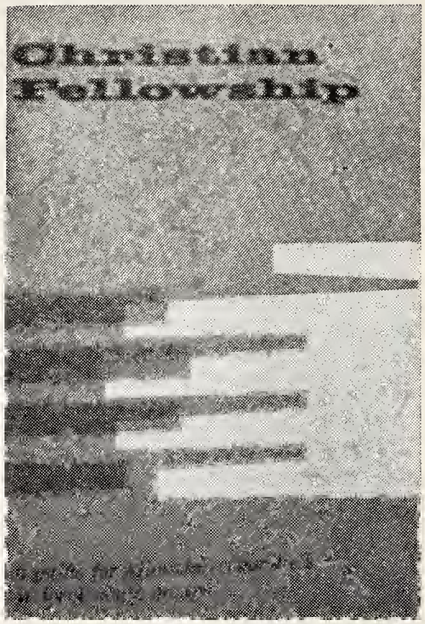
Treasurer of the General Conference, William L. Friesen, Newton, Kan., reported that the three hundred congregations in the United States and Canada had contributed $857,836 in 1958. This figure represents a ninety per cent (90%) increase in church support since 1949. The highest monthly receipts ever recorded in the treasurer's office was reached in December with a high total of $184,000.

These figures do not include the contributions of the congregations for the support of their own work and regional mission programs. Estimates place the total giving for the 50,000 member Conference at well over $4,000,000.

Though the Conference reached only 90% of the goal it set for itself, the total receipts gave the Board of Missions and Board of Education and Publication a new high with $643,145 and $50,970 being donated respectively. The remainder of the gifts were distributed to the Board of Christian Service: $148,128, and to the Board of Business Administration: $15,593.

For 1959 the church plans to raise $994,000 for these same causes.

YOUTH MANUAL



The new *Christian Fellowship* manual prepared for the Young People's Union by Gordon Dyck and Bill Gering is now off the press. It can be obtained from Mennonite Bookstores in Berne, Rosthern, and Newton for $1.00.

KINDERGARTEN MATERIALS

Mennonite Publication Office has received shipment of the April, May, and June Kindergarten, Year Two, lesson leaflets. These may be included in regular orders for Sunday school materials. The price for English leaflets is 27 cents per quarter and the German 32 cents per quarter. Order from Mennonite Publication Office, 720 Main, Newton, Kan.

NEW DIRECTOR FOR AUDIO VISUALS

Mrs. Herbert Miller has taken charge of the Conference Audio Visual Library, at the same time continuing her work with Sunday school curriculum materials at Mennonite Publication Office, which houses the library. Former director was Mrs. Carlyle Groves, who will now give all her time to *The Mennonite* and News Service.

HYMN CONTEST

To encourage greater interest in hymns, the General Conference Mennonite Church is sponsoring a hymn contest in connection with its Centennial Celebration, which is to be held at Bluffton, Ohio, August 12-22, 1959.

This year the contest will be the writing of a lyric (text). It is hoped these contests will continue from year to year when there will also be a contest of the music.

The contest is open to all who wish to submit a text to one of several tunes listed below. Following are contest regulations.

- A text to be composed to one of the following hymn tunes: (1) Womit Soll Ich Dich Wohl Loben; (2) Mit Freuden Zart; (3) Ringe Recht; (4) Regent Square (numbers 511, 512, 563, and 402 in the *Hymnary*).
- Hymn texts to be typewritten or clearly written in ink, with indication of hymn tune used.
- Each text to be submitted under an assumed name written at the top of the page. The author's real name and address, along with assumed name to be enclosed in a separate envelope.
- Each contestant shall send an entry fee of $1.00.
- Manuscripts to be submitted not later than June 1, 1959, to:

  Hymn Contest
  722 Main
  Newton, Kansas

- All hymns become the property of the Contest Committee, and no texts will be returned.
- The hymns to be judged by the Hymn Society of America, and their decision in all cases is final.

Following are some general principles which will be used as a basis of selection:

—Poetic quality of the text, and its appropriateness to the chosen hymn tune.

—The correct use and stress of words in the given meter.

—A text which recognizes the holiness and majesty of God, and avoids the trite and familiar.

—A text which has universal connotations, but still appropriate to the centennial, without being too specific or obvious.

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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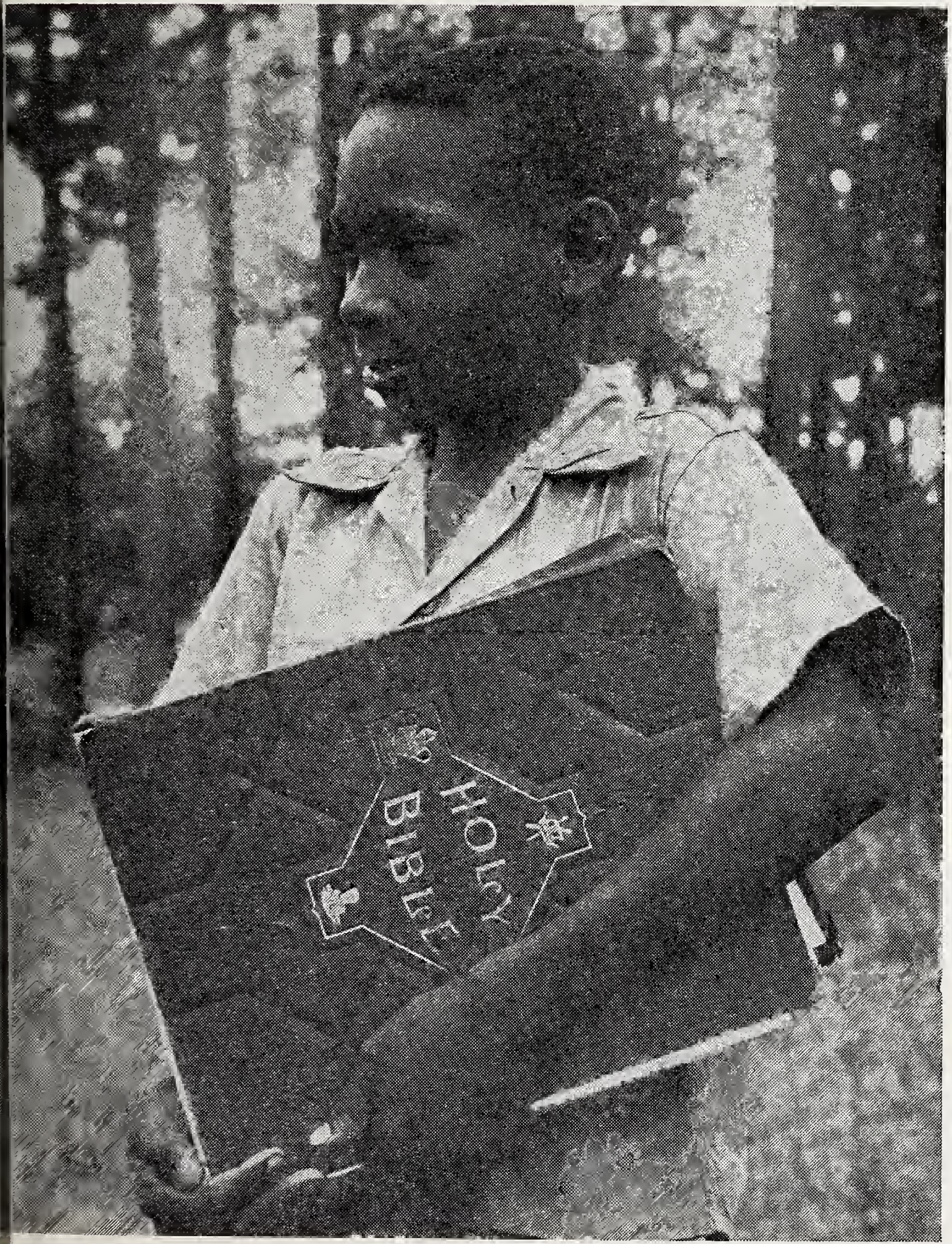
FEBRUARY 3, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Race Relations Sunday, February 8

Harley J. Stucky—AGRICULTURAL CRISES AND MENNONITES

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Jan. 18-Feb. 11—Christian Ministry Emphasis
Feb. 8—Race Relations Sunday
Feb. 11—Ash Wednesday; Lent begins
Feb. 13—Universal Day of Prayer
Feb. 21-22—West. Dist. Men's Workshop, Buhler, Kan.
Feb. 22-Mar. 1—Brotherhood Week
March 8—Conference Sunday
March 17—West. Dist. Women's Meeting
May 7—Ascension Day
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswold, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 5

editorials

RACE RELATIONS SUNDAY February 8 is designated Race Relations Sunday. Since there has been so much in the news the past year about segregation, desegregation, integration, and the tense school situation in many places, we will be more aware of the need of a special day to give serious consideration to the race problem.

In some ways the whole situation seems discouraging. The race issue has aroused intense emotional feelings and opened old animosities. Some think the solution has been set back many years by unwise procedure. Be that as it may, the fact remains that we believe segregation because of race is basically wrong and contrary to the will of God. If wrong, then it must finally give way to the right, for right must triumph.

The question might well be asked whether we are pursuing the best methods in overcoming this evil. Perhaps we have gone ahead too much in our own wisdom and not followed closely the guidance of God. But certainly as Christians we cannot condone what we feel is wrong and sinful.

Race Relations Sunday could well be used as a time of self-searching to see if we are free from prejudice and pride. Sermons could again call attention to the fact that God is no respecter of persons or of color of skin, and that all need His forgiving and cleansing power; all need to keep themselves in the love of God.

FEBRUARY 13—WORLD DAY OF PRAYER For more than seventy years, the first Friday in Lent has been observed by churches around the world as World Day of Prayer. This year Christians in 144 countries around the globe will unite in 60 languages and 1,000 dialects in raising their voices and lifting their hearts in prayer.

It seems unfortunate that two protestant groups have each selected a separate theme instead of holding to one united theme as was formerly observed around the world. However the greater number of observers will have the theme and service prepared by the Christian women of Egypt, most of them coming from the Coptic Church, one of the oldest of Christian groups. They have chosen the general theme "Lord, I Believe" (John 9:38), as a call to deeper experience of Christianity in their lives.

The minority group has selected "Let Your Light So Shine. . ." (Matt. 5:16) as their theme to emphasize Christian witnessing. Both themes are good and timely for our day. If we can say truly, "Lord, I believe," with a renewed faith in God, then there will be plenty of occasions to let our light shine.

Too often the special services held in churches seem attended almost exclusively by women and preachers. While women have been the main promoters of World Day of Prayer, certainly the men should also make it a special day to unite their hearts in prayer with others everywhere.

May God give us faith and light as we again enter the Lenten period.

From Philippians 1

Reasons For Rejoicing

Floyd G. Bartel, pastor
Mennonite Fellowship
Topeka, Kansas

FROM a man in prison comes a surprising letter. Instead of bringing the pleas of a discouraged prisoner, this letter overflows with the contagious joy of a dedicated missionary. What are his reasons for joy?

First is the consolation of deeply rewarding memories (v. 3-5). In times of great loneliness our memories may become our only company. Paul praises God for his memories of the friends at Philippi. One of the rewards of sincerity, integrity, and faithfulness in our Christian walk is the kind of memories we'll have in the future of our past experiences. Have you thought of today's experiences as tomorrow's memories?

Second, in spite of his prison chains, Paul has the continuing assurance of God's faithfulness. "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ," he says (v. 6, RSV). He refused to lie in prison and worry about the church at Philippi, or about any of the other churches, for that matter. He knew better! He could communicate his concerns to God through prayer and then rest his case with God, who, he is sure, is completely faithful to bring to completion whichever of His purposes He pleases. What God begins, He also finishes.

In fact, Paul had discovered for himself that men have no more power to bring their salvation to completion than they have to begin the work of grace in their lives. The search for a sense of fulfillment or completion or satisfaction in life is practically a universal search. It runs deep in our yearnings, and we are driven from one unsatisfying panacea of the world to another. And our hopeless search goes on until we discover that God has long ago made the first move, accepting us and asking us simply to entrust ourselves to Him.

Third, while experience deepened his confidence in God's faithfulness, Paul also gained confidence in people. "I thank God . . . for your partnership in the gospel." "It is right for me to feel thus about you all, because I hold you in my heart. . . ." He has the warmest feelings of friendship and love for his readers.

But the great key to his joy is the fact that he has completely linked his own destiny with the destiny of the gospel. "I want you to know, brethren, that what has happened to me has really served to advance the gospel," (v. 12). Look just at the things that happened to Paul on his last trip away from Philippi! Thwarted in the purpose of his offering from the Gentile churches to Jerusalem; mobbed in Jerusalem; plotted against and unjustly imprisoned, a pawn in the chess game between two Roman governors and the Jews; shipwrecked, all but destitute; and now chained to a guard in his own hired dwelling; having hoped in vain for release the last four years. All this and more had befallen him because he had linked his own destiny with that of the gospel. And if the meaning of these experiences is to be understood, he says, they must be viewed in the light of God's purpose to advance his saving Word.

That's why Paul rejoiced in every opportunity he had to witness, even to the Praetorian Guard. It meant God was advancing the gospel to new hearts. That's why Paul could rejoice when he heard of the growing boldness of believers in Rome. If discouragement and fear were contagious, so was courage. By his own reaction to his present circumstances, Paul found himself in a more unique position than before to encourage or discourage the believers in the church outside of prison.

So grateful was Paul for the bold reaction of the believers in Rome to his imprisonment that no bitterness found room in his heart. The bitterness he might well have felt toward those who were using this opportunity to promote partisanship while Paul lay silenced in prison, was crowded out of his heart by joy. Nothing, it seems, could rob him of his inner peace and joy. He did not rejoice in false preaching, but he did rejoice in the growing certainty that the power of God to use the proclamation of the gospel was such that even men with mixed motives could not defeat the purpose of God to save one who heard Christ preached and received Him with repentant heart.

"Yes, I shall rejoice," he says . . . not once but "again I will say rejoice." This is not merely an attempt of a discouraged man to cheer himself up. There's no mistaking it —he has joy to spare!

He is riding the ground swell of God's victory in the gospel, and though the watery elements beneath him may curl and buckle and crash into a million flecks of foam, that assurance sweeping in from the fathomless sea of God's love will bear him in triumph to the golden strand. His is the joy of one to whom all things work together for good because his life has been completely identified with Christ.

"For me to live is Christ." He who knows the meaning of that has the best reasons for rejoicing.

The Church and Peacetime Conscription

THE Universal Military Training Service Act, authorizing the government to induct young men between 18½ and 26 years of age into the armed forces, is due to expire on June 30, 1959. Many denominations have passed resolutions in their annual conventions opposing conscription in peacetime and have specifically advocated the discontinuance of the Act as of July.

Some of the arguments for this point of view are well posed in the following statements.

The American Baptist Convention at its convention in Cincinnati, Ohio, in June, 1958, stated: "We believe that permanent universal military training constitutes a serious danger to democracy and a detrimeant to the moral well-being of youth. We believe it runs counter to the American ideal of religious and civil liberties. . . . We therefore reaffirm our opposition to permanent universal military training. In light of the fact that the present bill providing for selective service expires in 1959, we record our opposition to any attempt to replace it with legislation providing for universal military training. . . ."

At the International Convention of Christian Churches (Disciples of Christ) Assembly in St. Louis, Mo., in October 1958, the following resolution was passed:

"*Whereas,* the Universal Military Training Service Act will expire in July of 1959, and the Congress and American people must determine whether such a system of conscription should be continued; and

"*Whereas*, the Disciples of Christ have stated in previous International Convention Resolutions that they oppose conscription as a permanent feature of American life; and

"*Whereas,* the validity of the UMTSA concept has been thrown into doubt because in an era of nuclear weapons and intercontinental ballistic missiles many civilian and military authorities feel that large mass armies are useless and that only an ever-ready technically trained professional army meets the real needs of the nuclear age; and

"*Whereas,* conscription which may have outlived its usefulness even as a military concept, is also wrong in principle in a democratic society, and should be discontinued at the earliest possible moment;

"*Therefore be it resolved that* the International Convention of Christian Churches . . . urges the discontinuance of the Universal Military Training Service Act at its expiration date in July of 1959."

The Methodist Board of World Peace last year stated: "We reaffirm traditional Methodist opposition to any system of peacetime universal military training. We appeal to the United States to give bold leadership looking toward the universal abolition of peacetime conscription by or through the United Nations." At its meeting in Cincinnati in November this year the Methodist Council of Bishops suggested that consideration be given to allowing the present law to expire.

The General Assembly of the United Presbyterian Church in the U.S.A. in June, 1958, recommended to the members of its churches for study and action the 1955 statement of the Presbyterian Church of the U.S.A. on conscription: "While we recognize the necessity for military conscription in time of national emergency, we reaffirm the historic position of our Church in opposition to peacetime conscription and universal military training."

At the Fifth World Order Study Conference of the Department of International Council of Churches of Christ in Cleveland in November, 1958, the General Message adopted by the entire body contained this sentence, "We renew the plea made by the National Council of Churches for the abolition of Universal Military Training."

It is interesting to note that, although the Universal Military Training Service Act is due to expire, the Selective Service System as such will not be touched. The apparatus of draft boards and the registration and classifying of young men will continue as a permanent function of the National Selective Service branch of our government, as secure in its position as any other department.

But should the Act authorizing this Selective Service Board to *induct* draft age men into the armed forces be renewed this year or should it be allowed to expire? The question is one which all thinking and concerned Christians must face in the coming months. Several good analyses of the economic, moral, and social implications of the peacetime draft have appeared in recent months. Two which are recommended as background reading are: *End Peacetime Conscription in 1959,* Friends Committee on National Legislation, 104 C Street, N.E., Washington 2, D. C.; and *The Universal Military Obligation* by John Graham, single copies free from Fund for the Republic, 60 East 42nd Street, New York 17, N. Y.

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The prophet Micah speaks to race relations

What Does the Lord Require?

*Edwin T. Dahlberg**

MANY hundreds of years before Christ was born, there was a prophet whose name was Micah. He raised the question: "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" Micah's question calls for an immediate and vigorous answer in our time, particularly in the field of race relations.

The Supreme Court decree outlawing segregation in the public schools came like a burst of sunlight and hope to millions of people who had been denied justice and equality in education. Now clouds of fear and violence have rolled over the entire American scene. They darken our efforts toward integrated housing, education, recreation, industry, and religion. They threaten our integrity and our unity as a nation. They shadow the witness for Christ in the non-Christian world. Every racial incident, whether in Chicago, New York, Montgomery, or Little Rock, hits the headlines in every continent on the globe, embarrassing the churches, shaking the faith of newer Christians, and undermining the fundamental values of our society.

What is the trouble?

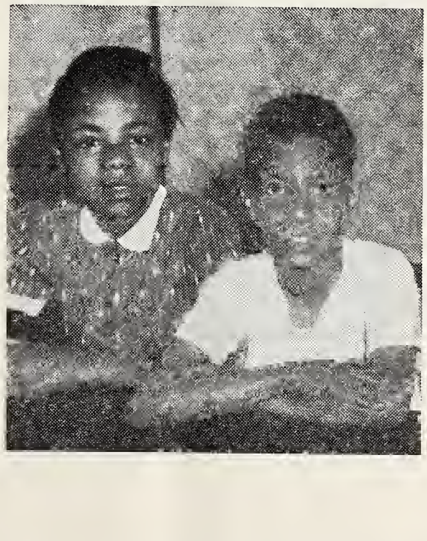
Too long we have acquiesced in a system which is riddled by prejudice and injustice. Our children come into the world without any sense of racial superiority or inferiority and without hatred. They become poisoned by practices of racial discrimination in our society. The acquired prejudices of many adults contribute to the difficulty. Thus prejudice in the heart and injustice in society reinforce and perpetuate each other. Rather than apportioning blame, we must accept responsibility as one nation under God to bring about justice and equality for all people.

Attempts to justify racial segregation and discrimination are often based upon false theology, wrong biology, and bad economics.

Many people bolster their ideas about white supremacy with the story in Genesis 9 where Noah cursed his son, Ham, for looking on Noah's nakedness during a drunken debauch. "A slave of slaves shall he be to his brothers," said Noah of Ham's son Canaan. There is not the slightest evidence that this incident had anything to do with the origins either of racial variation or human slavery. We should toss this erroneous interpretation back where it belongs, in the dark abyss of human ignorance. It was Noah, not God, who pronounced the curse. Noah's anger did not change the pigmentation of his grandson's skin.

There are those who contend that the blood of the white race is of a type superior to that of any other race. Biologically there is no evidence to support this contention. Also, the Christian religion refutes it. Man's value in God's sight is not determined by blood, but by the dignity and worth that God gave him in creation.

Segregation is bad economics. In the long run, any nation that tries to sustain a double racial system of education, transportation, and other public services, as well as racial discrimination in employment and housing, is doomed to lose out in our kind of a world. Our nation cannot afford this waste at a time when every human resource must be used effectively to assure the nation's future welfare and its participation in the creation of a better world. Racial brotherhood is good economics, in spite of temporary difficulties.



Experience has made it abundantly clear that where people associate freely without regard to race, there is ultimately a more wholesome community, a more responsible citizenship, and an enriched culture. The churches must take the lead in bringing this to pass. They must set their own houses in order. At the same time they must work to create a society which affords full opportunity in every aspect of life for all persons.

"What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" The teaching of the Bible is clear. God is no respecter of persons. He made man in His own image. There is in the Scriptures no distinction among white man, black man, red, yellow, or brown.

All of us have sinned and come short of the glory of God. Racial segregation is sin. If we are the servants of sin, we are slaves. If we have been redeemed through Christ and know the truth that makes us free, we are moved "to do justice and to love kindness." This is the good news of the gospel, whereby we may walk humbly with God and enter into His kingdom.

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*Pres., National Council of Churches; formerly pres. American Baptist Conv.

Agricultural Crises and Mennonites

*Portions of a Farm Study Conference paper by Harley J. Stucky**

OF THE Four Horsemen of the Apocalypse—war, famine, pestilence, and death—probably famine has been dreaded and feared the most. Why? Because there has never been a time in human history when all of the world's people have had enough to eat. "Famine has watched over man's shoulder each morning as he said his prayers, walked with him by day as he went about his work, and laid down with him at night." One historian notes more than 350 major famines, and famines are mentioned frequently in the Bible.

Here in America, the land of plenty, it is difficult to realize that hunger and want are man's daily companions in many parts of the world. "America," declares Stringfellow Barr, "is like a rich suburb surrounded almost entirely by slums." The contrast between our wealth and the poverty of others is portrayed by David L. Cohn: "In Persia I talked with a peasant who had seen a can of our dog food. He said that if he could get such a can once a week for his family, he would be happy."

But why should we in America be so favored in this eternal struggle for daily bread? Because of the vitality of our soil and its abundance, and the high production per farm worker. America owes her position as a great nation to her soil and its produce. Cities are possible only when farmers produce more than they can consume; in a primitive society where the demands of consumption outdo those of production, everyone has to grub for food to survive.

In mid-twentieth century, the United States had 1,905,000,000 acres, or nearly 9 and 1/3 acres per capita, of which 3 acres were crop land. One senses something of the happiness, prosperity, power, and vitality of Americans when we compare the above figure with the 1.17 acres of arable land per capita in France, .73 in India, .50 in China, and .21 in Japan. We are well fed people because we had virgin soil and the most acres per capita.

With the passage of time and the increase in our population, we may lose this advantage. We must guard our land resources and practice soil conservation, for soil erosion is more than dust and mud—it is loss of food.

The high production per farm worker came about through a technological revolution: farm mechanization, improved seed, fertilizer, use of hybrids, and so on. The American farmer is the manager or director of mechanical power and not its source; each farmer had 33 horsepower at his command in 1950 compared to 5.3 in 1920 and 1.6 in 1870. America's abundant food supply came about largely through mechanization.

When the Pilgrims tilled their small fields by hand at Plymouth Rock, their methods were little different from those of ancient Egypt, Greece, and Rome. A farmer in Pharaoh's time would have been at home in our great-grandfather's wheat fields because he could have picked up the grain cradle and gone to work with a familiar tool at a familiar job. Pictures in Egyptian tombs show grain being cut with sickles and carried away to be threshed by trampling oxen. Not much progress was made from that time to the era of the American covered wagon — and then within the space of a generation or two, crop production underwent greater changes than in the previous 5,000 years.

Early milestones in agricultural history might be charted as : (1) the domestication of plants and animals, (2) the invention of the wheel, and (3) the invention of the horse collar. To understand the importance of the third, we need to remember that all early tools were swung, pushed, or pulled by means of human muscle. It was not until 1,000 A.D. that farmers in Western Europe began to utilize horses.

Another agricultural milestone was the cluster of inventions that improved the plow in the period from the 1830's to the 1870's. The earlier wooden plows, and even the early cast iron plows, wouldn't scour and were hard to pull, and it was not until the 1830's that the steel mouldboard was born. The "steel" plow made possible the greatest conquest of all time—the conquest of America's prairies, rich valleys, and productive slopes, converting them into the world's greatest bread basket. Animal power needed for turning the soil was cut by approximately one third to one half. The wheeled sulky plows appeared at the close of the Civil War. As a result of these improvements in plowing, one generation of men, from 1870 to 1900, turned more land into farms than all their predecessors from 1607 to 1870. Farm activity accelerated, the farm population increased, and overproduction resulted.

Mennonites coming from Russia in the 1870's participated in the dramatic struggle of subduing the last great American frontier. Our people settled in the prairie provinces from Kansas to Canada, where in breaking the prairie sod they "plowed the dew under." Can you imagine the transition that occurred in areas now settled by Mennonites? McPherson County was almost uninhabited in 1863 with buffalo and elk still ranging over its prairies. In 1877 it was pronounced by the Secretary of the State Board of Agriculture as the best agricultural county of the state. As Mennonites we have participated in the great agricultural revolution brought about by the advent of the "steel" plow, we have broken the prairie and built our communities and contributed to the accelerated agricultural activity that brought about overproduction.

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*Assoc. prof. of History and Government, Bethel College, North Newton, Kan.

Today, again, there is accelerated activity on America's farms. The rate of mechanization has taken a sudden sharp swing upward; the size of the farm is growing; there is specialization, fertilization, irrigation, hybrid seeds, and so on. It is a changing world and change is painful because it means a certain amount of dislocation and adjustment. The present surge of accelerated activity is of such dimensions, so large in its scope and far-reaching in its consequences that it is spoken of as the current "agricultural revolution." Within the last few years Midwestern farms have become totally mechanized.

Increased horsepower per farmer, larger machinery, possibilities of covering more acres, and the original cost of equipment all suggest that the small farm is no longer a profitable economic unit and that larger economic units are needed. From 1950 to 1954 the average size of farms throughout the United States increased from 205 to 243 acres.

As a result of these larger units farmers are being "squeezed out," and those that are, move to the cities. The number of farmers decreased more than twenty per cent from 1947 to 1954. The growth of these urban areas, made possible by farmers producing more than they can consume, is one of the most remarkable social phenomena of the twentieth century.

As Mennonites, we too are caught in the treadmill of technological change. Historically we have been farmers, our roots are anchored in the soil, our heritage has been rural, and our character traits have been rural—and now it appears that our communities are being undermined, that considerable numbers of our people are moving to the cities, that financial institutional support may be jeopardized, and that much of what we have called the "Mennonite way of life" is being threatened by rapidly changing conditions. For some the city job comes as a welcome relief to farm drudgery, but others are condemned by it to a sterile, humdrum existence, while still others are trying to salvage the farm by working in the city.

We must take inventory of present conditions and analyze their impact upon our communities and upon our faith, and then in the light of what we find, to rebuild and reinforce for Christ and His Kingdom's sake, the interests, institutions, and communities that will perpetuate the faith which we as Mennonites have found revealed in Christ Jesus, our Lord and Saviour.

Are We Losing Our Way of Life?

THE 1958 Farm Study Conference listed a number of findings which will interest all Mennonite churches, rural or urban. Concerning the agricultural revolution, the trend to larger and fewer farms, and the shift to the city, the conference noted that:

"Life is never static. Change is a universal phenomenon and as such is neither good nor bad.

"Mechanization necessitates an increase in the size of the farm unit for the sake of efficiency, except where there is specialization, irrigation, truck gardening, or some other renovating factor.

"Most Mennonite farmers could not be classified as small farmers, and most production occurs on the larger farms.

"Public officials and the press ought to tell the nation of the farmer's contribution rather than cry about overproduction."

Conference delegates felt that it was "an advantage to live on the farm, even with a part-time or full-time job off the farm." Noting that the farmer is tempted to get all he can out of his soil without rebuilding it, they agreed that "there is a need for soil and water conservation on good as well as poor land." Other conclusions: "There is a distinct difference between industry's and the farmer's ability to curtail production. . . . Working in both town and country is unsatisfactory because it usually results in poor farming, and the excessive time demands weaken home life and participation in church activities. . . . "Many farmers purchase luxuries and conveniences and then run short of money for necessities, which include land and equipment."

Does the farmer have any responsibility toward consumers at home and abroad? A message by W. W. Graber pointed out that "the consumption of farm products and the people who consume them, and to make sure that when commodities leave the farm and as they flow through the various channels of the market, that they are of the finest quality, should be faced by all Christian farmers. All too often farmers rely on legislative help, when they ought to unify and seek their own solution to the problems besetting them."

Observing the effects of all these trends on the Mennonite Church and community, conference delegates found that:

"The movement of our people from the country is not necessarily bad in itself, however many Mennonites moving to the city are lost to the Mennonite church.

"In view of this urban trend, the country church is called upon to do a more effective job of implanting our Mennonite faith prior to migration to the city. People moving to the city ought to be prepared for the change.

"The home will have to assume more responsibility in furthering our Mennonite heritage.

"Industry needs to be brought into the local community.

"We need to help young people get started on the farm through mutual aid.

"The virtual monopoly that the rural church had as an institution a generation ago has given way, and it must now share its prestige and time with competing organizations, such as the school, Boy Scouts, 4-H, and so on."

What should be the church's concern in this area? "As a Conference we are disturbed because we have noted how economics molds our lives and our communities. We need to emphasize that faith and not economics should determine our lives.

"We are concerned about the growth of extensive rather than intensive farming. Perhaps specialization, irrigation, and more intensive farming could cut down the number of acres needed per family and hence allow more people to remain in rural communities. The church must help its young people find vocational opportunities, but how can it help them start farming? Should the churches organize to buy land and equipment for young people, or perhaps, should church members dispose of their real estate holdings through the church rather than upon the open market?"

Those attending the conference felt that *"we must conserve the Mennonite faith and fellowship both in the country and in the city."* On the one hand, it is possible that farming tends to produce desirable character traits and spiritual qualities through dependence on God and nature and many hours of hard work. On the other, it is possible to possess a deep religious faith and a determined evangelism in the city.

"In view of the rural to urban migration, we ought to start a fellowship whenever ten families gather. We can continue to promote our faith through various fellowship circles. The rural community must not let the city seize the initiative or sit idly in the midst of change, but *should energetically plan* and actively struggle to forge destiny in its terms. Too often our problems are a result of drifting rather than careful planning. Our drifting is all too apparent in unplanned urban migrations, poor care of the soil, and lackadaisical stewardship."

To secure a copy of the papers given at the Farm Study Conference, write to: Board of Christian Service, 722 Main, Newton, Kansas. The price is fifty cents. Consider a study and discussion of these papers for your church in 1959.

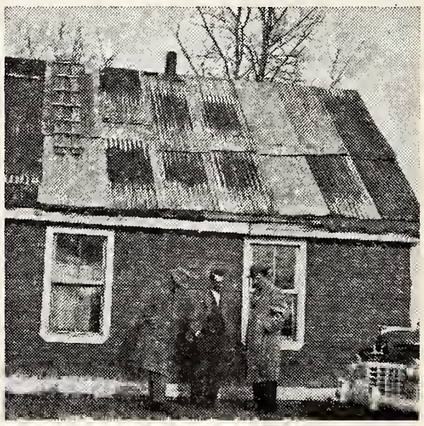
Pilgrims From Mexico

A YEAR ago last September approximately twenty-eight families immigrated to Canada from Mexico. Although their motives for leaving are difficult to determine, the overcrowding of Mennonite settlements in Mexico, general restlessness and the urge to strike out for something new were contributing factors. At Matheson, in northern Ontario, they found land available for purchase or rent; here they decided to settle down.

The winter was long and severe. They had insufficient food and clothing to see them through. Non-Mennonite residents in the immediate neighborhood, seeing their need, gave quick and generous assistance, but this was only a temporary solution. Continued and more extensive help was needed, so the Canadian churches, through the channels of MCC Waterloo, organized a relief program, distributed supplies and sent in a full-time worker, Dave Schellenberg (Gnadenthal, Manitoba) to supervise the project.

Last spring shipments of donated grain, especially oats, enabled the Matheson farmers to seed their fields. A fair-sized crop might have put them on their feet but heavy rains ruled out such a possibility. Not more than twenty-five per cent of the crops could be harvested. As these families face their second winter in Canada—crop failure, overdue payments, children to feed and clothe—the future looks very bleak and unpromising.

On October 29, Harvey Taves, Associate Director of MCC at Waterloo, Pastor I. G. Krahn of Kane, Man., and Pastor Henry H. Epp of the United Mennonite Church in Waterloo drove to Matheson for a three-day visit, to size up the situation and determine what should be done to assist these people in the future, particularly this winter. They found the farmers in low spirits but not completely discouraged. Though they agreed that the winter would be difficult, there was not much talk of individuals leaving. Outside earning opportunities such as road work, sugar beet and tobacco harvests have enabled most of the people at least to pay their grocery debts.



H. Taves and I. Krahn talk to Matheson farmer.

However, Harvey Taves reports that they will definitely need assistance during the winter season. Although MCC has not yet decided how this can be given most effectively, consultation between MCC Waterloo and various interested Mennonite groups who have helped these people in the past should throw light on the subject.

More than food and clothing, these people lack adequate educational and spiritual care. At present they are operating a private school in the German language, taught by one of their own men whom they support privately. There is no resident minister in the group, but the Old Colony Mennonite church in Manitoba is trying to assist them along spiritual lines.—MCC

Time for Everything

by Peter Kehler

GERRY'S heart beat with excitement. Tonight Ken was coming back from college. As she sat in front of the mirror putting the last curls in place she thought, "I wonder what he will say tonight." She hadn't seen Ken since the Christmas holidays and it seemed to her that he had wanted to tell her something then, but somehow he hadn't said it. "Wouldn't it be wonderful to have a June wedding!" she mused. Now that Ken had graduated from college he would be ready to settle down.

Confident that she looked her best, she went to a window to watch for him. She thought of the fine times they would be having in summer. No longer would she have to go to the Young People's Fellowship by herself. And retreat—how she was looking forward to being at retreat with Ken!

The minutes seemed to drag by as she waited for a sign of Ken's car. He had written that he would arrive shortly before eight—if the car held together.

Before she realized it, her mind was again occupied with thoughts of a wedding, quitting her job, and starting homemaking. She would continue teaching her Sunday school class and no doubt Ken, too, would be asked to teach. What fun they would have working together!

The slam of a car door made Gerry jump to her feet. That must be Ken. How handsome he was, coming up the walk! But he seemed so much older, she thought. Then without waiting any longer she ran to meet him.

As they were sitting on the bench under the maple tree in the front lawn, Gerry marveled at the change that had taken place in Ken. Somehow Ken seemed different. Not that he wasn't cheerful or talkative, but the things he said seemed to be born out of conviction.

"Gerry," said Ken, "there is something I have to tell you tonight, but I don't know how to say it."

Gerry's heart began to skip. Were her dreams about to come true? How she had prayed that God would direct her to the right man, and now it seemed almost too good to be true.

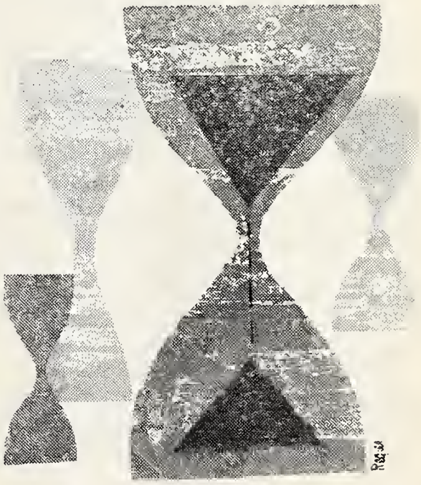
"Gerry," Ken began again, "I want you to know that I think you are wonderful, waiting for me while I finished college."

It was hard for Ken to continue, Gerry could see that, but what was he trying to say? This was hardly the way she had thought of a proposal.

"Gerry," Ken's voice was more confident now, "at college my spiritual life counselor spoke to me about Voluntary Service. He told me that there was a real need for fellows to serve in our Summer Service projects. It was a real struggle, Gerry, but I finally decided that if I am going to speak to others about consecration, I should perhaps start with myself. I'm leaving for my assignment next week and I won't be back until the middle of August. I know it's going to cost us something, but I feel this is what God wants me to do."

Gerry was too stunned for a moment to answer. All her dreams of a June wedding were shattered. When she started to speak, she marveled at the calmness of her voice as she heard herself saying, "Ken, as soon as I saw you coming up the walk tonight, I knew that something had happened to you. If you feel that this is what God would have you do, I do not wish to stand in your way—and I'll be waiting for you when you come back."

That night two people knelt and prayed, "Dear God, thank you for leading me to a person dedicated to you. Amen."



Training German Youth Leaders

by Oskar Wedel

Once a year, usually on Pentecost, twenty-five to thirty-five representatives of all youth circles in North Germany meet for two or three days to discuss central themes of the Christian life, to share with each other the good and weak results in their youth work at home, and to get to know each other better. In recent years this group has come to include representatives from all over Germany.

At our last retreat at Pentecost, 1958, we appreciated very much the presence of Peter J. Dyck and David Schroeder, who served as our special speakers. They told us much of their Christian experience. Besides them, we had two young people to help in the leading of discussions.

At our retreats we usually have six to eight sessions. The topics for last year's meetings dealt with the role of education in a youth circle, basic equipments for a youth leader, future ideas on how to continue the work, and proposals for the work.

Probably the greatest values at these retreats is the meeting of other concerned people and the strength and encouragement received for our continued work with young people.

Alternatives for alternative service

Witness. . . or Worse

- EITHER 1-W service provides opportunity for building Christian character. . .

  OR it will merely be a way of putting in the required two years of alternative service.
- EITHER the church witnesses through the 1-W demonstration of love in action, which demands consistent conduct. . .

  OR young men, acknowledging responsibility only to the government for their term of service, feel little necessity for upholding church standards and home church ties.
- EITHER 1-W service helps the church to develop a concern and conscience for city missions. . .

  OR city mission needs remain unrelated to 1-W assignments.
- EITHER 1-W service helps the church demonstrate to the world its rejection of materialism. . .

  OR jobs are selected according to the financial opportunity they offer.
- EITHER 1-W service provides an opportunity to deny self-interests . . .

  OR personal considerations will receive top priority—as men insisting on assignments close to home.
- EITHER 1-W service will be an opportunity to demonstrate nonconformity to the world. . .

  OR it will result in the acceptance of worldly standards and practices, such as smoking and drinking.
- EITHER 1-W service will develop in Christian young men a concern for the unsaved. . .

  OR they may become so self-centered that they will be blind to the spiritual needs of others.
- EITHER the earning power of our present 1-W program can become the backbone of our present mission program. . .

  OR inexperienced and undirected cash in the pockets of 1-W's will continue to result in the financing and stimulating of unchristian activities.
- EITHER 1-W men will tell others about their peace convictions. . .

  OR they will serve two years with few people finding out that they are conscientious objectors.
- EITHER 1-W men will strengthen the church peace position in their home congregations. . .

  OR predraft-age men will find it increasingly difficult to see the significance of the CO position.

National Park Ministry

Millions of visitors each year enjoy the great natural wonders in our country's national parks. Besides finding relaxation and inspiration in these places of natural wonder, they can find Christian worship and fellowship waiting for them.

This is because a Christian ministry in the national parks is sponsored by the Department of Evangelism of the National Council of Churches of Christ. Each summer more than 140 seminary and college students make this work possible. In some of the parks there are year-round interns or resident ministers, such as at Zion National Park in Utah and at Death Valley National Monument in California. The largest summer programs are conducted at Glacier National Park in Montana, Yellowstone National Park in Wyoming, and at Yosemite National Park in California. Besides this recruits are needed — couples and single students for the other national parks in the Western States, Alaska, and the Virgin Islands.

Students interested in working in this summer program should apply to: A Christian Ministry in the National Parks, Rm. 96, 257 Fourth Avenue, New York 10, New York.

Books For Digestion

ONCE a gentleman named Francis Bacon said that some books are to be tasted, others to be swallowed, and some few to be chewed and digested. Here are some that we'd recommend for the third process.

FOR TEENAGERS ONLY by Frank Howard Richardson, Tupper and Love, $2.95.

For Teenagers Only is in my estimation an ideal book for every teen-ager to have. It is written especially for him and leaves nothing unsaid concerning those problems of dating, love, and marriage which grow increasingly more important to him.

This book does not lecture. It is written in the form of a novel. The questions that young people ask as they consider early marriage are written in such a way that your own mind asks the questions of yourself without letting you lose interest in the story.

To the teenager, his body and mind are maturing so rapidly that it is most difficult for him to understand the mystery of it all. There are many questions that he feels ashamed, afraid, or embarrassed to ask of older people, but if he could find a truthful answer in some way, he would be most grateful and relieved. Frank Richardson has written in simple language the answers to some of these. Though he deals first with physical attractions, he does not leave mental and spiritual experiences unexplained.

—Loella Eby

PREACHER MIKE by Elaine Rice Chabut. 226 pp., Citadel Press, $4.00.

In this life story of Merton S. Rice, his daughter says she and her brothers and sister thought he was the funniest person they had ever known. They were proud to display him to their friends. He loved to tease his children and brag about his hunting and fishing exploits. But he despised a lie or even a suggestion of a falsehood.

He graduated from Baker University (Baldwin, Kan.). After enrolling in Michigan University Law School, he dropped out because he had a call to preach. At the time of his death in 1943 he was preaching in Detroit at the Metropolitan Methodist Church, which he had built up into one of the largest churches of his denomination. He was fortunate in finding the right kind of rich people to finance his education, philanthropic projects, and church building programs.

Preacher Mike was concerned about getting the gospel to as many people as possible. He maintained that the blood of Jesus Christ was not poured out merely to make a way of escape for a favored few. He said he wanted to make the world a better place and titled himself "a discontented optimist."

Merton Stacher Rice did not like his first two names and was happy when people called him Mike. The book has many intimate details which only a daughter could include.

—Harold Peters

ART ALWAYS CHANGES by Ray Bethers. 96 pp., Hastings House, $3.95.

People deal with modern painting in various ways. Many ignore it. Some are hostile. A few take honest steps toward understanding and appreciation. This book has much to contribute to the honest inquirer. The author writes with exceptional clarity and treats a complex subject simply without oversimplifying. His stated purpose is to remove some of the strangeness of contemporary painting through tracing its origins and growth. The title does not suggest that painting is getting progressively better but rather that painting changes to meet changing needs.

Mr. Bethers employs a unique method to achieve his purpose. He takes one theme, his apartment stove, and paints many versions of this theme. Each version illustrates a particular attitude, style or period. Thus, he effectively shows how one phase of painting derives from another and how no phase can ever be the final answer.

Art always changes, yet art will never cease to express religious experience. Our sensitivity to this fact will depend upon our ability to understand contemporary art forms. This book will help our understanding.

—Bob Regier

DOLLARS FOR YOU by Adrian A. Paradis. 170 pp., David McKay Co., Inc., $3.00.

I believe this book should be in every church library and young men encouraged to read it. There are some jobs suggested in it that we as Christians would not recommend for our young people, but the underlying principles stressed in this book are good for anyone to learn and apply.

It is written in a way that is interesting and helpful. Our own boy, in the sixth grade, picked it up and read most of it. He felt he learned much from it, and the next day he went out to apply for a job in a jewelry store. This book would be a good one for a high school library or a vocational guidance class.

The book has four main divisions: Suggestions for the Young Businessman, Working for Others, Selling, and A Business of Your Own. Each division deals simply with the subject and points out basic problems. It is all on a boy's level and is simply but forcibly done.

I was favorably impressed with the book and would recommend it for use with young people and counselors of young people.

—Elbert Koontz

LOOK BEYOND THE VALLEY. C. DeRuischer. 215 pp., Zondervan Publishing House, $2.50.

Ralph Bertchold had the misfortune of falling in love with the wrong girl—a girl who loved his brother. To escape a difficult situation meant leaving his beloved farm home and going to the city. Only through faith in God and the satisfaction of bringing others in the city to God was Ralph finally able to find peace and happiness himself.

Unfortunately the author does not present this good plot in a style that is fascinating reading. The interest of the reader may tend to waver over the long speeches and lengthy descriptive passages.

—Florence Leigh Waltner

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

film review

THE MEANING OF LENT. Color filmstrip with 33 ⅓ *record,* 12 *min. Purchase cost,* $10. *Produced by Society for Visual Education. Can be secured through Mennonite Bookstores.*

This filmstrip portrays the background of the observance of Lent by the church throughout history. Its major purpose, however, is to depict ways in which the protestant church can make Lent meaningful even though protestants as a whole do not stress Lent in the same way as does the Catholic Church. The filmstrip conveys a message and suggests ways in which individuals and churches can make Lent of more significance.

This filmstrip would be useful for groups from the junior high age on up. It would be a good instrument to start a discussion on the meaning and observance of Lent in youth groups as well as adult study groups of various kinds.

HE LIVES. 16*mm. sound, black and white* or *color,* 30 *min. Produced by the Lutheran Church (Missouri Synod),* 1957. *Available from Religious Film Libraries,* 220 *W. Monroe, Chicago* 6, *Ill. Rental during Lent:* $22.50, *color;* $13.50, *black and white;* $15.00 *color;* $9 *black and white, the remainder of the time.*

This film tells the story of the Foster family. The father is very close to his two sons. A short time before Easter the father is taking the two boys and one of their friends on a short camping trip. On the way one of his boys is killed in an automobile accident.

The major part of the film deals with the reaction of the father to the death of his son. He becomes morbid and reacts unfavorably to the message of the approaching Easter season. The minister discusses the issue with the father but it seems that the father is not able to find a victorious faith in this experience. As the father looks at the choir robe his son would have worn had he still been alive, he goes to church on Easter morning. It is in the worship service that he rediscovers his faith.

The committee felt that the picture was effectively done. It would serve as an inspirational film for the total congregation. The film could also be used by adult groups at any season of the year to deal with the issues raised.

MEET BILL HAYDEN: DIRECTOR OF CHRISTIAN EDUCATION. Color filmstrip with 33⅓ *record,* 35 *min. Purchase cost,* $12. *Can be secured from Directors' Section, National Council of Churches, % Frank Bear Film Productions, Inc.,* 3426 *Bay Front Place, Baldwin, N. Y. Can be secured for use from Bluffton College.*

This filmstrip portrays the calling of a director of Christian education by a local church. It follows the work of this director over a period of five years. The church built a new educational wing during this period. The filmstrip shows the church at work in its total task of Christian education including its aims, programs, etc.

This filmstrip is well done. The committee felt that there were a few technical weaknesses in photography, yet the photography is good as a whole. The sound also seemed to be a little muffled at spots but the message of the film was communicated.

This filmstrip is one which can have many uses. It can be used with a high school youth group that is studying vocations; by a church as it faces a decision whether it should secure a director of Christian education; by a board of Christian education in a local church as it considers its total task; by Sunday school teachers and administrators as they study new needs and methods; by groups of parents as they view the total program of Christian education; and by a church that is considering a building program for Christian education.

HOME AGAIN, black and white or *color,* 16*mm., sound* 35 *min. Producer: Mental Health Board. Available from Leo Dratfield,* 267 *West* 25*th Street, New York* 1, *N. Y. Rental: black and white,* $7.00.

The mother of three children, hospitalized with a heart attack, worries about her family. The hospital directs the father to the Homemaker's Service, which provides a lady to work in the home. Eventually the mother is able to return to her family, but her recovery is slow until she is helped to realize that she is needed by her family even though she is not physically strong.

Home Again ably interprets the family problems that come in times of sickness, both to the one who is ill and to other members of the family. The film's emphasis is on the mental adjustment necessary to solve some of these problems. While the story is not presented in terms of Christian values, the treatment of it is acceptable, though the references to a church dance will be objectionable to some denominations. The picture could be used by churchwomen's service groups to study ways of helping families in need.

CAMPUS PARISH. 16*mm. film,* 28 *min., color. Produced by the Division of Educational Institutions, Methodist Church,* 1958. *Available from the Methodist Publishing House. Rental: offering.*

Professor Harold Kent has an offer from a research foundation at three times his salary as head of the physics department at Epworth College. It is an offer of greater prestige as well as more money, which his family needs. But he *likes* teaching and feels it is a life commitment. The gap between faculty and industrial salaries is emphasized throughout. Roger Harlow, an excellent science student, is encouraged by Professor Kent not to neglect human relations, even though Roger's first attempts to work with people are awkward and unsuccessful.

Les Neubert, alumnus and newly elected trustee, is a successful engineer and strong churchman. He speaks at chapel, meets with the trustees, and determines to see that his home church supports its college more strongly. The film is introduced with a two-minute prologue by two bishops of the Methodist Church speaking in behalf of Methodist church colleges.

While produced by the Methodist Church, aside from the prologue the film makes no mention of this particular denomination. This film is highly recommended for use with senior highs and up to discuss the challenges of teaching in a church college as well as the problems of the church school. It will also motivate for support of church colleges.

our schools

ALICE IN WONDERLAND

Alice in Wonderland, a children's theater production adapted from Lewis Carroll's familiar story, will be presented by the Bethel College department of speech and drama Feb. 6 at 7:30 in Memorial Hall, North Newton, Kan.

The lead character of Alice will be played by Rita Ediger, and the White Rabbit will be played by Ken Lohrentz. Other characters and the students playing their parts are: Cat, Carol Zerger; Margaret, Elaine Schmidt; Duchess, Esther Schmidt,; Queen, Bonnie Schroeder; King, Robert Loewen; Knave, Allen Pauls; Hatter, Maynard Janzen; Hare, Marilyn Schrag; Gryphon, Ron Friesen; Mock Turtle, Arlyce Peters; Dormouse, Phyllis Sawatzky.

ANNUAL FOLK FESTIVAL

Plans are proceeding for the presentation of the annual Mennonite Folk Festival scheduled for March 6-7. The program this year will include afternoon activities demonstrating various pioneer handicrafts and customs which have now almost disappeared. As in past years, the evening programs will again feature dialect dramatic presentations.

SUMMER COURSES

The following courses will be offered by Associated Mennonite Biblical Seminaries for the summer session of 1959:

First term, June to July 3: Pastoral Counseling, Missionary Methods, Missionary Linguistics, Contemporary Theology, Doctrine of Scripture, Teachings of Jesus, and Beginning Greek.

Second Term, July 6 to 24: Non-Christian Religions, Missionary Anthropology, Use of the Bible in Preaching, Minor Prophets, Ephesians, Philosophy of Christian Education, and Beginning Greek (cont.).

These courses are available for credit for those who qualify. It is possible to take a maximum of three credit hours per term. Two-credit hour courses meet two hours per day, five days per week; one-credit hour courses meet one hour per day, five days per week. Some noncredit courses will also be available for Women in Church Vocations.

NONRESISTANCE

Elmer Neufeld, associate secretary of the National Service Board for Religious Objectors, spoke to Bluffton College students during chapel on Jan. 20 and 21. He explained the reason for the nonresistance program and its practical applications. Mr. Neufeld is a member of Woodlawn Church, Chicago, and was a member of a group which toured the South.

STUDENT RECITAL

Nine Bluffton College music students participated in a general student recital on Jan. 21 in Ramseyer Chapel. Vocalists participating were Elizabeth Clemens, soprano; Paul Krouskop, bass; Doris Liechty, soprano; James Miller, tenor; Marilyn Shelly, alto. Organ soloists were Doris Liechty and Nancy Wismer. Saundra Berry and Sue Montgomery presented piano solos. This was the first of several student recitals to be held throughout the school year.

SPRING TOUR

The Bluffton College A Cappella Choir presented its first full-length concert Jan. 25 in the First Mennonite Church, Bluffton, under the direction of Professor Earl Lehman. The spring tour will be made Mar. 17-30 throughout eastern Ohio and Pennsylvania.

STUDENTS ATTEND OPENING

The meetings of the Council of Boards held at Canadian Mennonite Bible College during the first days of the week brought many fathers, friends, and church leaders into our midst. We as a student body were invited to the official opening of the meetings. J. J. Thiessen, in summarizing Conference activities, gave the honor to Him who is the Head of the Church. The theme of the conference was taken from Revelation 2:2: "I know your works." A short prayer meeting followed the message. We are thankful for the insight into Conference life that these days afforded us.

CHAPEL THOUGHTS

Visiting speakers who share their thoughts and experiences with us in chapel help to make the Freeman Junior College morning services an important part of the day. Olin Krehbiel, pastor of the Salem-Zion Church, spoke Jan. 12 on the meaning of revival. He called revival a religious awakening which brings us closer to God. To have a revival, we need first of all to look at ourselves, to recognize our needs and our shortcomings, and to acknowledge them. In the second place it means returning to God, calling to Him in prayer and listening to Him. The final step is to forsake sin and let His Spirit live in us. The results of such a revival, he stated, is a pardon from sin and a changed life in which good replaces evil.

LaVern Graber, recently returned from two years' Pax service in Paraguay, spoke of his work there and told what the experience meant to him. It had, he said, deepened his perspective and widened his appreciation of other people's way of life. It is a service and a witness for others, but it is also a service that leads to a better self. He encouraged students who could qualify to enter Pax service, urging them to give it serious thought, to pray about it, and to serve voluntarily and willingly.

mutual aid placement

CORRECTION

Notice No. 258 printed in *The Mennonite* issues of January 13 and 20 was in error and is herewith retracted. Placement Service wishes to apologize for its appearance.

into the beyond

KURT P. WIEBE was born June 15, 1883, in West Prussia, Germany, and passed away Dec. 14, 1958. He was a member of the First Mennonite Church, Beatrice, Neb.

MRS. MARGARET CLAASSEN, neé Goossen, was born June 4, 1886, and passed to her eternal reward January 2, 1959. She was a member of the First Mennonite Church of Beatrice, Neb.

MRS. MOLLY ALBRECHT of Alsen, North Dakota, and member of the Swiss Mennonite Church of Alsen, was born August 22, 1899, in Russia, and died January 6, 1959, at Langdon, North Dakota.

MCC news and notes

APPOINTMENTS

The appointment of two brethren to positions of major responsibility was announced at MCC Annual Meeting Jan. 17. Elmer Neufeld, who is presently doing graduate work at the University of Chicago, will assume the duties of Executive Secretary of the Peace Section at Akron, Sept. 1. He replaces Jesse Yoder, who has been serving as Acting Executive Secretary on a half-time basis since Sept. 1, 1958. Clarence Hiebert, pastor of the Mennonite Brethren Church at Enid, Okla., has been appointed Pax pastor in Europe. This post has been vacant since last July when the Noah Goods returned. The Hieberts will be leaving for Germany in July.

TO VISIT HAITI

C. N. Hostetter, MCC chairman and Executive Committee member, will visit the Haiti VS units in early February. He plans to vacation in Florida and from there will continue to Haiti, a little country in the Caribbean, less than 800 miles southeast of Miami. The purpose of his one-week visit is to become acquainted with the MCC-VS program —the medical unit at Hospital Albert Schweitzer and the agricultural project at Petit-Goave—and to evaluate the contribution MCC has been able to make thus far.

RELIEF LEADERS MEET WITH BENSON

Leaders of major religious and secular overseas relief organizations representing the American Council of Voluntary Agencies met with U. S. Secretary of Agriculture Ezra Taft Benson on Jan. 20 in his office in Washington, D. C., to review current aspects of U. S. surplus food distribution programs to needy people abroad.

J. N. Byler, director of the MCC Relief Section and a vice-chairman of the American Council, represented MCC at the meeting. He reports that Mr. Benson was a very friendly and courteous host. Representatives thanked him for his co-operation in making government surplus food available, reported briefly on how it was being distributed by their respective agencies, and expressed the hope that additional kinds might be available in the future.

Surplus foods, limited mostly to milk powder, wheat flour and cornmeal, are being distributed in more than fifty countries abroad, representing in excess of fifty million persons utilizing about a billion and a half pounds yearly. The agencies hope that some high protein foods such as cottonseed oil and soybeans will become available to help balance rations that are too low in protein content.

Other organizations represented at the conference with Mr. Benson included Church World Service, Catholic Relief Services, American Jewish Joint Distribution Committee, Lutheran World Relief, and American Friends Service Committee.

OLD BELIEVERS VISITED

PARAGUAY — From Sao Paulo, Brazil, Abram Dick reports that while visiting the Mennonite colonies in Parana, he was also able to go to Santo Cruz, where the Russian colony of Old Believers is situated. This group left Russia in 1919 and settled in China, was uprooted once more as a result of communist oppression, and emigrated to Brazil in May, 1958, with the assistance of the World Council of Churches.

Brother Dick reports that 77 families are living in three villages in small frame houses which are still under construction. They have bought three used tractors and the government has loaned them two others. They are working the soil and gradually investing in cattle, pigs, and poultry. Some Mennonites have donated cows and little pigs to the neediest families. They have also offered work opportunities to Old Believers and paid them good wages.

So far the colony has no school and no building for church services. The nearest town is fifteen miles away. Conditions are poor but the people are clean and look healthy. Their religion is very strict. When they come to Witmarsum to work for Mennonite farmers they bring their own dishes because they regard Mennonite utensils as unclean. When they go out to work they go in groups. Despite pioneer hardships, they are very thankful to be able to begin life anew in Brazil.

audio visual library

PEACE FILM AVAILABLE

The 24-minute color film *Alternatives*, which aims to acquaint the general public with the provisions for COs in the present draft law, is now available. Through the medium of art work and live action shots, the film depicts the work conscientious objectors are doing as their alternative to military service. It is hoped that the film will make a vital contribution to the promotion of world peace. Because MCC has subsidized the film, it will be available to MCC constituencies for a service charge of $3 rather than the regular fee of $7.50. It may be ordered from the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan.

jottings

CHURCH INCORPORATED

FAITH CHURCH, NEWTON, KAN.: During the first week of Jan. our church held a series of meetings with Homer Sperling speaking on "Faith." The Faith Mission Circle recently adopted its constitution and had election of officers for 1959. The young people have organized a Youth Fellowship which meets the third Sunday of each month. Our Christian Endeavor Society also organized and met the first time on New Year's Eve. Regular meetings will be held the first Sunday of each month. On Christmas Eve the S. S. classes gave their program. The choir Christmas program was given Dec. 14 under the direction of Jerry Dyck. The Bethel Chorale group gave a program in our church recently, followed by a social hour. Our church was incorporated Dec. 4, 1958, and since then our Building Committee has met a number of times with the architects. They plan to meet again with us to show tentative drawings of our proposed building. Our Finance Committee has been working on ways of raising money for our Building Fund. They have also made a down payment on the lot chosen for a building site. The annual congregational meeting was held on New Year's Day. It was decided to adopt the 100% plan for *The Mennonite*.—Mildred Schroeder, corr.

SPECIAL SERVICES

WOODLAND CHURCH, WARROAD, MINN.: Thanksgiving Day we had forenoon services and in the evening the Ladies' Aid gave a program. Bro. Foster of Roosevelt was our guest speaker. The offering was sent to: Sam Fasts of Ponemah, Minn., to help buy a bus to haul Indian children to Bible school; to missionary Leslie Dicks at Haiti; and to the World Vision for orphanage.—Corr.

PULPIT EXCHANGE

Butterfield Church, Butterfield, Minn.: Pastor Peter Tschetter and a group of other men helped missionary Sam Fast cut wood at Ponemah in northern Minn. on Dec. 29. Our motto for the coming year is Ps. 73:24. Jan. 4, Youth for Christ director Mel Johnson spoke on revival in terms of purpose, plan, product, and promise. Our young people and the youth of the North Church jointly sponsored a showing of the film *Going Steady* Jan. 10. Thirteen ministers participated in the third annual pulpit exchange on Jan. 11, with the theme "The Church and the Great Commission." H. Albert Larson, pastor of the Bethlehem Lutheran Church of Darfur, stressed Christian responsibility.—Willis Linscheid, corr.

ALBRECHT FUNERAL

Swiss Church, Alsen, N. D.: Mrs. Molly Albrecht passed away at the Langdon Hospital Jan. 6. Funeral services were held Jan. 9. David John was born to Mr. and Mrs. Melvin Klein Jan. 6. Our Mission Society was held Jan. 8, with Mrs. Henry Loewen as hostess. Jan. 4 the Lord's Supper was observed during the morning services.—Corr.

PREPARING FOR 1959

Tiefengrund Church, Laird, Sask.: An enjoyable program given by the S. S. on Christmas Eve, as well as services on the 25th and 26th, climaxed the commemoration of the birth of the Christ Child. The turn of the year brought retrospection, encouragement, statistics, and resolutions. Prayer meetings were held Dec. 28-30 in preparation for the new year. Papers were prepared and read by twelve church members on the theme of the Church, its Head, members, leader, directive, service, and mission. Dec. 31 a C. E. program was held, A. E. Regier speaking on the theme "Trust in God" (Ps. 90:1, 2). Jan. 4, J. R. Friesen, opening the service, gave a brief but inspiring message based on 2 Cor. 13:14. Following this, L. W. Schnell, speaking first to the children, envisioned "The Larger Circle" of outgoing Christian love, both as the message of the Bible and as an incentive for further distribution of the Bible to all peoples and races. The annual Brotherhood meeting decided to conclude the building project with additional S. S. rooms. Set in prospect were the ordination of the two ministerial candidates and the election of a deacon in view of the passing in Dec. of J. C. Klaassen, who had served us in that capacity for fifteen years.—Corr.

MRS. THIESSEN REPORTS ON BETHESDA HOSPITAL

Bethel Church, Pekin, Ill.: We rejoice that our parsonage debt was paid in full during Dec. The annual congregational meeting was held on New Year's Day, at which time officers were elected for 1959. At this time the Planning Committee presented drawings and detailed plans for remodeling and modernizing the church building. Bible study and prayer meetings are held Wed. evenings at the parsonage. The Gospel of John is currently being studied. The YPU met Jan. 2 at the home of Bruce Sommer. Roger Sommer presented a program of colored slides of Europe. Mrs. Arthur Thiessen, on furlough from Bethesda Hospital, Champa, India, gave a report on the work Jan. 11. The Dorcas Society held an all-day quilting on Jan. 15 at the home of Pearl Hieser Sr. The Young Married Class and families enjoyed a sledding party on Ahten Hill on Jan. 11, with dinner and fellowship at the parsonage. Wm. B. Weaver, Bloomington, pastor of Boynton Church, Hopedale, conducted the morning worship service here on Jan. 18, at which time Pastor S. T. Moyer served the Boynton Church in a pulpit exchange. A motion picture on temperance was shown the evening of Jan. 18. We participated in the beef canning project along with other Mennonite churches in the area on Jan. 27 at Morton, Ill.

PASTOR ORDAINED

Denver Fellowship, Denver, Colo.: On Aug. 31 Pastor Donald Wismer was ordained as a minister of the gospel at his home church at Deep Run, Pa. During his absence Glenn Martin, chaplain at the University of Colorado Medical Center, and Eldo Risser, director of music at First Mennonite Church, Denver, led us in our worship services. At the annual Western District Conference the purchase of land for a permanent church site was authorized. Plans are being made to build on the site as soon as possible. On Nov. 16 our pastor spoke in Hillsboro, Inman, and Halstead, Kan., in the interests of the Home Missions Committee. A meaningful Communion service was held on Nov. 23 with H. B. Schmidt leading the service. —Mrs. Karen Gehring, corr.

CONFERENCE NOTES

(continued from the last page)

NOTES ABOUT MISSIONARIES

Sadie Dyck, missionary on health leave from the Belgian Congo, Africa, is teaching for one semester in Menno Bible Institute, Didsbury, Alta.

Mr. and Mrs. W. C. Voth of Newton, Kan., recently returned from Taiwan, are on an extended itinerary in Canada, visiting Bible schools and churches.

Mr. and Mrs. Harold Ratzlaff and their daughter Mary Ann will fly to India on Feb. 16 with a few days' stop in the Holy Land en route. Brother Ratzlaff's responsibilities will be in the field of evangelism and primary school education, and he will initiate a layman's training program in the Champa, M.P., area. Mrs. Ratzlaff has been elected treasurer of the missions conference in India.

Anna Isaak, Niagara-on-the-Lake, Ont., teacher in Paraguay, is utilizing her vacation by studying Spanish in Asuncion. She will return to the Chaco the end of February to begin another school year.

CHURCH VOCATIONS

Several areas of church-related vocations were presented to Bethel College students by representatives of various vocations selected by Board of Christian Service personnel, when they visited the campus Jan. 15-16. The team consisted of C. J. Dyck, professor of church history and business manager of Mennonite Biblical Seminary; John Thiessen, retired executive secretary of the Board of Missions; Willard Claassen, executive secretary of the Board of Education and Publication; Elmer Ediger, administrator of Prairie View Hospital; and Marion Preheim, promotional secretary for Women in Church Vocations.

At an evening meeting, C. J. Dyck addressed the combined Student Christian Fellowship and Koinonia Club on "Christian Vocations." A discussion period followed. During the chapel hour on Friday, the team presented a panel discussion in which the vocations of the ministry, education, missions, welfare work, and fields for women were discussed. Members of the panel remained on the campus for counseling throughout the day.

A similar team will visit Bluffton College in March.

conference notes

CONFERENCE SUNDAY

Since this year of our Lord, 1959, is the time for the triennial conference sessions, the observance of Conference Sunday takes on special significance. As the forthcoming sessions at Bluffton, Ohio, Aug. 12-20, are designated as the Centennial Sessions in view of the beginning of our centennial year as an organized Conference fellowship, Conference Sunday this year is doubly important. The date for the observance of Conference Sunday has been set for March 8, 1959. It is urgently recommended that all member congregations recognize this day in some appropriate manner. Suggestions as to how it may be observed will be released from the central offices at 722 Main, Newton, Kan. However local congregations may feel led to observe it, let us make it a day of praise and prayer, of repentance and rededication, and of growth in faith and love. Let us recall especially the last of our Conference goals for this triennium: "Every member knowing Christ and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." Let us give our Lord Jesus Christ the preeminence in all things, for He is both the Foundation and the Head of the church.

WILL CHRISTIANITY FAIL IN THE ORIENT?

Melvin Gingerich, former MCC peace emissary in the Orient, addressed the Eastern District Conference Mennonite peace and service representatives and pastors at an annual meeting Jan. 12 in Second Mennonite Church, Philadelphia, Pa.

He pointed out that historian Arnold Toynbee and missionary James Graham both predict failure for Christianity in the Orient because Christians have failed to speak to three questions: What is the Christian attitude to race? What is the Christian attitude to war? How can Americans live in unbelievable luxury and riches and allow two-thirds of the world's people to go to bed hungry each night?

Dr. Gingerich said that most Orientals think of Christianity as a religion of violence, and of Americans as those who make war and violence holy. No mission program can be successful unless it faces these problems. A spirit of humility and an aggressive world strategy are needed, or we will lose the uncommitted people of the world to Communism by default. We must, he said, clarify our own position, clean our own house, and give a clear testimony to the true Christian life and way.

MENNONITE AID SOCIETIES TO MEET

The theme for the fifth annual conference of the Association of Mennonite Aid Societies is "New Horizons for Mennonite Mutual Aid." This theme will also be the topic for a devotional series of five addresses presented by Grant Stoltzfus of Eastern Mennonite College, Harrisonburg, Va. As in previous years, these devotions will be made available for distribution.

The conference will be divided into four sections. One will be a general Mutual Aid section with the following topics: "Mutual Aid in an Urban Setting" by J. Howard Kauffman of Goshen College; "A Church Building and Investment Program" by Abe Hallman of Akron; "Widows and Survivor's Aid" by Ralph Hernley of Scottdale, Pa.; and "A Banker Looks at Mennonite Mutual Aid" by Charles Hoelslich, vice-president of a Philadelphia bank.

In the Property Aid section will be: "General and Farm Liability and Allied Coverage" by Wayne W. Martin of Goodville, Pa.; "How to Handle Partial Offers" by J. J. Peters of Altona, Man., and A. A. Schroeder of Reedley, Calif.; "Evaluation of the Large Risk" by Morris Klopfenstein of Ft. Wayne, Ind.; and "One Hundred Per Cent Insurance Coverage" by J. M. Hostetler, Orrville, Ohio.

Mennonite Indemnity, Inc., the risk resharing corporation established by the Mennonite Mutual Aid Societies of the United States and Canada, will make a report on its first year of operation.

There will be a banquet Tuesday evening, March 5. William Snyder of Akron will serve as toastmaster and C. L. Graber of Goshen will speak on "Prophetic Vision for Mennonite Mutual Aid."

All Mennonite Mutual Aid organizations throughout the United States and Canada are urged to send representatives to this conference, and others interested in Mutual Aid are invited. Write for information to H. L. Swartzendruber, 111 Marilyn St., Goshen, Ind.; Samuel Wenger, Paradise, Pa.; or Howard Raid, Bluffton, O.

NURSES FOR MEXICO

Two nurses are needed for the community hospital in Cuauhtemoc, Chihuahua, Mexico, a town in which the Conference has a hospital, school, church, and agricultural projects. At present VS workers in the hospital include four nurses and the administrator. An additional nurse is needed by April and another by July. Since the hospital serves Old Colony Mennonites as well as Mexicans, it is helpful for nurses to know Low German. Write to Board of Christian Service, 722 Main, Newton, Kan.

THE ANGEL'S MESSAGE

A letter from Dr. and Mrs. P. J. Pankratz, missionaries in Taiwan, appeared in a recent issue of *Newsweek*: "Please use the same beautiful cover again next Christmas. Thanks for helping to bring 'Glory to God in the highest, and on earth peace, good will toward men.' Surely the world will become better as this good news becomes a personal message to every individual."

LITERATURE FOR AFRICA

Irena Liechty, Berne, Ind., missionary in Africa, reports that the Congo Inland Mission press is operating to capacity in trying to help meet the hunger of the people for something to read. All memorial gifts to C.I.M. are used for Christian literature unless otherwise designated.

ITINERATION POSTPONED

Janet Soldner, Berne, Ind., on furlough from Cachipay, Colombia, will spend several months, beginning Feb. 1, at the Presbyterian Mission Hospital in Frenchburg, Ky., to prepare for further work in obstetrics in South America. She will therefore not be free for itineration as was indicated earlier.

(*continued on page* 79)

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
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FEBRUARY 10, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Leland Harder—URBANIZATION OF THE MENNONITE CHURCH

MENNONITE CENTRAL COMMITTEE REPORT

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of things to come

Jan. 18-Feb. 11—Christian Ministry Emphasis
Feb. 11—Ash Wednesday; Lent begins
Feb. 13—Universal Day of Prayer
Feb. 21-22—West. Dist. Men's Workshop, Buhler, Kan.
Feb. 22-Mar. 1—Brotherhood Week
March 8—Conference Sunday
March 17—West. Dist. Women's Meeting
March 22—Palm Sunday
March 29—Easter
April 23-26—Central Dist. Conference, Goshen, Ind.
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 27-31—Pacific District Conference, Dallas, Oregon
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 6

editorials

MOVING OUT OF SECLUSION A significant change has been gradually but surely taking place in our churches and communities. Instead of continuing to live in islands of seclusion, we have been pushing out into a world of bristling activity and a world of need. Several articles in this issue point this up clearly.

We are moving out of our sheltered rural communities into the thronging cities. But we have also been moving into other lands and needy spots throughout the world with our desire to serve "In the Name of Christ." We rejoice in the new religious centers that are being established. We are grateful, too, for the splendid work through the Mennonite Central Committee by which we can bring the love of God by our deeds as well as by our words.

But every opportunity has its inherent dangers. In moving out from these sheltered isles there is danger of being swallowed up by too much adaptation to the world about us, until our light becomes only a feeble flicker. The strength of the close-knit fellowship is broken and we have not always known how to form new Christian bonds. On the other hand these new opportunities are a challenge to let the gospel light shine all the brighter because of the surrounding darkness, and to portray the true Christian spirit and attitude to so needy a world.

LENT—SPIRITUAL RENEWAL The word "Lent" comes from the old English word "lenten," meaning spring, with special reference to the "lengthening" of the days. Christians early have made use of this spring-like awakening in adapting it to the spiritual awakening and preparation for the Easter season.

Lent consists of the forty days, not including Sundays, before Easter. It begins with Ash Wednesday, which this year falls on February 11. During this season there is an introspective mood as we carefully take stock of our religious resources, and in real penitence seek to enter more deeply into the sacred fellowship of our Lord. It is a time to study again, thoughtfully and prayerfully, the teachings, life, death, and resurrection of Jesus Christ, our Saviour and Lord.

The first three Sundays in particular carry the mood of penitence, when we face frankly our sins and repent in deep humility and sincerity, seeking God's forgiveness. The fourth Sunday is more of a day of gratitude and rejoicing for such forgiveness, while the fifth Sunday is known as Passion Sunday. During the closing period of Lent, interest centers in the final events of Christ's earthly life.

Whether or not Lent will make any difference to us depends both upon our pastors and ourselves. The minister can lead his people into deeper spiritual experiences by strong Christ-centered sermons. As individuals we can give ourselves to prayer and penitence and meditation, pondering the gifts and means of grace, and the sacred teachings of our Lord as they affect our daily lives.

A Definite Aim

Herbert R. King*

HOW important for the one who runs a foot race to concentrate upon his goal, striving to win; or the hunter to have a steady aim, shooting at his mark; or the farmer to have his flag across the field toward which he plows. In the same way the Christian should have a goal: to know Christ more fully, to experience His power, and to become spiritually mature.

To achieve this goal, the Apostle Paul planned to forget the past, consider the present, and stretch out in the future toward the purpose God intended for him (Phil. 3:13-14).

Past

Many people live only in the past, perhaps boasting about past accomplishments. The Apostle Paul stated that if anyone were able to boast, he surely would be able to because he was a full-blooded Jew with full rights, obedient to the law, and zealous for God. However, when God apprehended Paul on the way to Damascus, God showed him that all the things of which he could boast were as rubbish.

Regardless of our past, our background, or our accomplishments, we have nothing to boast of, for we were in sin and in the way of death until we met Christ. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:4-7). Our genuine goodness, then, comes only through faith in Jesus Christ.

While some may wish to boast of their own attainments, others may be living in the depths of regret and despair, always wishing they could go back in their life and start over again. Certainly the Apostle Paul could have lived in constant remorse; no doubt there were times when he thought of the part he had in the death of Stephen as he took care of the clothes of the murderers. But Paul lived above remorse and self-pity because Christ had renewed his heart and mind.

The story is told of Major General William F. Dean who, though captured and tortured by the enemy in North Korea, did not become a victim of brainwashing nor did he divulge any secrets, because he refused to pity himself. To those of us who may be living in self-pity, the Holy Spirit speaks to us through the pen of the Apostle Paul as He exhorts us to forget the past, examine our present relationship with God, accept His forgiveness extended to us, and press forward to grow in Christ.

Present

How our hearts are warmed as we fellowship with Christians who rejoice and praise God for His precious presence, and who share blessings which they have experienced from the reading of the Word of God! Experiences reveal spiritual growth and a stability which will carry them through on the uneven course of life.

On the other hand, that which brings heartache to a pastor is the indifference of Christians who seem content to remain in their present spiritual condition. These people have no desire to feed themselves from the Word; they feel no need for prayer or for exercising their faith in Christian service. Oh, the pitiful condition of these Christians who feel they "have arrived" and are at the top of the ladder of spiritual growth and experience!

Dear Christian friend, if this is your condition, you have become stagnant and a stench in the nostrils of God, and you are in the throes of a living death. Pray the prayer of David, as found in Psalm 139:23-24: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting"; now press on into the future of this year.

Future

Modern business always lives in the future, constantly hoping for better days. By the same token that "progress is the greatest product of business," so we as Christians are to look and live in the future. Again the Apostle Paul gave us sound advice when he said, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15-16). Walking is in our experience, for we do much of it: life is one step after another.

Christian friends, make the following also your objective in this year: to know our Lord and Saviour Jesus Christ more fully, and to grow into spiritual manhood in Christ, delving into His Word to better know His will. As we know His will, let us do it and serve our Lord and Master devotedly, and being aware of the evil about us, give our Christian testimony faithfully to counteract that evil until the return of our blessed Lord.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:17-18a).

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*Grace Mennonite Church, Albany, Oregon

Urbanization in the Mennonite Church

by Leland Harder
of the faculty of
Mennonite Biblical Seminary

MENNONITISM as a way of life has long been identified with agriculture as a means of livelihood and the open country as a place of residence. Although originally the Mennonites were driven into rural isolation by persecution, agriculture came to be interpreted as part of Mennonite doctrine, insofar as it "aided in their cultural and religious isolation from the surrounding world."[1] In the United States especially, Mennonites have been predominantly a rural farm people. Winfield Fretz reports that 80% of the members of the (Old) Mennonite Church are farmers.[2] S. F. Pannabecker reports that 48% of the members of the General Conference are supported by farming.[3]

When the impact of modern urbanism was beginning to be felt in the Mennonite brotherhood, leaders began to be more articulate in the felt relationship between rural residence and farming on one hand and the conservation of Mennonitism on the other. Two Mennonite periodicals in particular have emphasized this theme, *The Mennonite Community* and *Mennonite Life*. In the first issue of the former (1947), Guy Hershberger proposed to promote "a new and better pattern, a community with an improved agriculture based on the sound Mennonite traditions of the past." In the first issue of the latter (1946) Winfield Fretz stated that "The future of society must have its hope in the rural community," which is the place where "Christian ideals, moral values, and standards of conduct and behavior of the highest type will be produced and maintained."

Meanwhile, the trend has been in the opposite direction. It is a matter of common observation that a major characteristic of this century has been the moving of our people from farm and country to town and city and nonagricultural pursuits.

Those who regret this trend and regard the city as a new, gigantic Sodom and Gomorrah generally overlook the fact that the great spiritual movements of history have been city-born and have grown in opposition to more primitive forms of rural religions. (See Bergel's chapter, "Urban Religion" in *Urban Sociology*). Jesus was born in a town but crucified in a city. Paul missioned chiefly in cities. Christianity spread from city to city and reached the rural hinterland later.

In our own brotherhood, Paul Peachey has done us a real service by reminding us that the historical roots of the Mennonite Church were urban rather than rural. In a paper entitled "Early Anabaptists and Urbanism," read at the Mennonite Cultural Conference in 1955, Peachy said that "Mennonites must be told simply and bluntly that not everything that is rural is for that reason Christian; in the closed or semiclosed Mennonite rural community, ethnic factors are a constant threat to the spiritual impulse as the constitutive dynamic of community." He then suggested the very interesting hypothesis that inasmuch as the essence of normative Mennonitism is the creation of a voluntary religious community, the urban environment provides a more congenial setting for an effective Mennonite church than the rural. In the light of studies such as this, the contrast between a pious countryside and the irreligious city disappears.

In the General Conference Mennonite Church, the cutting edge of evangelism and church extension is primarily those cities to which our folks have been moving and in which new churches have been begun—Fresno, Sioux Falls, Huntingdon Valley, Denver, Santa Fe Springs, Topeka, Kansas City, Markham, Liberal, Elkhart, Fort Wayne, Washington, D. C., Toronto, Sudbury, Regina, Edmonton, Vancouver, etc.

For the sake of a quick, visual grasp of the trend, Charts I and II have been prepared (opposite page), showing membership trends for 177 U. S. churches of the General Conference. "Open Country Churches" are those located outside of any incorporated or unincorporated settlement of fifty or more people. "Town Churches" are those located in incorporated or unincorporated places of between 50 and 4,999 persons. "City Churches" are those located in places of 5,000 or more persons. The number of churches in these three categories as of 1955 was 79, 65, and 33, respectively. Total membership of the three groups of churches was 13,419; 15,038; and 6,552, respectively. It will be noted that although there are still more open country churches in the Conference than in either of the other two categories, there are considerably more members in combined town-city churches. Chart I shows that as recently as 1925, the membership of churches in the open country group exceeded that of the town category; while although the membership in the city churches has always been lowest of the three categories, it has had a consistent although slow increase from 1900 to the present. Since most of the new city churches listed above have come into existence since 1955, the city church graph will show a

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CHART I (left): Total membership in Open Country Churches, Town Churches, and City Churches, in Five Year Intervals, 1900-1955, for 177 U. S. churches, General Conference Mennonite Church.

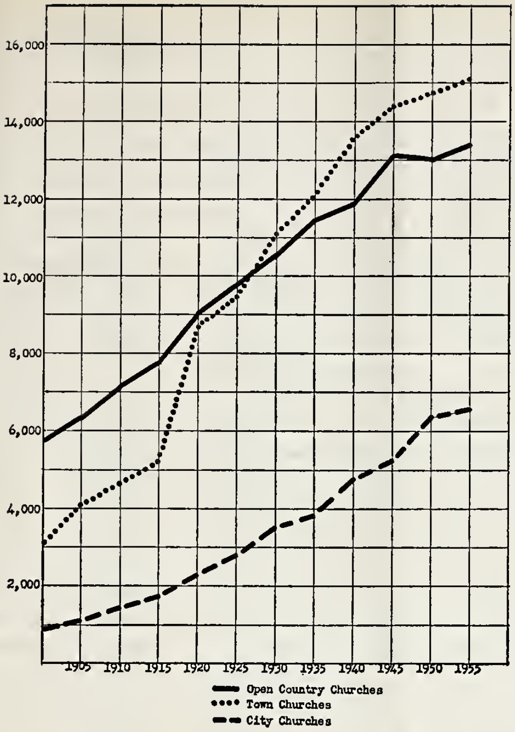
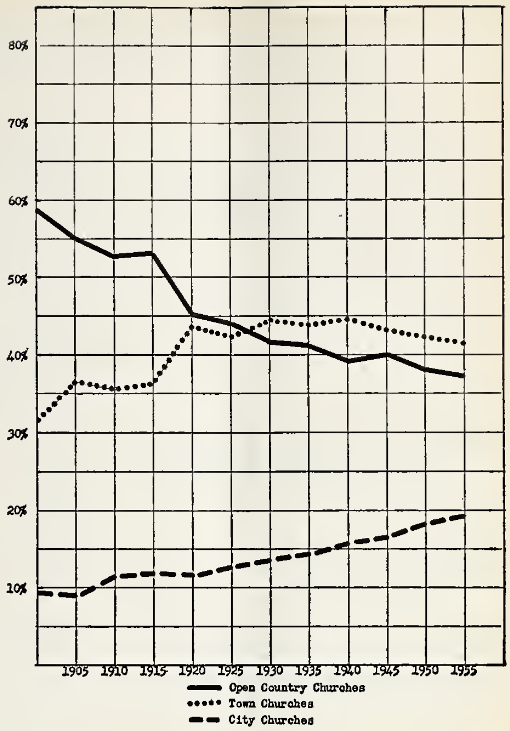


CHART II (right): Percentage of Total Membership in Open Country Churches, Town Churches, and City Churches, in Five Year Intervals, 1900-1955, for 177 U. S. churches, General Conference Mennonite Church.



marked change upward in the uncharted current five-year interval, 1955-1960.

The period represented by the charts has been labeled by S. F. Pannabecker as the third of three periods characterizing the General Conference Mennonite Church in its 100 year history. The first of these, from 1860 to 1875, he calls the "separation from society" period. The second, from 1875 to 1895, is the "transition" period. And the third, beginning with 1895, is the "acceptance into society" period. The first period is evident in the distinction which was normally made between Mennonite rural settlement and non-Mennonite town or city. Some churches even legislated against residence in towns and cities and nonagricultural pursuits. The second period is noted as the beginning of town residence. He includes no reference to the location of churches in relation to these periods, but it would be apparent that the first period is the one in which open country churches is the chief pattern; the second, the transition to town churches, and the third the emergence of the city church as the type which will become modal.

Whether this trend will mean the demise of Mennonite doctrine and practice, as some suspect, or the revival of the "spiritual impulse as the constitutive dynamic of community" as Peachy hypothesizes, remains to be seen. But of the trend itself toward urbanization in the Mennonite Church, there can be no doubt.

[1] H. S. Bender, MENNONITE ENCYCLOPEDIA, II, 304.

[2] MENNONITE ENCLCLOPEDIA, II, 304.

[3] Unpublished doctoral dissertation, Yale University, 1941.

Peace of Mind May Be Blinding

THERE is a peace of mind which is empowering and overjoying, and there is a peace of mind which is blinding and paralyzing. Professor Moffatt gives this translation of Jesus' reminder to His disciples: "And if your very light turns dark, then—what a darkness it is!"

John Newman was captain of a slave-ship between Africa and the slave-markets. On these journeys on the high seas he experienced such peace of mind that he recorded in his diary that he had never known sweeter hours of communion with God, and twice on Sunday he read the church liturgy with his crew—while packed in the hold of his ship in indescribable squalor were scores of human beings created in the image of God and precious to Him beyond computation.

Once a college church in Virginia, attended by students of a nearby seminary, held enough slaves, who were rented out on Christmas Day, to pay the salary of the minister. How deep can darkness be?

And our children's children as they read a history of our own doings will echo, "How deep can darkness be?" When we dropped the first atomic bomb on Hiroshima, among the one hundred thousand fatalities were probably twenty thousand babies and children.

Year by year we appropriate billions for atomic and hydrogen weapons as ominous threat of massive retaliation. And in prison death chambers periodically we resort to the ancient law of eye for eye, life for life, in the execution of criminals. Probably nine Christians out of ten in the United States worship God in segregated churches.

Then—what a darkness it is!

—Kirby Page

Below the equator is an inter-Mennonite seminary which is an unusual school

Seminario Biblico Menonita

IN URUGUAY, South America, a country with rolling, grassy plains, about the size of North Dakota, is a seminary operating in two languages—German and Spanish—and supported by two Mennonite Conferences—the (Old) Mennonite Church and the General Conference Mennonite Church.

To visit this interesting school, one must travel to the southeastern coast of Latin America. There in Montevideo (Uruguay's capital as well as chief city and port) is a long two-story cement-walled building. On one side of it is a Mennonite Central Committee office and staff quarters. On the other is the Seminario Biblico Menonita.

If we arrive after classes are over, we will have opportunity to meet the members of the staff. Each church conference supplies two faculty families, we learn, and shares expenses equally.

From the (Old) Mennonite Church are President and Mrs. Nelson Litwiller (he teaches classes in orientation, homiletics, and Bible as well as acting as president, business manager, and public relations man; she is housemother, and supervises kitchen and dining room), and Daniel and Eunice Miller (Daniel is professor of New Testament, Christian education courses, supervises practical work and the library; Eunice has until recently directed the chorus and given piano lessons).

Representing the General Conference Mennonite Church are Laverne and Harriet Rutschman (he teaches Old Testament and theology, and edits the Seminary Bulletin; Harriet, mother of five, gives private piano lessons) and Ernst and Ruth Harder (Ernst teaches church history, homiletics, philosophy, Bible; the Harders have four children).

In addition, Julia Campos and Anna Rindsinsky teach Spanish and music respectively. Seminary cook is Maria Penner of the Fernheim Colony, and Anita Dyck is part-time secretary to the president.

Of course we want to see the school itself. We stop briefly in the library, housed in the building's top story; tour the chapel, classrooms, dining room, and kitchen on the main floor; and look into the student living quarters in the basement.

"What courses of study are offered," we ask, "and where do the students come from?"

The students tell us that their homes are in Uruguay, Paraguay, Brazil, and Argentina. Most of them are from German speaking colonies; however there are also two Spanish students. Many take part in evangelistic work. One former student, Kornelius Isaak, lost his life in missionary effort while trying to win the hostile Moro Indians of the Paraguayan Chaco.

This year there were three class groups, representing the number of years the seminary has served in Montevideo: six third-year students, eight second-year students, and twelve first-year students. Night classes, offered in both German and Spanish, enrolled sixteen more.

The seminary plans in the next school term to offer several courses of study: the Theology Curriculum, leading to either a Bachelor of Theology or Licentiate in Theology, for preparation of ministers, teachers, and missionaries; the Christian Workers' course for church workers; and a one year course of study for laymen. Degree requirements are similar to those of leading South American seminaries.

"Is it true that the school is going to move?" we ask. "Why is this necessary?"

We learn that the Argentine Conference of the (Old) Mennonite Church has a Bible Institute in Bragado, roughly 125 miles southeast of Argentina's capital, Buenos Aires. The plan is to merge the Bragado Bible Institute with the Seminario Biblico Menonita, thus bringing about, in the words of President Litwiller, "a better stewardship of money and teaching talent" and "a greater spiritual contribution to the life and culture of South America." The larger school will continue to be administered by the present seminary board, and the two Mennonite church conferences now supporting the school will each continue to provide teachers and half of the expenses.

The new seminary building will be located in Buenos Aires, which is about midway between Montevideo and Bragado. The city is the largest south of the equator, and seminary students will find ample opportunity for practical city work. The move will not be made overnight but is part of a long-range program. A number of places have been found in Buenos Aires which could be used for the seminary building, but more financial support is needed in order to buy.

Nelson Litwiller in a July 1958 announcement wrote: "We solicit your prayers so that this consolidated work may be effective"—a work of training men and women to serve in the church, a work of nurturing "warm Christian fellowship, strong missionary zeal, competent discipleship, and fervent piety."

MCC Annual Meeting Report

"THE TASK of Mennonite Central Committee is a work of faith, a labor of love rooted in the faith of God," commented Chairman C. N. Hostetter Jr., during the opening session of the 1959 MCC Annual Meeting in the Union Avenue Mennonite Church, Chicago, Jan. 16-17.

Significant actions included: 1) Inaugurating a general review of the 1-W program; 2) Approving a total program budget (excluding mental hospitals) of $747,752 of which $529,377 is to be raised by constituency contributions; 3) Providing for study of basis of MCC membership; 4) Reaffirming policy of clearing with the MCC constituency any major change in existing programs or entrance into new fields of service; 5) Reorganizing the Voluntary Service Advice and Control Committee to be called the MCC Voluntary Service Advisory Committee; 6) Accepting responsibility in 1959 for furnishing sixty per cent of the Mennonite Mental Health Services budget (previously this had been covered totally by patient fees).

Executive Secretary William T. Snyder projected the 1959 program for the committee.

Foreign Relief and Services

Europe: The European program, which includes Holland, France, Switzerland, Greece, Germany, and Austria, is under the general direction of Peter J. Dyck. The material assistance needed in Europe is diminishing (with the exception of Berlin, Poland, and Austria), but the interest our European Mennonite brethren have shown in working together on programs of common concern has been heartening. This should continue in the coming year through Mennonite Voluntary Service, the European Mennonite Bible School, Eiréné, and the Menno Heim program in Berlin.

Middle East: The terrible plight of the Palestinian refugees, numbering over one million, is the prime concern in our Middle East program. MCC work will center in the Hebron-Jerusalem-Jericho locations. From the political standpoint this is one of the most difficult areas in the world for a Christian witness, but the aim will be to proclaim the love of Christ through sharing.

Asia: Asia is more and more a factor in world affairs and it is likely that the shift of world influence will continue to these countries that are struggling for an improved standard of living and independence. The MCC program in Asia will include a modest program of assistance to the refugees on the outskirts of Calcutta, India. This will consist principally of material aid on a three- to five-year basis. The Barjora agricultural mission project which we will undertake in co-operation with the Brethren In Christ mission is a new venture. The ongoing programs for Halmahera and Timor will provide medical and agricultural assistance.

The program in Vietnam in early 1959 will center on material aid through surplus commodities, clothing, and other goods for needy persons in institutions. The Vocational School for Boys in Taegu will be one of the principal centers of our efforts in Korea in 1959. The Hong Kong refugee problem presents acute material aid need requiring food, clothing and medical assistance.

South America: The South American program is under the general supervision of the Mennonite Aid section with the principal efforts centering in Paraguay where we are assisting in the rehabilitation of Mennonite immigrants. The experimental farm in the Chaco will be expanding its ministry to the colonies, assisted financially by the J. A. Schowalter foundation. The roadway from Asuncion to the colony in the Chaco is not proceeding very rapidly because of many difficulties, and we hope some of these can be removed during the next year.

Peace Section

The Peace Section will have much concern about the legislative picture in 1959 since this is the year selective service law will be considered for renewal. A seminar on race relations scheduled in Chicago for April 17-19, 1959, will be held at the Woodlawn Mennonite Church. In peace education and promotion we plan to continue to work with other peace organizations including the National Service Board for Religious Objectors, Church Peace Mission, Intercollegiate Peace Speech Association, and the Mennonite Intercollegiate Peace Fellowship of Mennonite and Affiliated Colleges.

Peace Section activities abroad

A recent filmstrip depicting the types and general locations of MCC services around the world is IF YOU HAVE LOVE, a seventeen-minute color filmstrip with 33⅓ rpm record and script. The filmstrip may be ordered from the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kansas.

are in the Far East, Africa, and Europe. The Far East program thus far has been confined to Japan. However, contacts are also being made in Korea.

Eiréné (International Service for Peace) is a voluntary service unit for conscientious objectors in Europe. Eiréné's first project is located in Morocco, North Africa. Because of our experience with the draft, working with the government on CO problems, and because of our experience with peace service activities, the MCC Peace Section European Committee has been able to make a significant contribution to the Eiréné program.

Voluntary and 1-W Service

The Voluntary Service program in 1959 will provide service outlets for volunteers who desire to minister in the name of Christ to the physically handicapped and mentally disturbed as well as those who are suffering from environmental limitations that present problems of malnutrition, disease, and limited educational opportunities. The possibilities of other significant types of service will be checked with the hope that a unit may be opened in the northwestern United States as well as in western Canada. Investigation will be made for the possibility of establishing a VS unit in an area of interracial tension, as well as the possibility of expanding the VS program in Haiti.

The 1-W program will provide contact with 1-W men while in service by continuing the Denver unit through 1959, strengthening the unit life at the Evanston 1-W unit, and considering how the concentrations of 1-W men at Topeka, Kansas; Wooster, Ohio; and Los Angeles, Calif., might be assisted. It will also hold several area-sponsored workshops for the purpose of helping people who are sponsoring the 1-W unit. A filmstrip for 1-W orientation to serve as a primary tool for presenting alternative 1-W assignments to the men is planned.

Mennonite Mental Health Services

1959 is bringing to MMHS gradual changes. One of these is decentralization. The Akron staff of MMHS has been reduced. Another result of the decentralization is more growth of firm roots in the institution's community. This is manifested by greater representation on the part of the community on local boards and increased local financial contributions. The hospitals are also becoming more aware of the needs of the community.

The growth of the Mental Health program requires personnel in administration and in the counseling profession. This, in turn, requires increased interest in their preparation and education. We must study the means to accomplish this end.

Brook Lane Farm (Md.) has frequently operated beyond rated capacity. Improvements of present facilities are in prospect. Kings View (Calif.), having enlarged, will be engaged in solicitation to remove current debts. In Prairie View (Kan.) the census is picking up. The name of Oaklawn Psychiatric Center (Ind.) indicates the direction of thinking of the local board in the east central area in providing counseling services in addition to hospital service.

The general prospect in Mennonite Mental Health Services is one of much activity, moderate expansion, improved therapeutic program, and greater community participation.

I. THE PERIL OF PRIDE

The Seven Deadly Sins

(This is the first in a series of seven brief considerations of the Seven Deadly Sins. They are condensations from a series of sermons preached by Robert W. Hartzler at the Eighth Street Mennonite Church, Goshen, Indiana.—Ed.)

IN THE list of "seven deadly sins" designated by Gregory the Great back in the sixth century, pride leads all the rest. Centuries of Christian experience has confirmed the insight of that, of all sins, pride is the most pernicious, the most devastating.

What is pride? It has been defined as the excessive and inordinate love of self. Pride is man insisting that, at least in his own bailiwick, he is sovereign, thus denying that God is sovereign. It is man insisting upon his own way, demanding that life come to him on his own terms rather than on God's terms, claiming the right to be the architect of his own future at some small point. Pride is life turning upon "I" "me" "mine." Whenever there is anything which one insists upon as the price of living, anything which he says he has to have no matter what, he is saying in effect: "Here, God, is the story: You've got to give me this or I won't co-operate. I've got to have my way before You can have Yours." And this is pride.

The Bible fully recognizes the folly of pride. In it we are told that God will oppose the proud but will give grace to the humble. In Proverbs we encounter the familiar teaching, "Pride goeth before destruction and a haughty spirit before a fall." Jesus exalted meekness and humility as a characteristic mark of those who would inherit the kingdom.

Certain specific consequences are said to come to the proud person. For one thing, it is said that he can never be at rest since he is always threatened by the loss of that in which he takes pride. The one who delights in his success must give himself to exaggerated effort to maintain or enhance his success, etc. For another thing, pride invites adversity. The one who has made a fetish of good health is laid low by illness and for him this is a calamity, whereas for another it might have been a normal part of life. And beyond this, pride invites error. The judgment of the proud man is warped by the fact that he must take into account himself in every matter.

If there is pride among us, then it is to be overcome. But how? Only by living close to God, by prayer and devotion, by constant seeking after the will of God, by trust in God rather than trust in self. In these lies release.

Unit leader Hans de Jonge with native children

Eirene unit members enjoy lamb roast with Moroccan farmer.

Eirene

I bet you thought you'd *never* know any Greek! But regardless of that fact, here it is, plain as day.

If you are a young man interested in witnessing the love of God by service to people in need. . .

If you are a Christian pacifist wishing to work positively toward brotherhood and good will. . .

If you would like to participate in international Christian service for peace, working side by side with young men of other churches and nationalities. . .

Then you may be interested in *Eirene,* the Greek word for peace.

In the North African country of Morocco, where there are both modern farms and wooden plows, new homes and goatskin tents, where political tensions are more common than uncommon, there is a unique team with a unique mission. It serves in Oulmes, a typical Moroccan village of impoverished farmers living in straw or mud brick huts without sanitation facilities.

The team of young men — two French, two American, and one Dutch — represents four churches: Dutch Reformed, Roman Catholic, Mennonite, and Brethren. The team is united by one goal: Christian service for peace.

In a land of irregular rainfall, unfertilized soil, and primitive farming techniques, Christian service takes the form of agricultural improvement projects. Already the five-man team has helped farmers to build simple cattle shelters and plans to introduce better pastures and hay production for cattle, and future services in the area of poultry and gardening. The next step just now will be participation in the government's "Operation Plowing": the team will help measure out land and demonstrate horse-drawn equipment.

In addition, team members demonstrate good will in all other ways possible—and this includes learning the Arab language. The important thing is to put across the idea that the project has no political objectives but is a product solely of love and brotherhood, as implied by its name, Eirene.

The idea of international Christian service for peace had its birth when the Continuation Committee of the Historic Peace Churches and the International Fellowship of Reconciliation were challenged in 1957 to undertake peace service in North Africa. Within the year two church organizations saw their way clear to organize and begin such service: the Mennonite Central Committee and the Brethren Service Commission. Officially, they stated, the purpose of Eirene is to provide "a channel through which young men in various countries can render a voluntary service as Christian pacifists in places of need, and particularly in places of tension where Christian love can contribute to reconciliation." While Eirene's program provides alternative service for conscientious objectors, its participants are not limited to those drafted but include any young man who is a Christian pacifist and who wishes to serve people in need.

There is no end to areas of need and tension: cities like Berlin and Hong Kong, countries like Jordan and Korea, places like hospitals and refugee camps, and any area where there is political unrest, extremes of poverty and wealth, and an underdeveloped economy or sickness and disease. These are the places to which Eirene can witness.

In the minutes of a 1958 Consultative Council Meeting for Eirene, a summary of a report by Richard Hertzler says: "People in need and people in tension are usually very skeptical of those who offer to help. Even missionaries have often opened the door to the merchant and soldiers. Words are usually useless in places of tension. Only deeds really count—unselfish deeds and sacrifices for the needy brother. One can serve unselfishly only if he is a servant of Christ. Christian service alone, done in love, can abolish suspicion, tension, and hatred."

This has been Eirene's mission to Oulmes, an area of political tension (the local government changed hands twice in 1958), poverty, and disease. Already the team has proved to the community the unpolitical nature of its work and aims, and is making friendships.

Meanwhile Eirene's program is not going unnoticed by other peace groups, especially those in Germany where there is no government-recognized alternative service program. It is hoped that a project in Germany would lead to recognition of Eirene as an organization which can sponsor alternative service work for German pacifists. The same type of program might be possible for England, Ireland, or the Netherlands.

This is the word, the work, and the witness of Eirene.

—Material based on 1958 minutes of Consultative Council Meeting for Eirene.

Straight from the pen of Stephen Fretz comes

That South American Slant

Hi, Everyone!

This has been the most *different* year! On the day school opened, Sept. 2, we left Newton, Kansas. "We" included my parents (J. Winfield and Marguerite Fretz), two brothers, my little sister, and myself. My older brother stayed in the east to attend college and the rest of us headed for Washington, D. C., where my father had some business to finish up. He had received a grant to do a year's study on the problem of colonization, and our destination was South America.

I thought it would be great not to have to go to school for a whole year. I soon discovered, however, that carrying your school books with you and studying with your parents as teachers while traveling in cars, planes, trains, and boats, and in temporary living arrangements such as hotels, is not so much fun as one might think.

After finishing up in Washington, D. C., we drove to Florida. Here we left our car at my aunt and uncle's home and made plans to fly from Miami to Puerto Rico.

Puerto Rico is hilly and, at that time of the year, very green. From there we flew to Trinidad, in the West Indies. It was very hot and sultry, and we had to sleep under mosquito nets. We stayed two days with our cousins, who are missionaries on the Island.

From Trinidad we flew to Rio de Janeiro with only one stop at Balem, Brazil. The big event here was a trip to Sugar Loaf Mountain. Dad, my little brother, and I went up by cable car. The floating "basket" attached to large cables is a little frightening as you leave the ground and slowly climb out over the beautiful bay and finally reach the 1300 foot summit. One can see much of Rio from the top.

We flew from Rio to Montevideo, Uruguay, with stops at Sao Paulo, South America's second largest city, and at Puerto Alegre. After five days in Uruguay we took an overnight boat ride across the Rio de La Plata to Buenos Aires, Argentina, which is S. A.'s largest city. This was our first ship experience. After about a week in Argentina, where we visited a mission station about 125 miles west of Buenos Aires, we boarded a river boat for a four and a half day ride up the winding Parana and Paraguay rivers to Asuncion, Paraguay, where we planned to live for most of our time in South America.

Paraguay is an old country with

an interesting history. Asuncion, the capital, was established in 1537, which is 82 years before the pilgrims came to North America. Only the main streets in the city are paved, the rest are cobblestone and dirt. The city does not yet have a public water and sewage system. People who do not have their own wells must buy water from neighbors or from men who come around with donkey drawn carts with old oil drums full of water.

One sees many very old and some new cars as well as two-wheeled carts pulled by oxen or two or three skinny horses. The oxen have their yokes fastened to their heads instead of their necks. All of Paraguay has only about fifty miles of black-top highway outside of Asuncion.

Several cross-country gravel roads are now being built, such as the Trans-Chaco road from Asuncion in a northwestern direction, through the Mennonite colonies to Bolivia. We visited this road as far as it was built, which was sixty kilometers or about thirty-seven miles. The road is being built with the help of U. S. machinery, men, and money. Eleven Paxmen are working on the road. It will be over 250 miles long when completed.

The seasons in Paraguay are exactly opposite of those in the States. December, January, and February are the summer months; and June, July, and August are the winter months. In the summer it gets up to 115 degrees and in the winter it very seldom gets below freezing. We usually study only in the morning because it gets quite hot here in the afternoons.

The Paraguay River, the main river, divides the country into two parts: Eastern Paraguay where 95 per cent of the people live, and the Gran Chaco, which is mostly Indian and cattle country. The Indians are very poor and live by hunting, fishing, and begging. Only one tribe, the Moros, are not peaceful. Last fall the Moros killed a Mennonite missionary who came to talk to them and bring them food.

The main products of Paraguay are beef, leather, and lumber. There are also many fruits, vegetables, and flowers. Right now pineapples are plentiful and cheap. My brother bought one for six cents and ate it all because he said it was cheaper and better than a candy bar or a bottle of pop.

All elementary schools have classes only in the morning for nine months of the year. The children all wear a uniform to school. The girls wear a kind of white apron and the boys a white smock over blue shorts. High schools in the colonies also meet only in the morning. Students graduate from high school at grade ten, which is comparable to the completion of the junior year in the states.

The main items of food are beef, rice, and mandioca (a substitute for potatoes). Mandioca has the shape of a sweet potato but is white and kind of stringy. The bread here has quite a hard crust. The national drink is a tea made from yerba leaves, a tree which is grown in Paraguay. Most Paraguayans drink a cup or two of hot tea called maté when they rise early in the morning. In midmorning and midafternoon they again drink the tea, but this time cold. It is then called tararé.

People do not knock at doors or ring bells when they call on each other, but stand outside and clap their hands until someone answers. This is probably because the Paraguayan homes are built so that everything is open.

Practically all fruit and vegetables are sold on a door-to-door basis or at open street markets. Women do all the selling. It is very seldom that you see men at the market. The women raise many of the things in their own gardens or little farms. Then they take it to market either on their heads or in large baskets or on donkeys which they ride. If it's a donkey that they use, then everything is stuffed into two heavy sacks on either side of the saddle.

We hope to leave Paraguay for home in May and go by way of the Pacific coast, visiting places of interest in Chile, Peru, Ecuador, and Bolivia. We may also stop at Havana, Cuba, and Panama City on our way to Miami, Florida. It will be good to get into our own car and drive on good highways and eat hamburgers and hot dogs once more as we head for "home, sweet home."

Sincerely yours,
Stephen Fretz

First Class Mail

Approximately 140 young people in Mountain Lake, Minn., from Bethel, Gospel, and First Mennonite churches, attended the banquet held in the First Church on New Year's Eve.

As master of ceremonies, Glen Harder held attention with quick wit and humor. He introduced guest speaker Vincent Harding, associate pastor of the Woodlawn Church, Chicago, who spoke in connection with the theme of the service "Christian Youth in a Divided World." After a short singspiration and musical numbers, a watch night service concluded the evening.

Pastor Ben Sawatzky led the candlelight service, and 140 candle lights beamed as hearts and hands were joined.

—Joyce Klassen, First Mennonite youth reporter

Note: Send news items from your local youth groups promptly and directly to Youth Editor, 3003 *Benham Ave., Elkhart, Ind. —Ed.*

Manuals for Leaders

Christian Fellowship is the title of a new booklet which is now available to youth leaders. This is the first of a series of four resource manuals which are being prepared by the Young People's Union. Written by Gordon Dyck and William Gering, it contains helpful ideas for fellowship needs in the local church. The manual discusses topics such as fellowship in the local young people's group . . . with members away from home . . . with neighboring churches . . . in the YPU . . . with other races . . . in the home . . . in boy-girl relationships . . . through recreation . . . in leisure time activities . . . in creative arts.

Christian Fellowship can be ordered from our Conference bookstores or from the Youth Office, 722 Main, Newton, Kansas. The price is $1.00.

Additional 1959 Prayer Calendars may still be gotten through request. Mail your orders to the Youth Office, 722 Main Street, Newton, Kan.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

MUSEUM ANNEX COMPLETED

The Museum Annex on the Bethel College campus, built immediately west of Alumni Hall, home of the Kauffman Museum, has been completed. Mr. and Mrs. Charles Kauffman have been busily occupied the past few weeks rearranging the displays to take advantage of the better facilities for showing the priceless museum collections.

The glass showcases with smaller historical artifacts and the mission collections from Africa, India, and China have all been moved into the Annex as well as the musical instruments, costumes, and American Indian collections. Farm implements and tools have been placed in better groupings in the main buildings.

Plans also call for the installation of more adequate heat in Alumni Hall.

ATTEND CONFERENCE

Dr. H. A. Fast and two students, Alvin Penner and George Unger, went to St. Louis to attend sessions of conferences on Homes and Hospitals sponsored by the General Conference Board of Christian Service, the Mennonite Association of Homes and Hospitals, and the National Protestant Association of Homes and Hospitals, held Jan. 27-30.

SEMINARY DEPUTATION

Extensive plans for Mennonite Biblical Seminary group deputation teams are well under way, stated Professor Marvin Dirks. These groups will be on tour for about ten days over the Easter season, visiting churches in Oklahoma and Kansas.

FACULTY ADDED

Professors teaching classes at Associated Mennonite Biblical Seminaries in the spring semester, who did not teach during the fall semester, are Harold S. Bender (Mennonite History), Andrew R. Shelly (Church Administration and Polity), Don. E. Smucker (Christian Ethics), and Jesse N. Smucker (Principles of Preaching).

As of Jan. 28, funds received through the "winter mail campaign" have totaled $10,422.95. The vision of $56,000.00 is maturing!

PLAY PRESENTED

Freeman Junior College presented *The Egg and I* based on the Betty MacDonald book, on Feb. 5 and 6. The cast included: Deanna Pankratz, Clara Glanzer, Marlyn Friesen, Patsy Janzen, Marlo Ortman, Evelyn Unruh, Erwin Gross, Cora Miller, Clark Graber, Kenneth Kehn, Phillip Thames, Calvin Hofer, Dianne Waltner, Blanche Brockmueller, Harriet Mueller, Arlyss Hofer, Arlen Miller, DeLayne Graber, Winifred Kaufman, Vernetta Buseman, Sharon Westegard, and Marilyn Glanzer. Assisting Miss Kaufman are Dianne Waltner, assistant director; Fern Kleinsasser, prompter; and Jerry Tieszen, stage manager.

RECENT SPEAKERS AT FJC

John Gaeddert, pastor of the Bethesda Church, Henderson, Neb., spoke in chapel the morning of Jan. 19. He was attending sessions of the Northern District Business Committee, held on the campus. Plans were made for the annual District Conference to be held in the Salem-Zion Church the latter part of June.

Dr. Philip H. Harden, president of Wessington Springs Junior College, who is active in the work of Gideon International, spoke in January on the Bible distribution activities of that organization. The newest area of their work is the distribution of testaments to young people in elementary and secondary public schools.

VOLUNTEER REPORTS

The Freeman Junior College faculty and staff held their January meeting on the 19th. Dorothy Imhoff, instructor of music, described the work carried on by Dr. Martin Palmer and his staff at the Institute of Logopedics near Wichita, Kan., where Miss Imhoff spent the summer in VS. She told of the unique methods employed in work with cerebral palsy, aphasia, and stroke victims, as well as with victims of other speech and hearing defects. The work of the Institute was recently described in the Jan. 3 *Saturday Evening Post.*

PURVES TO SPEAK

John Purves, director of admissions at Bluffton College, will speak to the Student Christian Association on Feb. 11 concerning the Christian and mental health.

RECEPTION HELD

The Bluffton College faculty held a formal reception at 8:30 p.m. in Founders Hall on Feb. 4. This is a traditional affair to help students, particularly newcomers, become acquainted with the faculty and other students.

After playing several games, a parody of the operetta *H.M.S. Pinafore* was presented, in which faculty members played the characters. Refreshments were then served.

NEW SEMESTER

The first semester of the 1958-59 school year at Bluffton College was consummated the week of Jan. 26 with final examinations. The majority of the students returned to their homes for a short vacation. Orientation for new students was held Feb. 2. Classes were resumed Feb. 4.

Twelve students who did not attend during this past semester have registered for the second semester: Donna Born, Robert Hilton Edinger, Harold Garverick, Sandra Strotheide, James Joel Kendall, Helen McClain, Dorothy Jane Micha, Rodney Allen Mulvania, Barry Quimper, Dortha Rodebaugh, Dorla Worvel, and Bashir Michael Odeh (Jordan).

STUDY MISSION WORK

Canadian Mennonite Bible College students share in the responsibility on the mission fields of our Conference as they gather in groups every Tuesday to learn, to discuss, and to pray for the missionaries and their work. The needs of the missionary were considered this week. Each student is asked to write at least one letter a term to one of the workers on the field of which he is a prayer-helper. This contact with different fields serves to make missions and the missionary more real to us and is a means whereby we may serve in a small way.

Larry and Jessie Kehler, missionaries at Matheson Island in northern Manitoba, were remembered in a special way recently. The group of ten students who visited them early in January were in charge of the program, and slides were shown. George Neufeld, in speaking of the people, emphasized the difficulty of living a Christian life.

LECTURE-RECITAL

Nicolas Slonimsky, composer, pianist, author, and lecturer, comes to Memorial Hall, Bethel College, Feb. 12, as the third number in this season's Memorial Hall Series.

Slonimsky has been described as a "one-man conservatory—he plays the music, he writes it, he lectures on it, and he conducts it." As author and editor he has written a number of solid books on musical subjects.

MCC news and notes

TRANS-CHACO ROADWAY

PARAGUAY — For the past nine months the Trans-Chaco Roadway project has made little progress. Unusually heavy and prolonged rains, seeming loss of interest on the part of the governments, and discouraged technicians have brought about a crisis situation which seriously threatened the future of the undertaking.

However, the outlook brightened perceptibly when William T. Snyder and Robert Miller from MCC, Akron, met Jan. 22 in Washington with Mr. Rollin Atwood, Director of the Office of Latin American Affairs, for a frank discussion of the problem. Mr. Atwood assured them that "the roadway will be finished somehow." He encouraged MCC, both from the Akron and the Asuncion end, to "keep interest alive in the Trans-Chaco Roadway." With the possible addition within the next year of an engineering construction unit which would include U. S. army engineers, the work will proceed more aggressively.

Frank Wiens, MCC director in South America, will encourage the Paraguayan government and the ranchers to keep on supporting the project. MCC and the Mennonite colonies, of course, continue to be strongly interested, because they feel that the economic development of the Chaco depends on the road.

CHRISTMAS BUNDLES

Letters and reports are pouring in from relief workers, telling of joy and good will created by the distribution of more than 25,000 colorful Christmas bundles to needy children throughout the world in 1958. No doubt North American families and children who donated bundles and enclosed their names and addresses will be getting personal thank-you letters from grateful recipients.

Two kinds of bundles were distributed last year — regular and tropical. If you participated in this good will gesture, here's where your bundle may have landed: Jordan: 4,510 regular; Hong Kong: 4,500 regular; Korea: 4,002 regular; Austria: 3,478 regular; Vietnam: 2,671 regular and 837 tropical; Germany: 2,188 regular; Java: 784 tropical; Taiwan: 760 regular; Paraguay: 469 regular and 280 tropical; France: 399 regular; Greece: 118 regular; England: 42 regular.

CHRISTMAS 1959

Already we think of next Christmas and how we can make more children happy by contributing to MCC's simple but unique Christmas cheer program. A brochure giving information on bundle preparation is now being distributed. Both regular and tropical bundles are again requested. They must arrive at one of the MCC clothing depots by July 1, accompanied by a contribution of $1 per bundle.

A worker from Vietnam writes: "Gratefulness shone in each pair of shy, dark eyes as the bundles were distributed. To get a brightly colored towel full of exciting surprises from America means much to those who have little."

WITNESS TO GOVERNMENT

Esko Loewen, former CPS administrator and a member of the General Conference Mennonite Peace Committee (Western District), is representing MCC Peace Section in Washington, Jan. 26-30, at the hearings on H.R. 2260, a bill to extend until July 1, 1963 the induction provisions of the Universal Military Training and Service Act. Reports indicate that the Armed Services Committee is trying to secure passage of the bill immediately. Hearings are short, nevertheless they provide an opportunity for a witness to government on the Christian peace position.

MDS UNITS ALERTED

On Jan. 23 MCC headquarters received a call from Mr. Robert Pierpont, director of Red Cross Disaster Services (Eastern Area), informing MCC of emergency situations in Ohio and Pennsylvania because of flooding, ice-jammed rivers. Scores of lives were lost and thousands left homeless before the waters receded.

It is situations like these that Mennonite Disaster Service seeks to relieve. Local units were alerted immediately of the emergency.

NEW PAX PROJECT

LIBERIA — Five Paxmen have arrived in Tournata, Liberia, joining a LeTourneau sponsored mission project in Tournata, where they will assist in mechanical maintenance, agriculture, lumbering, and the church program. On the water from Dec. 5 to Jan. 14, they crossed the Atlantic aboard the LeTourneau vessel *Lizzie Lorimer*. Unit leader Paul Delagrange (Woodburn, Ind.) reports enthusiastic reactions of the new unit to service in Liberia. Positive motivation, interesting work, fellowship with a fine Christian family, good accommodations, and ample food are responsible for this favorable reaction.

RELIEF WORKER REPORTS

Mary Ellen Shoup, relief worker from the (Old) Mennonite Church, who has just arrived at Akron, Pa., after twelve years with MCC in France, is speaking in Mennonite churches on her way home to Los Angeles, Calif.

While in France, Miss Shoup helped to open the Valdoie Children's Home and was its director since that time. Speaking French fluently, she has become intimately acquainted with French Mennonites.

SERVICE IN PUSAN

Mabel Brunk, assistant professor of nursing at Goshen College School of Nursing, is sailing from San Francisco the first part of February for Pusan, Korea, where she will serve three years under MCC. She will be working at the Pusan Charity Hospital and teaching at the University of Pusan School of Nursing. The Pusan Charity Hospital serves orphaned and abandoned children. After the children have been treated, they are placed in nearby orphanages.

into the beyond

Mrs. Menno Ewert, member of the Johannestal Church of Hillsboro, Kansas, was born April 24, 1905, and departed this life Dec. 21, 1958.

John A. Bartel, member of the Johannestal Church, Hillsboro, Kansas, was born March 21, 1884, and departed this life January 13, 1959.

jottings

KINGSLEYS SPEAK ON TIMOR

First Church, Bluffton, Ohio: We appreciated having the Leonard Kingsley family, Berne, Ind., with us on Jan. 11. They gave an interesting report of their three years on the island of Timor in Indonesia, assisting with agricultural problems under MCC. The slides shown gave a clear picture of the people and their needs. We plan a series of Family Church nights starting on Feb. 12 and continuing for eight weeks. On March 22 Ellis Graber, pastor of Zion Mennonite Church, Souderton, Pa., will give four-pre-Easter messages. Jan. 25 the Bluffton College a cappella choir presented their first concert of the season. During the year we have lost ten members through death and eleven by transfer; ten were received through baptism and seventeen by letter. At the annual meeting there was a unanimous vote to complete the second story of the educational building. All preliminary work was done when the building was erected; only the inside finishing remains to be done. Work will start soon. In one paragraph of the report given by Pastor Jacob Friesen he says: "In 1959 the one event that promises to be a once-in-a-lifetime experience for our church and the Mennonite churches of this area is the coming General Conference Centennial session in August."—Corr.

PASTOR INSTALLED

Hopefield Church, Moundridge, Kan: Steven Wayne was born to Mr. and Mrs. Reuben Schrag of near Little River on Nov. 1, 1958. Rickey Rene was born to Mrs. and Mrs. Mervin Schrag of Moundridge on Dec. 2, 1958. On Nov. 28 at 7:30 the P. K. Dirksens showed pictures of their mission work in Arizona among the Hopi Indians. The mission society sponsored Mary Schrag as speaker on Nov. 30. She took us with her on a day's visit to the general hospital in India where she worked as a nurse. The Young People's Organization of the church enjoyed a Christmas banquet, served by the Ladies' Mission Society, at the parsonage on Dec. 6. O'Ray Graber presented the banquet address, "The Face That Stopped the Clock." On Jan. 1 at 7:30 a taffy pull was enjoyed by the young people at the Bethel College Shelter House. Due to extremely cold weather and hazardous roads, our installation services for Pastor H. B. Schmidt, which had been scheduled for Jan. 4, were postponed to Jan. 11. Ed Stucky opened with prayer and Scripture reading, after which he received Pastor and Mrs. H. B. Schmidt and Forrest Goering as new members of our church. After a number of special music by a ladies' sextette, Albert Gaeddert delivered the morning message, which was followed by the installation ceremony and a number of special music. After the close of the service a fellowship dinner was served in the church basement. Jan. 12, the ministers of the Western District Conference were invited to a VS meeting. On Jan. 18, the C. E. held their annual business meeting which was followed by the films *Tell Me the Old, Old Story, The Prodigal's Return,* and *Broken Mask.*—Mrs. Sam Stucky, corr.

GERMAN STUDENT SPEAKS

First Church, Beatrice, Neb.: The young people of our church had a Watch Night service on New Year's Eve. The annual church and hospital business meetings have been held. The Youth Fellowship had their annual banquet Jan. 2. Guest speaker was Oskar Wedel from Germany, who is a student at our seminary. Our Senior Youth Fellowship is helping to support him. Mr. Wedel spent the weekend in this community and spoke at our Senior C. E. meeting. Special emphasis was laid on Prayer by the pastor at our first family night service in 1959. The relief cannery was in this community the latter part of January. The new year brings with it new obligations and opportunities; may we use them to His honor and glory.—Margaret Albrecht, corr.

DIMES DEDICATED

Inman Church, Inman, Kan.: J. K. Siemens, administrator of the Sunshine Home in Buhler, brought us the morning message Nov. 30 in the absence of Pastor Ben Rahn, who was speaking at the dedication service of the First Church in Clinton, Okla. Thanksgiving morning a special presentation and dedication of dime cards by the Junior S. S. was held. The dimes totaled $96 to be used for medicine in overseas work through MCC. The Jr. C. E. members as their project brought caps and scarfs to their Christmas party. They again sold all-occasion and Christmas greeting cards to raise funds. The Jr. S. S. Dept. brought knee-length socks for relief, and the laymen gave socks and handkerchiefs to those at the Union Rescue Mission in Wichita. Missionary Augusta Bauman was guest speaker at Women's Fellowship at the Dec. meeting. Jonathan Carlson directed the mixed choir in the Christmas cantata *The Nativity Song* on Dec. 21. The Junior and Intermediate Choirs went caroling on their practice night; the young people, sponsored by Mr. and Mrs. Wilbur Wiens and Mr. and Mrs. LaVerne Neufeld, caroled on Christmas Eve. Oskar Wedel, a student at the seminary from Luebeck, Germany, spoke to us Dec. 28.

CONSTRUCTION AT GULFPORT

Hebron Church, Buhler, Kan.: On the evening of Nov. 16 the Mission Workers sponsored as guest speakers the missionaries W. C. Voths who reported on their work in Japan and Formosa. Early in Dec., D. L. Regier and P. R. Lohrentz, along with three members of the Buhler Church, enjoyed a week of construction work at the Gulfport V. S. and Mission unit. During the worship service on the last Sunday of Dec., Delton Franz, pastor of the Woodlawn Church in Chicago, gave an interesting report on his trip through the South. Mrs. Katherine Braeul, our oldest member, passed away Jan. 2. In spite of her age and failing eyesight Mrs. Braeul attended church quite regularly. Our guest speaker for a series of meeting Jan. 18-23 was Roland Goering, pastor of the Halstead Church.—Corr.

REPORT ON 1958

Bethel Church, Inman, Kan.: On New Year's Day Pastor P. T. Neufeld reported a membership of 345. Of these, 11 were added through baptism and 5 by letter during 1958. There were four deaths; fourteen members entered marriage; and nine children were born, one of which was stillborn. The record S. S. attendance was 424, and the average for the year was 358. Pastor Neufeld also reported that this spring it will be forty years that he served the congregation, first as minister and later as elder. Since he has reached retirement age, he asked for release from responsibilities as church leader by July 1, 1959. The Charity Society had an all-day work meeting under the leadership of Mrs. J. T. Pauls. The George A. Regehrs had a short Thanksgiving service and open house in the church basement Jan. 11, commemorating their fiftieth wedding anniversary.—Corr.

MEN'S BROTHERHOOD BANQUET

United Church, Rosthern, Sask.: The Men's Brotherhood banquet took place in the church basement Dec. 10, with Christmas decorations, a turkey dinner served by the young people, and a program which included German and English Christmas songs led by Elmer Richert, a reading by Frank Letkeman, a duet by Joyce and Jeanette Williams, and a message brought by Mr. Berg of Waldheim. On the evening of the 24th the church was filled to capacity at the Christmas program, led by John R. Dyck. Afterwards young people went caroling. Junior and senior choirs brought special singing at the Christmas morning service Dec. 25; Paul Hesse brought an inspiring English message and J. C. Schmidt the German message. Dec. 26 we also had church service. A voluntary program the evening of Dec. 31 consisted of duets, quartets, recitations, music, readings, and testimonies by young and old. A German message was brought by P. Koop and the English message by J. C. Schmidt. Robert, son of Pastor and Mrs. J. C. Schmidt, brought an inspiring English message New Year's morning, and J. C. Schmidt brought the German message. Prayer Week was observed Jan. 4-9, with three speakers and a session of prayer each evening. Jan. 14 the annual all-day Brotherhood meeting was held. Some new officers were elected, and the budget for 1959 was set at $13,200. —Mrs. John F. Goertzen, corr.

ANNUAL FESTIVAL

United Church, Wolf Point, Mont:. On Oct. 26 our annual Harvest and Mission Festival was held with the Bernard Thiessens, missionaries to Japan, and the Malcolm Wengers, missionaries to the Indians at Busby, Mont., as special speakers. Also the film *Home Front* was shown. Oct. 26-Nov. 2 we had our Missionary Emphasis Week with the Bernard Thiessens and Anna Lutke, missionary to Africa, as speakers. Pictures of their work were shown each night. Oct. 30 the film *The Man Who Forgot God* was shown. Nov. 10-14, Teacher Training Institute was held with Ellen Kaare and Mrs. Traux, child evangelism directors, as instructors. Nov. 26, Communion service was observed and six new members were received: Mr. and Mrs. George E. Schmidt, Mr. and Mrs. Charles Isle, and Mr. and Mrs. Frank Huebert. Nov. 30 was Family Night, during which the film *The Call of the Cheyenne* was shown. Dec. 10 our annual church business meeting was held. The S. S. Christmas program was given Christmas Eve. Christmas Day and New Year's Day services were conducted by our pastor. Dec. 30, our Helping Hand Mission Society invited all the ladies of the church to a Christmas program.—Corr.

Use Short Words!

It is surprisingly noticeable and frequently exasperating to listen to the exploitation of bombastical language in expressing the simplest ideas when the same thoughts could be equally well clarified by the employment of monosyllables.

If your audience consisted of rhetorical geniuses, the practice of phrasemongering might easily be justifiable; but since there are many among the ordinary assemblies who are definitely unsophisticated, and some are decidedly illiterate, such a procedure should not be tolerated under any circumstances.

When a public speaker attempts to impress his hearers with a concept of his imagination, it is unquestionably logical that he utilize as a vehicle of transmission the simplest and most readily comprehended style of English.

When a fantastical elocutionary form of language is employed in the elucidation of a simple truth, the recipient invariably fails to grasp the import of the fact because the thought is enveloped in a camouflage of rhetoric that inevitably conceals the objective under consideration.

There are numerous instances when many of your readers have a vocabulary limited to the local dialect of the community in which they reside; under such circumstances the practice of resorting to colloquial expressions might even be allowable.

The avoidance of polysyllables and high-powered phraseology will also greatly alleviate the strain on the respiratory and articulatory organs of the speaker and thus reduce to a minimum the physical effort required.

A statement may be etymologically correct, philologically grand, given with a clear enunciation and proper diction, but utterly fail in comprehensibility on the part of the listener because it reveals nothing to him except the display of the declamatory ability of an oratorical linguist.

Notwithstanding the further argumentation which might be presented, giving additional considerations for the contentions of this discussion, nevertheless may it suffice to express the aggregate with the simple statement: *Use Short Words.*

—Ed Miller

CONFERENCE NOTES

(continued from last page)

the city because of the relocation of Mennonite Biblical Seminary to Elkhart, Ind., the present membership is fifty, approximately half Negro and half white. Pastor of the church is Delton Franz with Vincent Harding associate pastor.

Among the many activities of the church is a strong children's program. Last summer seventy children participated in day camps at Dan Ryan Woods. Twenty children spent two weeks on farms with Mennonite families in South Dakota, Iowa, Indiana, and Illinois.

Enrollment in the Sunday school is 242, of whom 214 are children under high school age. Some goals are the establishment of better and more frequent church school-home relationships, continuance of teacher training, class meetings besides the regular Sunday morning periods, and the acquisition of more religious books on the children's level and encouragement of such reading.

REMEMBER OUR VETERANS

On Dec. 21, 1958, Mrs. Rodolphe Petter of our Lame Deer, Mont., mission field observed her 86th birthday. She is still very active and interested in what is going on, not only on the Montana mission field, but in the world. Her dream now is to finish the biography of her husband, Dr. Rodolphe Petter, which is a large undertaking because Dr. Petter did the work of a giant in putting the Cheyenne language into writing, building up word books, grammars, and translating Scriptures into Cheyenne. Mrs. Petter has been active on the mission fields in Oklahoma and Montana for 62 years.

It is in place that we remember our veteran mission workers whether they are on the field or in the seclusion of the home. We think also of Sister P. W. Penner, who with Brother Penner has given her best years to India; Sister Clara Kuehny, who also served in India; Sister J. B. Ediger, who with her husband ministered on our Cheyenne and Arapaho fields in Oklahoma; Brother and Sister H. J. Brown, who served in China, and others. Let us not forget these who have given their best years in the cause of our Lord on the mission fields.

conference notes

LOOKING TO GENERAL CONFERENCE

In this year of our Lord 1959, by the grace of God, we plan to meet in the triennial sessions of our General Conference Mennonite Church, convening at Bluffton, Ohio, August, 12-20. Since our conference was first organized in 1860, the coming sessions are designated as the Centennial Sessions to inaugurate the celebration of our Centennial Year.

BLUFFTON
AUG. 12-20
1959

For many months committees have been planning not only for the regular business sessions but also for a proper observance of the Centennial. Invitations have gone out to other Mennonite and affiliated groups to send fraternal delegates. It is hoped that European and South American Mennonites will also be officially represented.

The conference theme is "Our Foundation—Jesus Christ" (1 Cor. 3:11). The choice of this theme voices the earnest desire that these conference sessions shall be so truly Christ-centered and Christ-exalting that we may be knit into one great working fellowship of faith and love, with the crucified and risen Saviour present in our midst, and that we may be found doing the Lord's work in the Lord's way. Let us individually and as congregations prepare ourselves for General Conference through heart searching and repentance, through praise and prayer, and through renewed devotion and dedication.

—Erland Waltner

CENTENNIAL PLANS

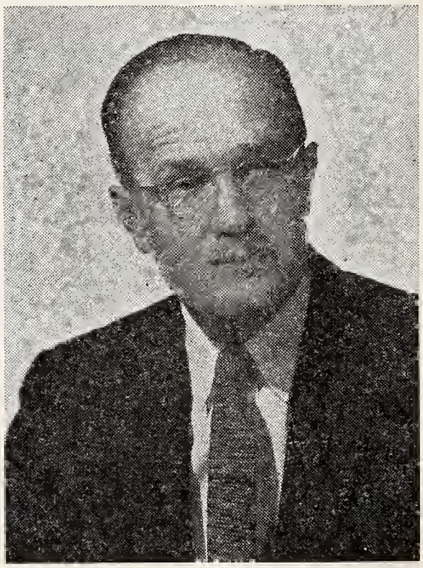
Robert Kreider, conference planning chairman, told committee groups at a meeting in Founders Hall on the Bluffton College campus Jan. 23 that from 1000 to 1500 delegates and visitors are expected. The eleven major committees which met that evening functioned last year when the Central District Conference was held in Bluffton.

Founders Hall on the Bluffton College campus will be the scene for all major meetings of the conference, which will welcome to Bluffton the largest group of visitors in its history. Since the population of the town is approximately 2500, many facilities in surrounding towns will be used. In addition to Founders Hall, meetings will be held at Bluffton High School, the First Mennonite Church, and other college buildings.

Eldon Graber, chairman of the program committee for the conference, pointed out at the meeting that the major emphasis of the program will be the Centennial Anniversary. Aug. 16 will be designated as Centennial Sunday. At 3:00 p.m. and again at 7:30 p.m., a great pageant of the church will be enacted at Founders Hall.

Another major anniversary emphasis will be given on the opening day of the conference, Aug. 12, when Franklin H. Littell, authority on Anabaptist history, will approach the anniversary topic in the light of his studies.

Serving on the general committee under Dr. Kreider are Pastor Waldo Flickinger, Francis Niswander, and Willis Amstutz of the Ebenezer Church; Pastor Sylvan Lehman of First Church, Lima; Pastor Ernest Bohn, S. W. Steiner, and Mrs. LeRoy Lemley of the Grace Church; Pastor Jacob Friesen and Mrs. Ezra Moser of First Church, Bluffton; Pastor J. P. Suderman, Hiram Kohli, and Mrs. Clarence Schneck of St. John's; and Dr. L. L. Ramseyer and Carl Lehman of Bluffton College. Committee chairmen from the participating churches include Mrs. Ezra Moser, Food Service; G. T. Soldner, Reception and Lodging; Leland Basinger, Ushers and Parking; Eugene Kohli, Maintenance and Equipment; Earl Lehman, Music; Mrs. Hiram Kohli, Decorating; Mrs. Herbert Kindel, Registration and Administration; Paul King, Special Services; Delbert Gratz, Tours and Historical Exhibits; Mrs. Ralph Sommer, Children's Program; Mrs. Sidney Steiner, Publicity.



Robert Kreider, planning chairman

FIFTH ANNIVERSARY

Bibel und Pflug, a biweekly periodical in the German language, has completed its fifth year of publication in Brazil. After much preliminary planning, definite plans for this publication were formulated in 1952 when Fritz Kliewer, colony leaders, MCC representatives in South America, and others met in Asuncion, Paraguay.

The first editor was Fritz Kliewer, whose services terminated with his sudden death in June, 1956. Since Dr. Kliewer's death the work has been carried on by Julius Legiehn and Peter Klassen. One of the goals always before the editor is that the paper shall serve the interests of all Mennonites in South America.

Bibel und Pflug, having successfully operated for five years, has expressed appreciation for financial aid from the Conference. A Linotype machine was contributed by Mennonite Men. An advisory committee composed of representatives of the Boards of Education and Publication, Missions, and Christian Service helps to frame editorial policy.

PROGRESS AT WOODLAWN

Twenty-one members were added to the membership of Woodlawn Mennonite Church in Chicago during 1958, according to the annual report of the church. Although a number of persons transferred their membership when they left

(*continued on page* 95)

FEBRUARY 17, 1959

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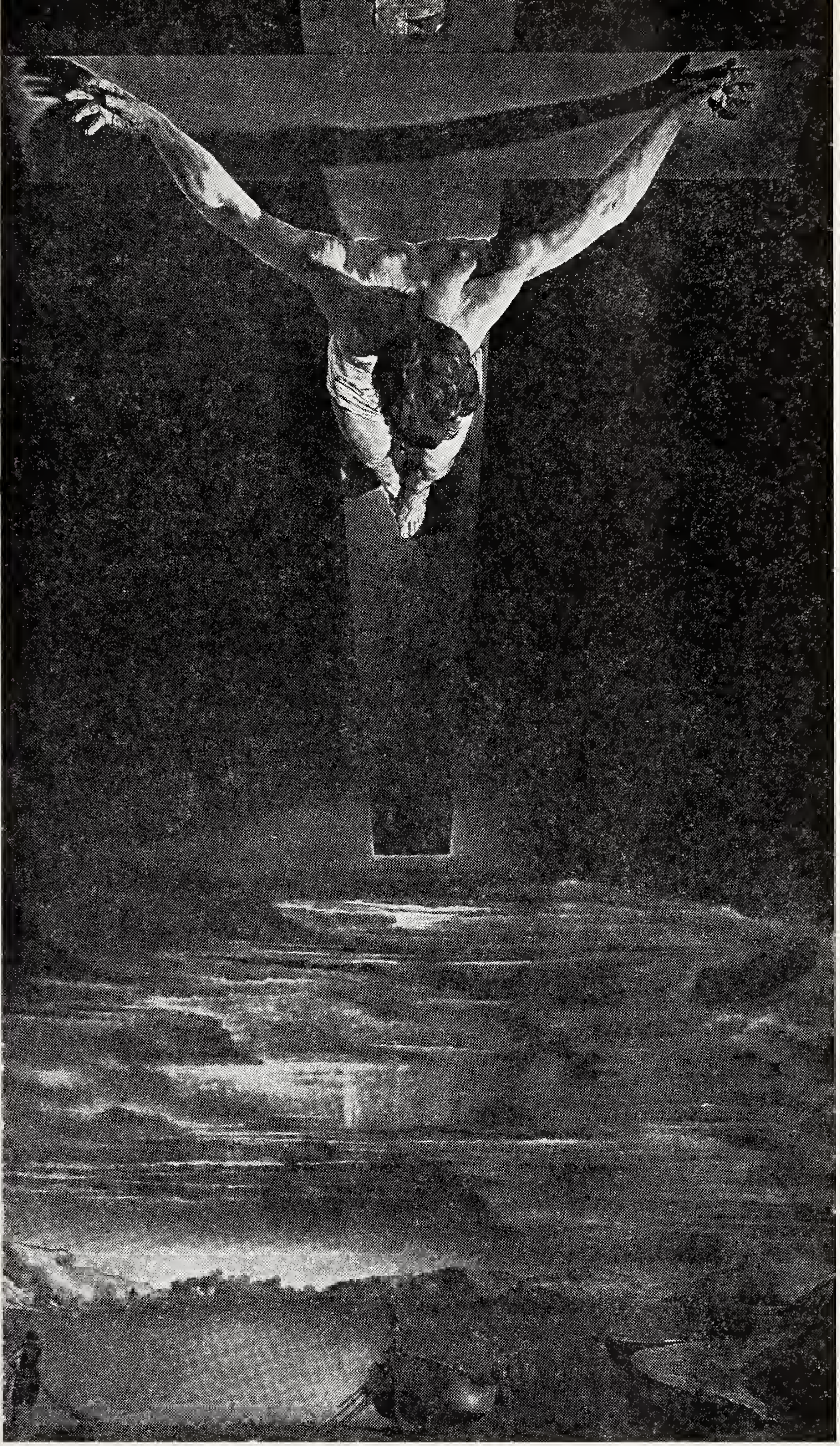

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

in this issue

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"Christ of St. John of the Cross" by Doli Courtesy of the Glosgow Art Gallery and Museum

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of things to come

Feb. 21-22—West. Dist. Men's Workshop, Buhler, Kan.
Feb. 22-Mar. 1—Brotherhood Week
March 8—Conference Sunday
March 17—West. Dist. Women's Meeting
March 22—Palm Sunday
March 29—Easter
April 23-26—Central Dist. Conference, Goshen, Ind.
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
June 10-14—Pacific District Conference, Barlow, Oregon
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 7

editorials

CONTRASTS AT THE CROSS: 1. SELFISHNESS VS. SACRIFICE During the Lenten season as our thoughts are centered upon the cross, we see glaring contrasts. Some of these will be considered on the editorial page until Easter. This week we consider the contrast of selfishness and sacrifice.

One of the reasons the Jewish leaders were determined to silence Jesus was because they were thinking about their own standing. His pure life and teaching put them in an unfavorable light before the people. They loved praise and privilege and their own pet theories so much that anyone who threatened their standing could not be tolerated.

Pilate is another example of selfishness. At one point in the trial, convinced Jesus was innocent, he was ready to release Him. Then came the threat that he would lose his standing with Caesar if he allowed Jesus to remain. That touched Pilate at a vulnerable spot—he did not want to lose his position—so he was ready to sacrifice an innocent man. What we see in the Jewish leaders and in Pilate is too much evident in us also.

How such selfishness contrasts with the sacrifice on the cross! All His life Jesus had been giving to others, and when they demanded His life, He gave that also. Here was the complete sacrifice for the sins of the whole world. He spared not himself but freely gave His own life that we might be forgiven and have fulness of life in Him.

Calvary's mournful mountain view;
  There the Lord of glory see,
Made a sacrifice for you,
  Dying on the accursed tree.

GREAT EXPECTATIONS You may be interested week by week to note, under the head "Looking Toward General Conference," what various people are expecting this summer at Bluffton, Ohio. Every one interested in the coming conference should have a sense of expectancy and high hope.

But that such hopes might be realized depends somewhat upon our own spiritual preparation. Blessings flow into hearts prepared for them. Opportunities are crystallized into actualities where hearts are ready and prepared for advancement in the cause of Christ.

You, dear reader, have a part in making the coming General Conference the power of God it should be. Your prayers can ascend for all board and committee members, and all having a responsibility in the actual forming and presenting of the program. You can inform yourself of the vital matters to be presented by following, in the coming issues of THE MENNONITE, such concerns as will be presented by the boards.

Dedicated leaders, well-planned presentation of the work, the vision of the various boards, an informed and prayerful group in attendance—all this will give the Holy Spirit an opportunity to instruct and empower us at the Bluffton Conference in August.

INCONSISTENT CHRISTIANS

ALL OF humanity seems to be plagued with the undesirable habit of being inconsistent. The average person of the world, who makes no profession of saving faith in Jesus Christ as Saviour, is not exempt from it. Undoubtedly it is a result of our sinful nature.

In the case of the Christian, however, the price of inconsistency is somewhat higher. He speaks of his faith in Jesus Christ; he claims to desire to live up to the teachings of the Bible. He speaks of the time when he was "born again" (John 3:3) and made a "new creature" (2 Cor. 5:17) in Christ Jesus. Such claims, to the unsaved person, are somewhat ridiculous, and he immediately seeks a life that proves these claims—and rightly so. Inconsistency in such a case can be nearly disastrous.

Yet we discover that the church was never free from this sinful habit. In Galatians 2:11-14 an incident in the early church is recorded that reveals this fact. Let us behold it briefly.

Peter's Inconsistency

The act of Peter is recorded in Galatians 2:12. "For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision."

But wherein did Peter's inconsistency arise? The book of Acts reveals that Peter, from the day of Pentecost, preached fervently that faith in the crucified, resurrected Christ was all that was necessary for one to be saved, be he Jew or Gentile. He again had this impressed upon his mind in Acts 10, in the case of Cornelius, where through faith in Jesus Christ, the Gentiles also could be saved. This he knew and fervently declared.

But Paul, in writing about this incident at Antioch, shows us that though Peter believed faith in Jesus Christ alone was enough to save the Gentiles as well as the Jews, he acted as though he did not. When the Jews from Jerusalem came up to Antioch, Peter ceased eating with the Gentiles.

Lest we be too hard on Peter, let us behold *our* actions. We say that a person without Jesus Christ is bound for an eternal hell, but do we act as though this were true? We say it is imperative that we obey the commands of the Bible, God's Word — but do we? Peter feared the zealous Jews; we fear the hostile mob. Indeed, all must plead guilty.

Results of Inconsistency

Many of us would be inclined to say, "But that was such a minor mistake on the part of Peter." Yet there is no such thing as a minor inconsistency. Our adversary, the devil, is a master at making mountains out of molehills.

The result of Peter's action was twofold. Verse 13 tells us: "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away by their dissimulation" (hypocrisy). Peter, we are told, caused others to stumble by his actions.

The second result is seen in verse 14b: "Why compellest thou the Gentiles to live as do the Jews?" We have good reason to believe that the "compelling" was not by word of commandment from Peter but because of Peter's actions. When the Gentiles were not accepted of him, they thought they were not accepted of God on the basis of faith in Christ alone. They therefore felt compelled to live as do the Jews.

Our inconsistencies have the same twofold effect. Others stumble and are compelled to do things not in keeping with the Scriptures because of our inconsistent actions.

Inconsistency Rebuked

Paul's rebuke of Peter begins in the middle of verse 14 and probably continues through the end of the chapter. Many would undoubtedly accuse Paul of being narrow-minded and unloving. Such accusation only reveals a lack of understanding of the gospel message and love. If, as the New Testament clearly declares, there is only one way of salvation, and if all men are lost apart from faith in Jesus Christ, the very nature of the case demands that we protect this precious message from error and misunderstanding. If we truly love the souls of both saved and lost men, we will rebuke when necessary. Paul did.

The results of this rebuke were gratifying. The issue was settled, as far as Peter was concerned, and he could still speak of Paul as "our beloved brother" (2 Peter 3:15).

The art of giving and receiving rebuke in love is all but a lost one in the Christian church. We say we love each other, but do we manifest that love? The person who says he is too loving ever to give or take rebuke is like the parent who says that he loves his children too much to discipline them.

Beloved, let us remember that there is no such thing as a small inconsistency. Let us continually remind ourselves that satan will use our mistakes to his advantage, leading others astray. Let us not forget that rebuke from a brother out of a heart of concern ought to be heeded, not ignored. Then too, there are times when we should resort to such action, unpleasant though it may be.

May God grant that we may see and put into practice this New Testament principle.

David C. Auckland
pastor of Bethel Church
Perkasie, Pennsylvania

The Challenge of Church Extension

*John F. Enns**

IN THE RECENT past, Mennonite community life was relatively static. Today Mennonite community life is dynamic, changing, a mixture of the old and the new. The barriers of isolation are crumbling, permitting easy movement to urban-industrial centers. The National Council of Churches noted this trend in their urgent statement on church extension:

"We firmly believe that the necessity for strengthening and expanding the work of the church was never more pressing than it is today and that the opportunity for accomplishing this was never greater. The necessity reveals itself in the continued and increased mobility of our population. Illustrative is the sheer immensity of the task of keeping an up-to-date membership list and all members actively related to the church when more than half of them change their place of residence each decade."

A current tabulation of General Conference Mennonite membership receiving *The Mennonite* points to a significant number of families residing outside of Mennonite communities. A spot check of the significance of the tabulation was made, using Kansas cities as a test case.

The tabulation attempted to find out the number of nonresident members in various localities where there is a concentration of two or more mailings of *The Mennonite* and to determine the over-all Conference membership in this category.

Nonresident membership mailings, thus defined, were 1,780, representing approximately 44,500 members or 12% of our Conference membership. No attempt has been made to calculate a margin of error and to account for such a margin in the above findings. These may be considered as displaced Mennonites—migrants to urban-industrial centers. Of the projected nonresistant mailings, approximately 1,065 go to cities of 10,000 or larger, or 60% of the total nonresident membership.

No comparable figure is available for past years, enabling us to determine the extent and acceleration of this migration. In all probability, the majority represents first generation migration. Such a study of the membership is fundamental in the interpretation and understanding of membership. If the assumptions are indicative, 28% of the current generation membership are migrating, with an approximate loss of 21% to the church membership.

In the light of Max Weber's statement that Christianity in every era of its major inner and outer expansion has been urban, the situation is disconcerting. Where industrialization has developed, there appears to be arrested development. This may be illustrated in Illinois, where progressing institutional instability, told in terms of the rise and fall of membership, based on the large percentage of nonresident membership, is apparent. If the nonresident membership reflects loss of membership by transfer to other churches, the possible numerical projection is alarming. The need of ministering to the nonresident, the bulk of whom have moved to industrial-urban areas, is urgent in view of the rapid course of migration.

In the Kansas City study presented to the Western District in 1954, the writer estimated that over 90% represented first-generation migrants to the city. The rate of migration acceleration is approximately five times that of the natural increase per 100 members in the Conference. Probably this trend will accelerate rather than abate.

One notes the great emphasis and concern of various denominations for the growing urban population. Shall the General Conference Mennonite Church be less farsighted, less precise in its planning, or less effective in ministering to this migrant membership and the new unchurched suburbia in which many of them live?

The ministry required to meet these increased demands, necessitates not only co-operation on a local church and district level but organized co-operation across conference lines, representative in part of the wide distribution of nonresident membership. Action cannot be applied by churches whose relations to their nonresident membership is still more incoherent than is their internal organization for

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*Graduate student, Univ. of Chicago

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ministering to them. Responsibility for definite geographical areas, especially urban-industrial areas attractive to Mennonite migration, obviously necessitates joint measures by co-operating churches and Districts. This requires some conference or inter-Mennonite agency to arrange polity, to execute measures, and to give guidance and continuity. The Church of the Brethren has set a desirable pattern in its ministry to the nonresident members.

The possibilities of church extension and ministering to the nonresident are shown in figures on several states, all of which have significant Mennonite population. (Membership figures given are taken from the 1957-58 Conference Handbook. I am indebted to the National Council of Churches for statistics on non-Mennonite membership in these states.)

Illinois, with 2,200 General Conference Mennonites, is 57.9% churched. The Negro population of nearly 700,000, or about 8% of the total population, has a heavy concentration in Cook County, where over 500,000 live. Roman Catholic membership approximates that of protestant membership. Four rural counties are more than 70% unchurched: Gallatin, Hardin, Pope, and Pulaski. Though Conference membership represents only .03 of 1% of the population, opportunities for church extension are numerous. Approximately 15% of the membership may be classified as nonresident, with the largest concentration in the Chicago, Evanston, and Peoria areas.

Indiana, with 2,260 Conference members, is distressingly unchurched, with the situation quite general throughout the state (56.4% or 2,218,935, are churched). Conference membership represents .05 of 1% of the churched population. The percentage of the unchurched well exceeds our membership and offers cause for meditation. Nonresident membership is approximately 14% of the total and is present in numerical strength in Decatur, Indianapolis, and Fort Wayne. These might well become nuclei for future Conference church extension.

Kansas, with over 12,000 members, represents a stronghold of the Conference, and in one county (McPherson) the predominant church group. Here, too, the unchurched population is about half the total population. Three counties: Linn, Greeley, and Stanton, are less than 30% churched and are predominantly protestant counties. Twenty-one other counties are less than 40% churched. Obviously the need for church extension presents itself in surrounding communities and counties bordering our Mennonite churches.

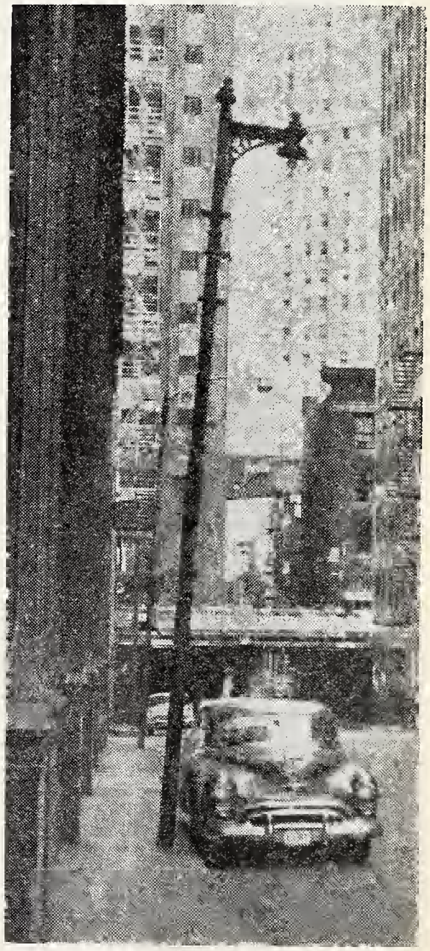
Nebraska, with 1,700 members, represents an open mission field. Other small denominations are frequently represented, such as Assemblies of God, the 7th Day Adventists, Friends, etc. While 53.4% are churched, some extremes exist. For example, Banner County is only 5.9% churched, while Platte County is 87.9% churched. The unchurched counties, however, are rather sparsely settled. Brown County has the largest population of the unchurched counties with more than 5,000, of which 4,000 are unchurched. Can the need be greater? Conference membership represents .03 of 1% of the church population. The nonresident membership of approximately 16% is concentrated in peripheral towns and in Omaha and Lincoln. These cities are relatively unchurched and represent a real opportunity.

Minnesota has fewer Conference members (1,700), and may well be called the Lutherland of America. The unchurched picture is better, but five counties have 60% or more unchurched. A large number of nonresident members reside in the Twin Cities; this is indicative of a definite need for church extension.

Ohio, with over 2,600 members, is comparable to Indiana as to churched and unchurched population. Conference membership is in about the same proportion to the state population. The usual national pattern of Roman Catholic strength in urban areas obtain in Youngstown and Cleveland. Nonresident membership is high—approximately 18%. This is rather scattered, with groupings about Columbus, Cleveland, and peripheral towns near Mennonite communities.

Pennsylvania, with over 4,000 members, represents, possibly, the most industrial-urban influence and environment. Nonresident membership is over 18% of the total. Considerable difficulty was incurred in attempting to define nonresidency because of the numerous churches and their proximity to urban areas. It is common knowledge that there are more Mennonites (of all branches) in Pennsylvania than in any other state in America. But their numbers are especially significant in rural areas with specialized farming. The state is 53.9% churched. Of the numerous cities represented in the nonresident study, Bethlehem had the largest number of nonresidents.

South Dakota, with over 2,500 members, is one of the more churched states in the Union. Yet it has 27,380 unchurched people, 41.6% of the total population. Nonresidency is at a minimum, approximating 6%. This is bunched around peripheral towns, and Sioux Falls, and Huron.



Peacemakers in the Pacific

*Paul Peachey**

On Dec. 6 two travel parties, bound for the Philippines, left Tokyo. One was the president of the Philippines, Carlos P. Garcia, accompanied by Mrs. Garcia and their entourage, returning from a six-day state visit to Japan. The other was Reiji Oyama, a lone young protestant minister, going to the Philippines on a six-month goodwill and evangelistic tour. Different as the circumstances of these two journeys were outwardly, they both had to do with the same basic problem, the legacy of bitterness left by cruel Japanese soldiers in their occupation of the Philippines during the late war.

President Garcia came to Japan to return the visit made by a Japanese prime minister, Nobusuke Kishi, to his country last year. Thus thirteen years after the end of the war there has been a full exchange of state visitors. Where Kishi was received in the Philippines with considerable coolness, coming as he did as the symbol of the former aggressor, the Japanese, seeking reconciliation, poured the full power of gracious Japanese entertainment on their visitors. The results seemed mutually gratifying, and the departing guests left with promises of aid and commitments of friendship.

In a nationwide radio and TV hook-up, President Garcia had stated upon arrival that the "bitterness of former years is being washed away by compassion and forgiveness. . . . Time, the great healer, has been at work. . . . Rather than prolonged recriminations, the present time calls for sincere determination and redoubled efforts that such a holocaust (the late war) may never, never be repeated." Later, in an unprecedented address to the Japanese Diet, he stated at one point, "It is a happy coincidence that my trip is being made close to the Christmas season, which in my country and the rest of Christendom is the season for reconciliation, for forgiving and forgetting."

The departure of Reiji Oyama was accompanied by no such outer pomp and publicity, though considerable publicity had been given to his mission in some churches, and some hundreds of Christians were pledged to support him in prayer. Further, at a public meeting attended by about 150 people he was commissioned for his work by the laying on of hands.

Who is Reiji Oyama and what is his mission? A seventeen-year old cadet in the Japanese army at the end of the war, Reiji Oyama belongs to the generation of Japanese youth who were once devoted fanatically to the national ideal, only to have their world of faith come crashing down in the Japanese defeat. A year later, as a freshman at Waseda University, his interest in English led him to an English Bible class. From there he drifted one night into an evangelistic meeting where, despite his determination to the contrary, he found himself coming forward to accept Christ. Soon he launched evangelistic work among his fellow students, and then, following graduation, he followed the call into the Christian ministry and entered Tokyo Theological Seminary. A congregation grew out of his student work.

Meanwhile, another Japanese minister named Omori, who had formerly labored in China, made a visit to Formosa and returned to Japan with a vision to send ten Japanese missionaries to that island. With a circle of interested friends he was able to found, in August, 1956, the Japan Evangelical Overseas Mission (JEOM). One of the men whose help he solicited was Reiji Oyama, whom he invited to pray especially for someone to go also to the Philippines. Feeling himself indispensable in his own work, Reiji Oyama did not realize that he would be called upon to answer his own prayer, but this is the way the Holy Spirit worked.

Brother Oyama goes to the Philippines on a preaching and survey mission of five or six months duration, on which he will be accompanied by a native evangelist. Feeling against the Japanese is still strong enough that organizational sponsorship was difficult to arrange, and so the Filipino evangelist is assuming the responsibility himself. The significance of this venture of faith was pointed out by the executive secretary of the JEOM (the sending group from the Japanese end), Tsyuoshi Tadenuma, when he said, "For one of us Japanese to go to the Philippines is almost more daring than for an American to try to go to Red China and expect to do missionary work, because of the intense hatred of the Japanese by the Filipinos. Brother Oyama is even aware of the possibilities of losing his life in this venture of faith."

In a chill world where conflicts are often renewed and fronts hardened, the gestures of Garcia, the president, and Oyama, the evangelist, are both heartening. But what a commentary on human nature that we see the "sense" and the necessity of reconciliation only *after* our conflicts! Furthermore, why is it that so often Christians break out in words and deeds of reconciliation only after it is declared to be the policy by political leaders? One has only to think of the rash of church pronouncements on desegregation *since* the Supreme Court took action. Or, on the other hand, of the ready acceptance of iron curtains when official policy says they are there. Should the day come when war would be "officially" outlawed, one could readily anticipate the flood of ecclesiastical renunciations of war that would follow. To be sure, our hands are often tied. But even when we make allowance for this, why must these things be so? And why must they be so in our own petty personal or community or church quarrels? We sometimes make peace when we have to, not before.

We salute Reiji Oyama and his Filipino colleague in this bold act of faith. "May their tribe increase!" Let us pray for them. And let us pray God for similar daring in other sore spots where only reconciliation can heal.

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*MCC Peace representative, Japan

The Seven Deadly Sins

II. THE WRONG OF ENVY

THE SECOND of the "seven deadly sins" as listed by Gregory the Great nearly 1,500 years ago, is envy. Envy is defined as that displeasure which is occasioned by observing the prosperity and advantages enjoyed by other persons. It is sometimes considered to be approximately the same as jealousy.

Envy appeared early in human history. Cain envied the prosperity of his brother Abel and slew him for it. The jealousy between Sarah and Hagar, wives of Abraham, forced their husband to separate them. Envy and jealousy were the themes when Joseph, with his grandiose dreams and big plans and favored place in his father's heart, aroused his brothers against him. But this sordid story of a great flaw in human character does not end with Biblical characters—the pages of modern newspapers are peopled with individuals just like them, and the lurid stories to which envy gives birth sell many a newspaper today.

The virulent power of envy and jealousy is suggested by the fact that the single biggest threat to all the material and spiritual progress the world has made in all its history comes from the rivalry of two political ideologies, which may erupt at any time, destroying enemies and destroying us as well. Moreover, envy is the uncompromising foe of love, and it makes miserable the person who gives way to it.

Why are men envious of one another, glad when another goes wrong, or depressed at another's success? The explanation is to be found in the same inordinate self-love which also fuels pride.

Clearly, the envious life is not the life God meant His people to live. In the abandonment of self that comes in commitment to Christ, in the honest love for one's fellow men which loss of one's own fears makes possible—by these can envy be laid aside.

—Robert W. Hartzler, pastor of Eighth Street Church, Goshen, Ind.

Difficulties in our Witnessing

WHAT provision has God made for reaching the whole world with the gospel? He has commissioned men! Everyone who has a personal experience with Jesus Christ has been commissioned to participate in telling the gospel.

God calls some to overseas assignments where they may work with other Christians in an organization and thus are challenged if not required to put forth honest day-by-day service. Those who remain at home are more likely to serve on an individual basis and without an organization or fellow worker to guide or challenge them.

What are some difficulties in home missionary ministry or daily personal witness? First, I believe, is *idolatry.* An idol is that which becomes a God, having priority in one's life. Our vocations become our gods. Certainly it is honorable for us to study to improve ourselves and be the best teacher, foreman, doctor, or salesman possible, but this must never be at the expense of fellowship with the Lord. Christian vocation is a means to an end and never an end in itself. Is your vocation aiding or hindering your Christian witness?

Another difficulty is *busyness.* Laziness is obviously a sin, but busyness can be a sin as well. Activities can be a blessing, but there is real danger in being ruled by activities rather than by the spirit of God in our lives. Have we had time to counsel with a weaker brother in Christ, or witness to a non-Christian associate, or even have daily personal fellowship with the Lord? If not, we have been too busy.

There are two kinds of activities in which we get involved. One is a busy vocation or business. Family, devotional life, Christian service, and so on, are neglected. Both home and overseas missionaries have this problem. Real planning and self-discipline are necessary in order to organize your life in proper perspective.

The other is religious activity. We become so busy doing things *for* the Lord that we neglect our fellowship *with* the Lord. I believe it is a tool of satan to get us to believe that running with the throttle wide open is a mark of spirituality. We will always see far more work to do than we can possibly accomplish; therefore we must seek special discernment as to what the Lord wants us to do.

A third difficulty is *materialism,* an obsession to have so many things. "If anyone loves the world, love for the Father is not in him." Worldliness is not just participation in certain pastimes and amusements that some church leaders have decided are sinful; it is an attitude—a self-indulgent attitude of the heart and mind toward material things and all of life's relationships. To love the world means to love material things for themselves, failing to realize that they are gifts of God to be used to honor Him.

I know many Christians who have honestly intended to serve in their church, or do personal witnessing, or support missionaries, but they have waited until their business gets going or their debts are reduced or until the children are older, and by then the sin of materialism has such a hold on them that they have no time or money for the Lord.

If you are encountering these difficulties, there is hope for you; for there is no problem beyond yieldedness to the Lordship of Christ. Let us make a total commitment of life and possessions to Him and live in daily fellowship with Him.

by Harvey A. Driver
executive secretary
Congo Inland Mission

Mennonite men

Stewardship and the Minister's Salary

DURING the last generation or two, most of our Conference churches have changed from an unpaid to a paid ministry. This has brought about many changes in customs and traditions. One has been the concept of a more or less closed community church to a more open service- and mission-minded church; from a part-time ministry to a more full-time ministry; from a lay ministry to a trained ministry. With this change in ministry, the average lay member has been led to a fuller concept of Biblical stewardship, and undoubtedly most of our membership accept the fact that man is meant to be a steward of time, talent, property, and other material gifts that God endows.

Most church members, however, still fall short of both a true concept and workable practical application of Biblical stewardship, and especially in ministerial support. We readily accept the fact that the minister is a called servant of God and expect him to serve us whenever we have need of him, both in joyous and sorrowful occasions, but somehow we cannot accept our full responsibility toward his financial support.

In a recent survey, a Conference committee established some startling and informative facts. The questionnaire in this survey was sent to all ministers of the General Conference Mennonite Church, and 139 ministers in the States and 38 ministers in Canada responded. This survey indicates that 39% of our churches pay their minister a salary of $2700 or less annually; 47% pay a salary of $2700 to $3600; and only 14% pay a salary of more than $3600. The highest salary was $4800 annually. The study, which was made during the first half of 1958, indicated that 25% of those receiving between $3000 and $3600 have outside work, and that a total of 81 of the 139 reporting, have outside employment.

It can be pointed out that many small churches find it difficult to support a full-time minister, but on the other hand many congregations that have memberships of 200 or more members are paying inadequate salaries to their minister. This is a sad commentary on the shortsightedness of the lay membership. When the minister is paid an inadequate salary, he is forced to live in economic insecurity or seek supplemental employment. A two-job minister is usually overworked and cannot minister to the needs of his congregation as effectively as he should. Neither can a minister who is harassed by economic insecurity serve with tranquility.

As we look at the problem of the minister's salary from the standpoint of stewardship, it probably can be said that there is a close correlation between a given congregation's concept of stewardship and the salary it pays its minister. It would seem that devoted and responsible men should look at the salary of the minister very seriously and realistically.

In this modern day we demand fully trained, educated ministers and expect them to serve with dignity and understanding, but we fail to see the obligations we as laymen have to them in many ways. It surely behooves Mennonite Men to face this matter of Christian stewardship more seriously, and particularly as it relates to the salary of the minister.

Is your church supporting your minister with a decent living salary?

Editor: Richard F. Graber, Moundridge, Kan.

About the Budget

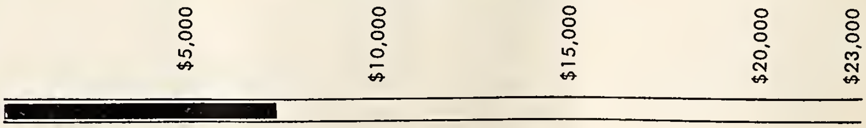
AT THE Winnipeg conference held in Aug., 1956, Mennonite Men adopted a budget of $23,000. Of this figure $17,000 was designated for the Paraguay Road Project and $6000 for Boys' Work and the general treasury.

At the time the executive board of Mennonite Men met at Newton, Kan., Dec. 1, a total of only $7660 had been contributed. Of this amount, $5761 has been designated for the Paraguay Roadway and the balance for Boys' Work and the general treasury. Undoubtedly some contributed funds for the Roadway Project have been channeled directly to MCC or perhaps through the conference Board of Christian Service and therefore are not reflected in the above figure.

A little mental arithmetic quickly indicates that considerably over two years have passed since the 1956 conference and less than one-third of the budget goal has been reached. If this goal is to be met by the time the Bluffton conference convenes, many more local Mennonite Men's groups will need to be at work.

The last word from Paraguay has been that the road building endeavor has progressed rather slowly and with difficulty due to unfavorable working conditions. In regard to Boys' Work, the committee, which consists of Menno Schrag, Clinton Kaufman, Ozzie Goering, and Erwin Goering, reports good interest. At the present time approximately twelve churches have organized Boys Clubs with an enrollment of about 500 boys.

Budget goal for triennium Aug. 1, 1956—Aug. 1, 1959



Dec. 31, 1958—$7,370

What's the difference?

Thermometers and Thermostats

AROUND most of our homes we could find some sort of thermometer, recording the temperature of its surroundings. If it gets colder the mercury drops; if it becomes very warm, the mercury rises to a great height. A thermometer is continually on the move, fluctuating up and down, acting as a mirror of its environment and what goes on in it.

In some homes, factories, and other institutions, the heating system is connected with another device called a thermostat. The function of the thermostat is entirely different from that of a thermometer. The work of the thermostat is to change, to alter, to rectify a condition within its environment—to change conditions in such a way that they will come up to a certain standard which has been previously set on the device by someone. A thermostat does not adjust or readjust itself; it tries to change its environment to conform to its standard.

Paul says in Rom. 12:2, "Do not be conformed to this world but be transformed by the renewal of your mind." Whether we realize it or not, all people are serving in the capacity of either a thermometer or a thermostat.

Most people serve as human thermometers. They clearly reflect the environment in which they live. In fact, they serve as looking glasses for anyone who wants to know what the environment is like. Even many Christian young people are still a reflection of their environment. If their surroundings change, then they will also change. A thermometer functions on the basis of the majority effect. It does not record the temperature at the floor level; neither does it record the temperature at the ceiling. Instead, it reveals the average or majority effect of the environment. Young people also reflect average standards, activities, and pursuits within their surroundings.

If the fad for boys is ducktails, black leather jackets, and jack boots, then the majority will, like a thermometer, follow suit. If it is customary for high school students to smoke, then the human thermometers also light up. If society flocks to the theaters, the human thermometers cannot but follow. Society, the gang, the environment, control them entirely. If we as Christian young people simply conform to this world, then we are acting as human thermometers. Then we have chosen to have society and its standards (which are constantly changing) dictate to us what we are to do.

The Bible does not approve of a thermometer personality. God says, "Come out from them and be separate" and "Do not be conformed to this world but be transformed."

That is precisely why Jesus Christ came into this world: to live, teach, die, and rise so that we no longer have to be thermometers. He says, "Ye must be born again." He has come to transform us. Can a Christian serve as a thermometer? Hardly! Rather we are called by God to be thermostats in this world.

Daniel was a thermostat. Though he lived in an environment of royalty and nobility, he did not go along with everything that was done. Joseph was a thermostat. He had been sold into the land of Egypt. Apparently some members in his society condoned immorality. But he did not conform. When he was tempted by Potiphar's wife he said, "How . . . can I do this great wickedness and sin against God?"

We also, by faith in Jesus Christ, have been transformed by the renewal of our minds. God has equipped us to function as thermostats for Him. Instead of falling and rising like the mercury in a thermometer, we are to change, to rectify off-standard conditions in the world. The standard of thermostat Christians is set by Jesus Christ. His standards are very high—in fact, they are so high that society as such will never attain them. He has given us His standards in His Word. After we have permitted Christ to fill our lives with His standards, by the working of the Spirit and the Word, then we may never again revert to a thermometer status.

If you are a thermostat, you will no longer reflect society's methods, pursuits, interests, enjoyments, or futilities. Instead, you will with the help of God be able to change the environment in which you live and work and play.

At times we as young people are dissatisfied with the dominant attitudes even within our own churches. Perhaps we notice the lack of concern on the part of some church members for the work of the Lord. Are we going to reflect that attitude? We cannot. We are not thermometers but thermostats. With God's help and guidance we can change these conditions so that the

by John H. Neufeld
president of the
British Columbia YPU
in an address given at
recent General Meeting
of the British Columbia
Mennonite Youth Organization

atmosphere will again be alive with spiritual fire.

We are to have a positive, changing influence rather than a negative one. Then you and I will, as Christ says, be a salt and light in the earth. The Apostle says, "This is your reasonable service." In other words, it makes sense for a Christian to be a thermostat. It does not make sense for a Christian to serve as a thermometer when he himself has been changed and equipped for the work of a thermostat.

May we be challenged by the words of St. Paul: "Do not be conformed to this world but be transformed." Let us then be thermostat Christians who are fulfilling God's purposes in our own lives, in our churches, in our youth fellowships, and as well as in the world about us—a world longing to see God's standards in God's people.

What It's Like in MCC Voluntary Service

*by Susan Krahn**

There are approximately 140 *volunteers serving in twenty-two MCC-sponsored VS projects currently. Most people understand and appreciate what motivates these Christian young people to enter VS, but few know much about the physical environment in which they serve or the actual duties they perform from day to day.*

A group of Akron MCC members visited four VS units with the specific purpose of seeing volunteers in action and becoming better acquainted with the institutions in which their units are located. This is the first of several reports that describe what they found.

OUR FIRST destination was Laurel, Maryland, where one of the units of the Children's Center of the District Training School is located. The Children's Center is an organization which is responsible for the care, treatment, education, and rehabilitation of the mentally retarded of the District of Columbia. It operates on government funds.

Driving up the tree-lined pathway to the administration building, we noted with pleasure that various other buildings belonging to the institution were scattered here and there in a wooded, park-like area, almost like a summer camp.

J. Webster, assistant superintendent of the school, welcomed us and proceeded to tell us something about the institution. There are 950 residents at Forest Haven (the official name of the school); completion of the current construction program will enable them to accommodate a total of 1200. The chronological age of the inmates ranges from seven months to seventy-seven years, some individuals actually spending a lifetime at the institution. The range in IQ is from 70 downward.

We learned that one out of every forty-four children is born retarded; one-fifth of those retarded are institutionalized. Most cases admitted at Forest Haven are brought in by the Department of Welfare. Parental interest in the children and a sense of responsibility for them are usually lacking, which means that the institution must also meet their need for affection and security.

At the school the children are divided into four major categories: educable, trainable, chronic custodial, and infirmary. Mr. Webster pointed out that the important thing in helping these children is to treat them as if they are normal. They need to be loved, taught, and disciplined like any others, although this demands infinite patience.

He spoke very highly of his dedicated, co-operative staff and the contribution our VSers are making. In fact, when told that several new volunteers were on the way, he was in somewhat of a dilemma as to where to place them. It seemed the various department heads were all requesting Mennonite workers and he wasn't getting enough to go round.

This was gratifying information, but now we were eager to see some of them on the job. We were taken to the nursery, where we were introduced to the head of the nursery floor, Mrs. R. Collins, a woman with a very positive attitude to her work. She summoned VSer Lorene Coblentz, who together with her husband is serving a two-year term at this institution.- Lorene conducted us through the scrupulously clean, well-heated rooms, picked up a child here and there along the way, and explained that her work was washing, dressing, feeding, and playing with these youngsters. The moment we paused anywhere the children would crowd around, grasping at buttons and handbags, their vacant expressions and empty smiles arousing a mixture of pity and distress in their visitors. The acrid smell of toilet odors and disinfectant pervaded the rooms, but our cheerful guide seemed oblivious to all unpleasantness as she led us on, stopping only to say a friendly word or pat some youngster on the back as we passed by.

She conducted us to a classroom where VSer Elaine Landes was in charge of a music class. The lesson was on rhythm, a record player providing suitable music. Elaine told us that there might be as many as ten or twelve children in one class, but a great deal of emphasis is placed on individual work as well. The children are capable of learning, though it may be a discouragingly slow process.

Though there was no time left to visit the other unit members, we had seen enough to be profoundly impressed. Hundreds of unfortunate persons have been granted asylum in this government institution and are being given compassionate care. Inevitably the question arises: why is not the church blazing the trail in ministering to the needs of these afflicted, often unloved and rejected individuals? Several Mennonite young people are pointing the way, as they perform their labor of love in the name of Christ.

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*MCC Information Service, Akron, Pa.

Pax: "A Great Life"

Jim Juhnke of Lehigh, Kan., thinks Pax is "a great life." Stationed at Frankfurt, Germany, he is secretary to Ray Kauffman, the director of European Pax Services. His duties include preparing and mailing correspondence, working out sailing arrangements for the twenty-nine Paxmen who will be terminating their service this summer, and helping to take charge of the office in the absence of the director. Paxmen in Europe are beginning to look forward to and prepare for the Pax Peace Conference to be held in March at Leopoldstein, an old castle in the Austrian Alps, at which the speakers will be French pacifist André Trocmé and MCC workers including Peter Dyck and Erwin Goering.

Jim appreciates getting to know German family life and spent the Christmas vacation with the pastor and his family at Weierhof. Among other things, he got better acquainted with the German language, a "must" for all Paxmen in Germany.

Paxmen are concerned about the Berlin crisis and they feel that the type of witness the Pax program can make is badly needed. Whether it be houses for refugees, better methods for the Greek farmer, or maintenance work in a children's home, Paxmen are doing a significant work in volunteering their help.

More subtle but nonetheless real is the spiritual need being met by Paxmen. To the European Mennonite pastor, the German government official who visits the project, or the despondent refugee, the Paxman is living an example of a better way of life, a way of sacrifice and service motivated by the love of Christ.

Pax: "A Challenge"

Pax offers a variety of experiences to young men. Paul Roth of Carlock, Ill., who has been in the Belgian Congo for a year, is doing everything from accompanying missionaries testing schools to building a parsonage and remodeling a church with a caved-in roof.

A challenge is always before the Paxer. Paul was again reminded of this when he visited the Sunday morning worship service in a diamond mining camp. After the service he began playing with one of the little boys. In a few minutes he found himself surrounded by about fifty others, their parents in the background. He felt a little like a monkey in a cage, but realized anew the opportunity for the Paxer in every situation to witness to the Africans of the love of Christ to all men.

Peace Conference at the U. N.

Calling all college students:

March 12 is the day when Mennonite students from all across the country will converge on New York for a three-day peace seminar at the United Nations. This seminar is the tenth annual conference of the Intercollegiate Peace Fellowship, an organization of peace clubs in nine Mennonite and affiliated colleges.

IPF's purpose is to provide stimulation and cross-fertilization of ideas between Mennonite college peace groups and to promote a positive peace witness to non-Mennonite groups.

The purpose of the coming seminar is to give a new international dimension and solid content to our thinking and peace witness. Included in the three-day program will be a tour of the United Nations headquarters, observations of sessions of the U. N., talks by U. N. personnel, and group discussions. Particular emphasis will be given to the problems and implications of world disarmament and peaceful uses of atomic energy. Arrangements for the seminar are being made with the assistance of the Seminar Co-ordinator of the Quaker Program at the United Nations. Elmer Neufeld, Chicago, Ill., is serving as dean.

All interested students at Mennonite colleges are welcome. Reservations and travel arrangements should be made with the peace club in your college. If attending a non-Mennonite school, write to Melvin Schmidt, Box 22, N. Newton, Kan.

What About Atomic Energy?

INTERRUPTED stream of consciousness:

"Amazing, isn't it! That students from Mennonite colleges should choose topics like world disarmament and atomic energy for discussion at a peace conference. . . . Are these the same Mennonites that have been living noninvolvement for the last who-knows-how-many years? Are we breaking with tradition? . . . or are we taking a step toward the original purpose of the Anabaptists, the purpose of witnessing through conversation . . . *involvement?*

"I'm wondering if I can change in myself the results of the last fourteen years . . . years of orientation to the fact that *atomic* meant only destruction, chaos, and murder. . . . Can I grasp the fact that atomic energy is another physical phenomenon, bursting with potential? . . . that *we* have parts to play in this world? . . . responsibility to meet it on the highest spiritual and intellectual level? . . . Can we do this and still run away from anything that has political overtones and scientific complications? . . .

"Who was it? Dr. Arthur Waltner, I think (He's a Bethel College grad, now teaching nuclear physics courses at North Carolina State College.) . . . Reporting on the Second International Conference on the Peaceful Uses of the Atom, held at Geneva, Switzerland, last September, he said: 'The participation in a conference of this magnitude is indeed a stimulating experience. It is good to see that scientific inquiry can draw people together who are of such diverse cultural and political backgrounds. It is good to see that where science is concerned there are no iron or bamboo curtains.'

"It made me think. . . . Do *we* have roles of Christian witness to play in this drama? . . ."

—M. T.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

MOVE TO NEW DORM

An event of historical significance took place at Canadian Mennonite Bible College when thirty-six girls said a final farewell to "good old 146 Furby dorm" and moved into the fine new student residence on the campus. I. I. Thiessen challenged the students to dedicate their individual rooms to the Lord.

Quarters for married students are in the basement, and the boys' wing is almost completed. A second moving day will possibly take place within a week or so.

An invitation to Canadian Mennonite Bible College to share in an evening of fellowship and fun was extended by the Mennonite Brethren Bible College recently. A one-act drama was the main feature of the evening, followed by "twenty questions," lunch, a testimony meeting, and a short message by Harold Janz, student president of M.B.B.C.

FORENSICS

Bethel College students taking part in the annual Kansas State Teachers College (Pittsburg) Forensic Tournament were Melvin Goering, Arlan Kaufman, Robert Shellenberger, Robert Rich, Don Hofer, Kenneth Lohrentz, Roy Voth, and Charles Flowers. Participating in the oratorical division of the tournament were Charles Flowers and Robert Rich. Entered in extemporaneous speaking were Robert Shellenberger and Melvin Goering. All participated in debate. The tournament included some thirty-eight colleges and universities.

The annual Julius and Olga Stucky Peace Oratorical Contest was held Feb. 16 in the college chapel. The winner of the local contest is eligible to participate in the state peace oratorical contest to be held March 7 at Tabor College, Hillsboro, Kansas.

Bluffton College took part in the Purdue Novice Debate Tournament Feb. 14. Participating were thirty-nine schools from Indiana, Kentucky, Michigan, Illinois, Wisconsin, Ohio, and Washington, D.C. The two affirmative teams were Arthur Landis and Marvin Dirks, and Robert Hamman and Paul Selman; the two negative teams were Jim Glenn and Bernard Windmiller, and Martha Gratz and Robert E. Steiner.

FJC RECEIVES GIFTS

An additional $1,000 was received by Freeman Junior College from Mr. and Mrs. Adolph Preheim for the Preheim Lecture Fund, initiated by Dr. and Mrs. Earl Rose in 1955. Interest which accrues is designated for securing well qualified speakers for special lectures on subjects of general, religious, historical, philosophical, and scientific interest, which emphasize spiritual values without sacrificing scholarship.

Another gift recently received was $100 from the Schowalter Foundation. The money is to be used for the support of peace education.

LOAN FUNDS

Bethel College has been allocated $2,476 by the U. S. Commissioner of Education, Lawrence G. Derthick, for the establishment of a National Defense Student Loan Program, according to an announcement from Pres. D. C. Wedel. These loan funds were authorized by the National Defense Education Act signed by the President last Sept. 2. Altogether federal funds totaling $6 million were allocated to 1,227 colleges and universities in all 49 states, the District of Columbia, Hawaii, and Puerto Rico.

Fifty per cent of each student loan would be cancelled for five years of full-time teaching in a public elementary or secondary school, at the rate of 10 per cent for each year of such service.

SERVICE CONFERENCE

The two-day service conference on the Freeman campus Jan. 27-28 gave students and other young people from the community an excellent opportunity to learn more about the Christian service program of both the General Conference Mennonite Church and the Mennonite Central Committee. Leo Driedger and Merril Raber spent the time in personal consultation with young people interested in short- and long-term Voluntary Service, Pax, and 1-W service. The number of those who indicated definite interest was gratifying; the total response was better than in any previous year.

PROF CONDUCTS CHOIR FEST

Professor Russel A. Lantz conducted the all-city choir festival of the Toledo public schools on Sunday, Feb. 8. An orchestra and three hundred singers were chosen from five Toledo high schools. Professor Lantz has been appointed chairman of the Middle-West District of the Ohio Music Teachers Association, a state-wide organization of private teachers.

ARTICLES PRINTED

In a recent issue of the *Mennonite Quarterly Review* two professors of the Associated Mennonite Biblical Seminaries had articles printed. The articles were "Balthasar Hubmair and the Beginnings of Swiss Anabaptism" by John Howard Yoder and "Pilgram Marpeck's Two Books of 1531" by William Klassen.

NEW SEMINARY BUILDING OCCUPIED AT GOSHEN COLLEGE

Academic and administrative activities officially began Jan. 26 as Goshen College students and faculty gathered in the new seminary building on the Goshen College campus for the opening chapel service, conducted by President Paul Mininger.

Although some parts of the interior of the seminary building have not yet been completed, classrooms and offices are entirely complete, and seminary classes are meeting regularly. Five classrooms and eleven offices fill one wing. Across the main lobby is a large library and reading room, and beyond are rooms for the Mennonite Historical Library, the archieves of the (old) Mennonite Church, library offices, and research facilities. A small chapel, seating 150 persons, is located on the south edge of the seminary building.

mutual aid placement

PERSONNEL WANTED

Housekeeper — Rural Mennonite family in South Dakota needs housekeeper for two adults beginning April 15. Inquire: Placement Service, 722 Main, Newton, Kansas (No. P 260).

into the beyond

Mrs. Emma Stoltz, member of the Topeka Mennonite Church, Topeka, Indiana, was born December 1, 1875, and passed away December 25, 1958.

MCC news and notes

NEWS FROM INDONESIA

Doctor Returns

Glenn Hoffman, M.D. (Maytown, Pa.) returned to the U. S. after almost four years of service in Indonesia. His last two years were spent in Halmahera, an isolated outer island with a population of some 100,000, which had been without a doctor for seven years. He reopened the sixty-bed hospital in the town of Tobelo, which serves an area of more than 50,000 persons. Two nurses and three agricultural workers comprised the rest of the unit.

Commenting on the impact MCC workers are making on this island, Dr. Hoffman said the group has gained the wholehearted respect of the local people, among whom dishonesty prevails even within the leadership of the church.

The Church of Halmahera was founded by Dutch missionaries in 1866. It expanded rapidly, and when Indonesian independence brought about the expulsion of the missionaries in 1950, it left an immature, leaderless group of 35,000 Christians to fend for themselves. Deplorable spiritual apathy set in, but the group of MCC workers that arrived in early 1957 decided it was more advisable to work within the framework of the existing church than to operate independently.

Dr. Hoffman emphasized repeatedly the unique opportunity MCC faces in Halmahera. Dutch missionaries cannot return; others are not acceptable to the Church; but the doors are wide open to MCC. Its workers can be a tremendous Christian witness to these people as they perform their practical services in a spirit of dedication and commitment.

On the island of Java the Mennonite church is growing and shows encouraging increase, Dr. Hoffman reported.

He suggested three ways in which we can support the work in Indonesia: keep on supporting the Javanese and Chinese Christian churches; spread Christian witness through medical services (There is a wide-open field medically. Government jobs are available for foreign doctors who are willing to serve in remote areas. Transportation and wages in U. S. funds are provided.); support the literature program. There is a great dearth of Christian reading material.

Evaluation by New Worker

Clarence Rutt, M.D. (New Holland, Pa.), who succeeded Glenn Hoffman as director of the medical program on the island of Halmahera writes: "My first impressions of the MCC efforts at Tobelo are very good. It is clear that the people of the town and community have accepted us and our work. I think it highly significant that our efforts are by the invitation of and in co-operation with the church. . . ."

Inter-Unit Fellowship

Christmas found representatives from every branch of the MCC program in Indonesia assembled at Pakis for a day of pleasant fellowship and fruitful sharing. (Halmahera-medical and agricultural; Timor-agricultural; Java: Pakis-medical, Pati-educational, Djakarta-liaison). Such occasions are doubly meaningful to the workers because they occur so infrequently.

PAX MEN ASSIST AT SCHOOL

GERMANY — According to the Pax Newsletter a new Pax project was launched Feb. 2 at Weierhof in the Palatinate, Germany. Three men began remodeling, moving, landscaping, and construction work at the private Mennonite boarding school which is located there.

The school was reopened recently when U. S. military forces which had occupied the building for more than ten years were withdrawn. Richard Hertzler, well known among German Mennonites for the active role he has played in refugee aid and resettlement programs, has been appointed administrator of the school.

The men are commuting from Enkenbach to Weierhof the first few weeks (a half hour drive). Later they will take up residence at Weierhof, and the unit will be expanded to eight men. Dave Gingerich (Chappel, Neb.) is unit leader.

PERSONNEL

Akron — the following persons joined headquarters staff in January: Dorcas Myers (Greencastle, Pa.), assistant in housekeeping; Gertrude Wiebe (Altona, Man.), secretary in Personnel Office; Paul Gross (Freeman, S. D.), assistant in 1-W Office; Jack Neufeld (Morden, Man.), director of MCC Summer Service program.

Haiti—Leo Ulrich (Roanoke, Ill.), who joined the VS program in November, 1958, transferred from National Institutes of Health, Md., to Haiti, Jan. 24. He will assist in agricultural projects at the mission-farm co-operative in Petit-Goave.

Indonesia — Ruth Hartzler, R.N. (Goshen, Ind.), left for Java via Europe, sailing from New York Feb. 10. She will join the medical unit at Pakis, north central Java, to assist in the hospital and clinic program.

jottings

NEW MINISTER LICENSED

First Church, Normal, Ill.: The young people of our church had their annual holiday banquet Dec. 30. Guests were from Danvers, Washington, Flanagan, and Meadows. Kenneth Imhoff was the speaker. The annual business meeting was held Jan. 11 after a basket dinner. Alvin Mohr was re-elected chairman; Aldine Combs, sec.; Robert Kaufman, treas.; and Jake Reeser, trustee. Leon Schmucker has been re-elected S. S. supt., and Mrs. Karl Ernst, primary supt. Jan. 25, the Eldon Rupp Memorial of altar ware, given by his family, was dedicated at our church. Eldon was maintenance director at Mennonite Hospital for thirty-five years and had served as head usher, trustee, and treasurer of our church. Dr. and Mrs. Merle Schwartz, who are living in Normal while on furlough, spoke at our evening service Jan. 25. Bobby and Judy Schwartz were guest speakers at the young people's meeting the same evening. The Friendship Circle of the Mennonite church was host this year to the annual All-church Fellowship supper Jan. 27 at the N. C. H. S. Cafeteria. Dr. Harold Martin of the Second Presbyterian Church in Bloomington, who recently took a world tour, spoke and showed pictures on "The Church in a World of Revolution." Jan. 18, Ronald Ropp, one of our members and a '58 graduate of Bluffton College, was licensed as a minister in an impressive ceremony here. Ronald is currently serving as assistant to the pastor at Bluffton, Ohio.—Mrs. Alma Galloway, corr.

EXCHANGE STUDENT SPEAKS

Johannestal Church, Hillsboro, Kan.: On Christmas Eve the Jr. Dept. of the S. S. presented a program and brought school supplies for a white gift service. Pastor and Mrs. Lester Hostetler, Sugarcreek, Ohio, spent Christmas vacation with their children, Pastor and Mrs. Esko Loewen. Brother Hostetler brought a message on Dec. 28. At the annual business meeting, Pastor Loewen was asked to serve another three years as pastor. The Youth Fellowship joined the young people of the neighboring churches for a Watch Night party and services at the Suncrest School. Due to weather conditions, church services were not held Jan. 4. Grandpa Jacob Ewert, oldest church member, observed his 89th birthday on Jan. 4. Prayer services were observed Jan. 11, 14, and 16, with members reading themes and leading in discussion. The pastor is giving catechetical instruction to four young people. Jan. 18, Klaus Sowa, German exchange student from Wuppertal attending Bethel, was guest speaker at the Youth Fellowship meeting.—Mrs. Wm. Brandt, corr.

RECEIVE GIFT

Waters Fellowship, Copper Cliff, Ont.: Beginning in October, Sunday school is preceding the worship service. We were happy to have P. K. Regier here to show pictures of South America and to lead us in a service of Holy Communion on Nov. 5 and 6. Nov. 16, Pastor Buckworth of the local Baptist Church and our pastor exchanged pulpits in the evening. The Ladies' Fellowship had their Christmas program and dinner on Dec. 15, with eighteen ladies from the community as guests. Dec. 23 the Young People had a tobogganing and caroling party together with the Baptist Y. P. On Dec. 21 the S. S. presented its Christmas program. Earl Meyers, pastor at Markstay, Ont. (OM), presented a fine program of music and painting for the C. E. on Dec. 28. A watch night service was held to see the New Year in, recreation and devotions preceding the midnight hour. The community is much relieved to see an end to the INCO strike, agreement having been reached with the union shortly before Christmas. Gratefully received by the Fellowship was a gift of $1,000 from the Ontario Conference of United Mennonite Churches. A program whereby Bibles may be earned was instituted by the S. S., children receiving them if certain standards of attendance and memorization are met.—Corr.

ANNUAL ELECTIONS

Congerville Church, Congerville, Ill.: Mr. and Mrs. P. W. Oyer observed their fiftieth wedding anniversary at an informal reception held Jan. 11 at the church. Mr. and Mrs. Oyer were married Jan. 5, 1909, in the home of Mr. and Mrs. J. B. Schertz at Eureka by Pastor Andrew Schrock. They have made their home in Congerville since 1934. Our annual business meeting was held Jan. 18. Among those elected were Ray Engel, chm.; Warren White, sec.; Richard Daniel, treas.; Delbert Walter, trustee; Angela Irons, organist; Kenneth Cross, chorister; Ann Keidel, deaconess.—Lucile Miller, corr.

CHURCH TO BE DEDICATED

Burrton Church, Burrton, Kan.: Elizabeth Goertz, former missionary to China, spoke at our annual Missionary Festival Nov. 23. Other speakers during Nov. and Dec. were Paul Vogt, Gideons member; Don Kaufman, psychiatric aide, Prairie View Hospital; and Harold Regier, seminary student. At our baptism service Jan. 11 (the first service held in our new sanctuary), ten new members were welcomed into our fellowship, including one by letter: Vernon Neufeld (letter), Mrs. Marlene Neufeld, John Gray, Mrs. Deloris Gray, Mrs. Esther Hook, Arlis Hook, Deloris Nitengale, Paula Ratzlaff, Gary Dick, and Dennis Dick. The annual business meeting was held Jan. 18. Relief canning took place Feb. 2 at Hesston. Our church building is nearing completion. Walter H. Dyck, Aberdeen, Idaho, will preach the dedication sermon on March 15.—Mrs. Peter T. Klassen, corr.

MITTEN TREE

First Church of Christian, Moundridge, Kan.: The week of Nov. 30, J. J. Enz of Mennonite Biblical Seminary conducted meetings. Esko Loewen spoke on "Social Concerns of the General Conference," to the adult study group Dec. 7. Pastor Miller has chosen for the main theme of our Wed. night Bible study, "The Great Men of God." Dec. 21 the adult choir, under the direction of Harvey Hiebert, and Mrs. Marvin Goering, organist, presented a Christmas program. An instrumental group of high school students also contributed to the program. The S. S. gave a Christmas program Dec. 24. For a Christmas mission project, the elementary S. S. dept. had a mitten tree, with 72 pairs of mittens.—Mrs. Eli Stucky, corr.

AFTER-SERVICE FELLOWSHIP

Woodlawn Church, Chicago, Ill.: The Woodlawn Church has begun a series of Wed. evening discussions on "Studies in the Christian Faith and the Task of Church Evangelism" led by Pastors Delton Franz and Vincent Harding. The meetings, extending to Easter, are in preparation for the Chicago-wide Evangelism Campaign. On Christmas Sunday four new members joined the church; by transfer of membership, Mrs. Rosalie Bracey; by baptism, Mrs. Pauline Dobbs and Mrs. Susie Robertson; and as associate member, Dr. Mildred Rosenberger. Pastor Vincent Harding and Iris Robinson announced their engagement on Christmas Day. A daughter, Iris Renee, was born to Mr. and Mrs. Elmer Neufeld on Jan. 2. On Jan. 4, the Women's Fellowship was in charge of a coffee hour after the morning worship service. Attending were visitors from the community, students, church members; people from India, Norway, Germany, Formosa—people of every race and many tongues sharing in fellowship such as only Christians can know. A coffee hour is being planned for the first Sunday of each month after the worship service.

On Jan. 9 at the annual business meeting, Elmer Neufeld was reelected as church chairman, and John Bertsche and Mrs. Rosalie Bracy were elected as deacon and trustee respectively. The high school S. S. class, The Conquerors, participated in the morning worship service on Youth Sunday, Jan. 25, giving an impressive presentation of the pageant *Cross-Bearing*. They also assisted in leading worship, ushering, taking the offering, and serving Communion. A carload of volunteers went to Pekin, Ill., Jan. 27 to help with MCC meat canning for relief.—Mrs. John Bertsche, corr.

CHOIR PROGRAM

First Church, Paso Robles, Calif.: New Year's Eve the young people viewed the film *The Crucifixion*. The young married group had a progressive dinner Jan. 3. The annual C. E. business meeting was held Jan. 4. On Jan. 25, the young C. E. group held a snow trip to Yosemite National Park. We are enjoying a new organ which the church has purchased. We had the Pacific Bible Institute Choir from Fresno with us Feb. 8.—Clara Hirschler, corr.

GUEST SPEAKERS

Grace Church, Lansdale, Pa.: Universal Bible Sunday was observed Dec. 14. Some very old Bibles were brought for display. A Christmas cantata was given by the Junior Choir under the direction of Mrs. Alice Seasholtz the evening of the same Sunday. The cantata was also given at the Home for the Aged at

Frederick. Dr. B. E. Ewing, Supt. of the Pa. Temperance League, spoke Dec. 21. In the evening the S. S. presented a Christmas program. The Bluffton College Gospel Team brought a message in word and song Dec. 28. William Chegwin spoke in the evening. Brother Chegwin holds services in the basement of our church on Sunday mornings for our Spanish speaking friends. Stanley Shenk from Souderton spoke at the Watch Night Service on New Year's Eve. Vernon Neufeld, Princeton Seminary student, brought the message Jan. 4, and Raymond Saxe, professor at Philadelphia College of the Bible, brought the evening message. We had an exchange of pulpits Jan. 11. Howard Habegger spoke to the Bethany and Flatland congregations, while Wilmer Denlinger brought the message to our congregation and had charge of Communion. The Men's Brotherhood held a father and son banquet Jan. 27. Howard Habegger, supply pastor, showed missionary travel pictures.—Ruth P. Arn, corr.

BUSINESS REPORTS

Vineland United Church, Vineland, Ont.: The annual business meeting, held Jan. 24-25, showed a budget of over $11,000 for the year 1958. The church has a membership of 345; 64 persons are over 60 years of age; 19 births and 1 death were reported. S. S. supt. John N. Harder, reported that 200 members are enrolled in 14 classrooms. An attempt will be made to accommodate a nursery class for the three-year-olds. The S. S. treasurer reported a total income of $1,836. H. H. Epp reported on the Old Folks' Home, which has 28 German-speaking and 17 English-speaking guests.—Herta Fransen, corr.

MEN REMODEL CHURCH

First Church, Madrid, Neb.: On Jan. 29 fire destroyed the modernized dairy barn of Mr. and Mrs. Pete Regier Jr. Pastor and Mrs. B. H. Janzen are attending the monthly County Ministerial Meetings which benefit the churches in our county. After the Jan. 25 evening services we had a birthday social and gifts for our pastor. We are meeting in the church basement while the laymen and our pastor are remodeling the church. Cushioned ceiling tile, new paint for the walls, and basement steps built inside have been completed. Children of grade-school age in our church had a S. S. party in Jan., and the Mission Society met at the Refior home. "Generosity" was our study theme, and layettes for Africa were cut.—Mrs. Herman Regier, corr.

conference notes

(continued from the last page)

ANABAPTIST RESEARCH

A committee known as Taeuferakten-Kommission at present is working in Heidelberg, Germany. Its purpose is to collect, microfilm, copy, and secure rare Mennonite historical documents in European countries for a permanent record of the history of the Mennonite church, copies to be kept in the various historical libraries. The Historical Committee of the Board of Education and Publication of the Conference has for the past several years made annual contributions to this project, and Dr. Cornelius Krahn of North Newton, Kansas, is a member of this committee.

CURRICULUM TRANSLATED

Walter D. Unrau, manager of Mennonite Publication Office, reports that the German translation of several quarters of primary materials of the new Living Faith Graded Series are at the press. Several quarters are in process at the publication office and will be ready for the printer in two weeks. Activity sheets for one year also have been received from the translator, Cornelia Lehn, and will be processed as rapidly as possible.

WRITERS' CONFERENCE

A writers' conference has been scheduled for June 17-19 at Newton, Kan., by the Editorial Committee of the Board of Education and Publication. Plans were formulated by a committee composed of D. C. Wedel, Amelia Mueller, Willard Claassen, Walter D. Unrau, and Maynard Shelly. Workshops will feature juvenile fiction, news and publicity, sermons, poetry, and lectures in Elements of Writing and Interpretation of Curriculum. More detailed information will be released later.

MISSIONARIES IN 1958

The General Conference Mennonite Church in 1958 sent twenty-eight missionaries and Paxmen to foreign fields and to American Indians. A folder with the pictures of these workers, giving their home and field address, has been prepared by the Board of Missions. The folder also lists all the missionaries now on the field. A supply will be sent to each congregation, but additional copies may be obtained from the board office at 722 Main, Newton, Kan.

AGRICULTURAL MISSIONS

When missionaries see the spiritual need of people in foreign countries they begin to teach and evangelize; when they see their physical needs they provide medical care; and when they see their material needs they try to improve their agriculture. Agriculture is the most recent emphasis given to missions, and it is a much needed emphasis.

Arnold Regier of Mountain Lake, Minn., who with his wife and children is stationed at Mutena with the Congo Inland Mission, reports on various aspects of agricultural missions: "The soil here at Mutena and southwest of here has good agricultural possibilities. Banga, Nyanga, and Tshikapa are in very sandy soil, as is Charlesville, but the latter is well placed for transportation, and the forest soil around Charlesville has a higher organic matter content. During the last month a lot of cotton has been trucked from this area to Tshikapa.

"At Charlesville I saw the need for fencing around school gardens. Gardens without fences do not teach the boys the value of working the ground to eat and live better.

"Mr. (Elmer) Dick and I have made some tentative plans on a chicken project. We think we should have about forty or fifty hens which would give us enough hatching eggs. We would hatch and raise chicks to six weeks, vaccinate them, and sell them to the natives. Eggs are in demand here at Mutena. Medical and schoolboys buy so many of them to substitute for meat that we have a hard time getting enough for ourselves.

"At present I am saving rough lemon seeds which I want to plant for grafting stock for oranges. Although there are some citrus fruit trees in the villages they could have many more.

"As far as future agricultural work is concerned here, I would like to spend much of my time with our churches and schools in the villages, working in the gardens and schools in the daytime and helping Elmer Dick with evangelistic work in the evenings."

conference notes

LOOKING TO GENERAL CONFERENCE

I am eagerly awaiting the time of General Conference at Bluffton, Ohio, so that I might receive new inspiration from challenging messages of Conference leaders and speakers and from the Christian fellowship which we share with each other, uniting us in the love and work of Christ.

BLUFFTON
AUG. 12-20
1959

I am looking forward to becoming more familiar with the work the boards of our Conference are carrying on and the immense scope of work entrusted to our Conference, especially in the areas of Missions and Christian Service.

With real anticipation I am looking forward to our Conference to make new acquaintances and renew old friendships. To meet the returned and outgoing missionaries of our Conference always gives me a renewed appreciation for missions and the spiritual needs of the world.

I am expecting the General Conference to be a time of spiritual refreshment, so that our souls, our congregations, and our Conference might be strengthened in the things of the Spirit. May the Lord's blessing and guidance be upon our gathering at Bluffton.

Robert M. Landis
Zion Hill, Pa.

FAITH AND LIFE RADIO

Faith and Life radio speakers for the first two weeks of February were P. A. Wedel, 2-7, and members of the Tabor Mennonite Church, 9-14. Talks the last two weeks of February will be given by D. C. Wedel, 16-21, and Elbert Koontz, 23-28.

This twice-daily, Conference-sponsored program on station KJRG, Newton, Kan., is a service to the community in which its central offices are located. Waldo Kaufman is the director. Congregations, church organizations, and individuals may send contributions to Faith and Life Radio, 722 Main, Newton, Kan.

CHURCH EXTENSION

Church Extension Services, Inc., a newly organized Conference service is proving to be useful to congregations in the United States and Canada. Recently A. J. Richert, director, and other executives discussed plans with Peter Sawatzky, who called in the Newton office in the interests of church extension in Canada, and particularly in Saskatoon, Sask., where he is pastor of the Mayfair Mennonite Church.

A pamphlet, *Introducing Church Extension Services, Inc.,* which explains its function, also includes a concise listing of investment possibilities by individuals. Write to Church Extension Services, Inc., 722 Main, Newton, Kansas.

MISSIONARIES REPORT

Colombia—From the Arthur Keisers comes the encouraging message that the growth of churches in Colombia, although not startling, is steady. There have been 166 baptisms to date.

Vernelle Yoder, who has been teaching in Cachipay, has moved to La Mesa and will teach in the mission school there. Teaching and living with her is Berta Correa, a native Colombian.

Africa—At Kandala in the Belgian Congo it has become customary to have weddings during the Christmas vacation. Peter Falk reports nine Christian weddings took place last Christmas.

India—Never a dull moment in the Sewa Bhawan Hospital in Jagdeeshpur, but there must be many a weary one. According to missionary nurse Anne Penner, hospital doctor Joe Duerksen spends twelve hours a day and more trying to see each of the 110 inpatients, the twenty to forty outpatients, doing diagnostic procedures by X ray and physical examinations, performing minor surgery at the rate of sixteen cases per week, and major surgery at the rate of fourteen. Besides the doctor shortage, there is also a nurse shortage.

Taiwan—The church in Taipei is taking great strides in self-support and self-government, according to Hugh and Janet Sprunger. Although the church is not yet organized, an advisory committee has been formed to assist in the program of the church. The people attending the services are giving freely.

NEW WCV COMMITTEE

The Committee on Women in Church Vocations confirmed the call of Hedy Sawadsky, Vineland, Ont., as promotional secretary of WCV at a meeting in Newton, Kan., Feb. 6. Hedy is a junior at Mennonite Biblical Seminary, Elkhart, Ind. She will take her new position beginning June 1. Marion Keeney Preheim is the present promotional secretary.

One of the main items of discussion at the committee meeting was the commissioning for members of Women in Church Vocations who have completed their training and are entering service. A commissioning service was worked out by the committee and will be presented to the Committee on the Ministry for final approval.

Other points of business were concerned with placement for women church workers, promotional plans, the General Conference triennial, relationship to the seminary, and the future vision of the program.

The committee was reorganized with Marvin Ewert and Mrs. O'Ray Graber re-elected chairman and secretary respectively, and Mrs. Russell Mast newly chosen as vice-chairman. Others present at the meeting were Margaret Ens, Marion Keeney Preheim, Hedy Sawadsky, Elmer Ediger, Peter Sawatzky, and Wilfred Unruh. Members of the committee not present were Pauline Jahnke, Margaret Voght, and H. N. Harder.

TO NEW PASTORATE

Kenneth Shelly has accepted a call to the pastorate of the Apostolic Mennonite Church, Trenton, Ohio, beginning April 1. Brother Shelly, who is a member of the Education Committee of the Central District, has served the Pulaski Mennonite Church, Pulaski, Iowa, since 1954.

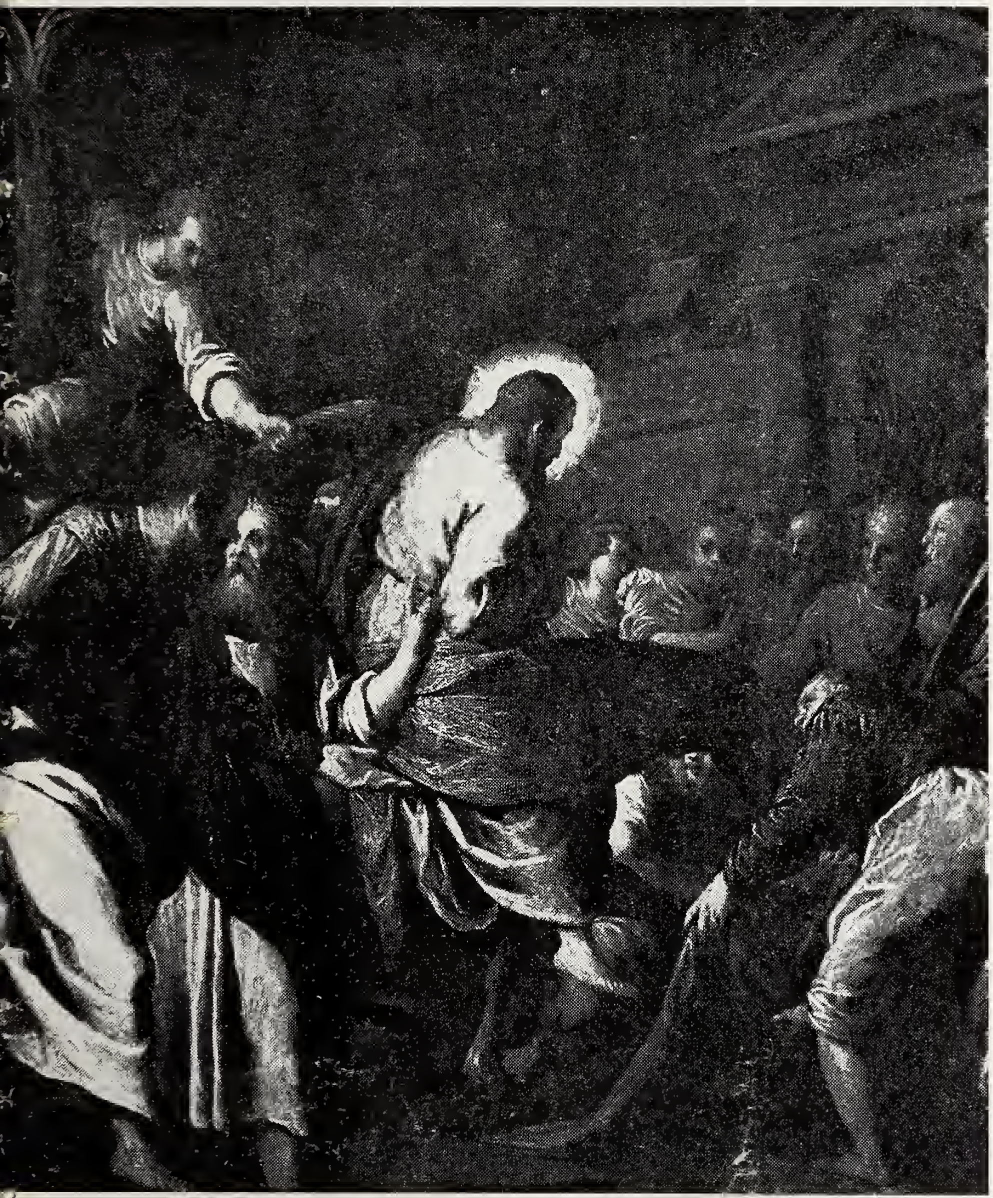
(*continued on page* 111)

TED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

FEBRUARY 24, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



rist entering Jerusalem'' by Tintoretto

To Thee, before Thy passion,
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.

CONFERENCE SUNDAY, MARCH 8

in this issue

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Photo by Three Lions

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of things to come

Feb. 22-Mar. 1—Brotherhood Week
March 8—Conference Sunday
March 17—West. Dist. Women's Meeting
March 22—Palm Sunday
March 29—Easter
April 23-26—Central Dist. Conference, Goshen, Ind.
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 22—Baccalaureate, Mennonite Biblical Seminary
May 23—Commencement, Mennonite Biblical Seminary
June 10-14—Pacific District Conference, Barlow, Oregon
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 8**

editorials

CONTRASTS AT THE CROSS: 2. CRUELTY VERSUS GENTLENESS What cruelty breaks forth at the cross! The mob is mocking Jesus and crying out for His death. His kindness and helpfulness to all in need seems forgotten as the crowd is caught up in a frenzy of cruelty toward a lone individual.

The cruel Jewish leaders were bent on destroying the life that was an open rebuke to their selfishness and greed. How crude and cruel their method of trying to silence the One who was fearless in rebuking wrong wherever it was found.

The hardened Roman soldiers were doing what they were ordered to do. To them it was a matter of grim routine. Their calloused natures could inflict the most horrible cruelty, perhaps without a qualm.

But we see more than cruelty around the cross; we see sublime gentleness. Christ's hands, lacerated with sharp nails, had been raised in blessings upon the people. His feet, so cruelly pierced with spikes, had humbly walked where there was need.

Even now His gentle voice, that had spoken so lovingly of the goodness of God, speaks kindly to His mother. His earnest entreaty to His friend John to care for His mother would long be cherished. His kindness toward His enemies seemed impossible. His tender words to the thief will never be forgotten.

The same two forces we see at the cross are still at work in the world today. Cruelty seems like an unresistible monster as it grinds its victims to death. But gentleness has God on its side and is by far the stronger of the two.

OBSERVING CONFERENCE SUNDAY In the pages of this issue you will find interesting and helpful suggestions to make Conference Sunday (March 8) a time when the minds and hearts and resources of our people are united in the work of the Kingdom.

Conference Sunday affords an opportunity to unite our minds around the great work that is being carried on through the various boards and departments of the entire church. Being properly informed is of great importance—informed on what are the needs of the world, what are the resources of the church in meeting such needs, what is already being done, and what is being planned. To be properly informed should kindle interest and enthusiasm for further work.

Conference Sunday can unite our hearts in a bond of Christian love that compels us to move forward in His service. An awareness of need and the opportunities before us should unite our hearts in the spirit of our Lord, who went about doing good.

Conference Sunday can help us unite our resources, both spiritual and material, for the great tasks about us. With everyone helping in the work of the Kingdom, much can be accomplished.

May every church in our Conference feel anew the responsibilities and opportunities that confront us, and in the spirit of prayer and the unity of mind and heart and resources may we prove ourselves faithful to Him who has never broken faith with us.

A statement of position to the United States House of Representatives Committee on Armed Services concerning H. R. 2260, a bill to extend the induction authority of the universal military training and service act, and for other purposes

Better Than Military Conscription

Presented to this committee at the public hearing January 30, 1959, *Washington, D. C., on behalf of the Mennonite Central Committee, Akron, Pennsylvania*:

I AM Esko Loewen, pastor of the Johannestal Mennonite Church at Hillsboro, Kansas. I appear as representative of the Mennonite Central Committee, speaking for the Mennonite and affiliated churches of the United States. We have requested this opportunity in order to express to you our deep conviction that the existing legislation authorizing conscription for military service should be terminated.

In submitting this statement today I continue the witness of others, my co-religionists, who in past years have testified before this Committee. From the days of the Reformation 439 years ago my people have sacrificed their homes, their material resources and, even, their lives in a steadfast witness against militarism and violence. They have persistently sought other means whereby conflict and force could be met constructively by love and reconciling suffering. Their testimony has been prompted by the call and gospel of Jesus Christ.

Beginning in 1683 many of my people found here the liberty which they had sought in vain in other lands. In their behalf I want to express our gratitude to this Committee and to Congress for their recognition of religious freedom and their desire to provide adequately for those who because of religious training and belief cannot take up arms. We assume that, if conscription is continued, the present provision for conscientious objectors will not be abridged.

While grateful for this provision I come before this Committee with a grave concern and a heavy heart. For I see in the continuation of this present legislation the gradual acceptance within the life of my country of a principle—conscription and militarism — which historically has been disastrous to every great nation that has followed this course. Particularly in this age of worldwide change, when peoples of the world seek leadership and nations of the world look for a guiding light, to see my own country's course dictated by fear, following the half-truth of peace by power, gives cause for grave concern.

Our Lord said, "They that take the sword shall perish with the sword." This truth remains a vivid judgment. Is it not time that this nation give heed to this and launch forth in a bold turn to new ways and means of using her resources?

Our church's world-wide program of relief and service, motivated by compassion for those in need, has brought us to find hosts of people who long for new and creative leadership, a leadership which would move them and us away from militarism and war. Their picture of the United States and its gigantic power structure causes them to question the motives of our nation. They abhor Communism, but they also seriously question our good will.

I believe the assumptions underlying the proposed legislation are false for the following reasons:

- Conscription itself contributes to the corrosion of those liberties which our nation desires to preserve.
- Our seeking security in military strength engenders mistrust and fear among those whom we would win and preserve as friends.

We propose instead that some of the vast human and material resources now devoted to an elusive military security be turned into constructive projects of service for the benefit of all men.

There are two choices before us: we can beat our plowshares into swords and prepare for war, or we can beat our swords into plowshares and prepare for peace. Surely the members of this most powerful legislative body in the world, the United States Congress, who personally hold to our constitutional concepts of law and government, should do all within their strength to eliminate these dangers of militarism and warfare; they should seek to strengthen our spiritual powers and resources. This is the true strength of any nation.

Therefore, we appeal that you do not recommend an extension of peace-time conscription nor the adoption of any form of universal military training or service.

Conference Sunday, March 8: A Call To

Prayer, Praise, and Intercession

We praise God for the work of the Holy Spirit in every country, leading leading men to our common Father through the gospel of Jesus Christ. As the church teaches, seeks to transform, and baptizes, it is continually renewed and strengthened.

ONE HUNDRED years ago consecrated leaders within the Mennonite Church felt led by the Spirit of God to call into being a fellowship of congregations for a specific purpose. This union was to have a five-fold objective. Briefly stated, these objectives were:

To ESTABLISH MORE FIRMLY and to deepen the basic Christian faith.

To PERPETUATE AND MAKE FRUITFUL great principles of our Mennonite heritage.

To PROVIDE A WORKING BASIS for co-operation in serving God's kingdom.

To PROVIDE INCREASING OPPORTUNITIES for co-operation in the work of Christian missions, education, literature, relief, hospitals, deaconess work, mutual aid, and a service of peace and love.

To PROMOTE "THE UNITY OF THE SPIRIT in the bond of peace," looking toward a world fellowship of Mennonites, active and united in Christian service.

Having reached this important landmark in our history, it affords us a vantage point to gain a clear perspective of what God has wrought within this century of time. His Spirit has been active in and through human instruments to accomplish His purpose.

Laying aside all prejudice and every desire for personal honor, what better time than this to sin-

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cerely and honestly search our hearts that each one may answer the question before God and self: What contribution have I made and am I making today to attain these five objectives in Christian effort and service?

This is a call to our churches to make Sunday, March 8, a special day of prayer, praise, and intercession. On this day let us specially seek the unity of the Spirit in the bond of peace. In unity there is strength, and in the knowledge that 246 other churches are praying for the same things, are thanking God for blessings common to us all, and are interceding at the Throne of Grace for the same worthy causes for which we labor together. A fellowship such as this can do miracles.

Observing March 8 as a special day of prayer in all our churches, let us unite in the spirit of a true Christian Brotherhood.

Missions

Let Us Pray:

THAT THE VOLUNTARY SERVICE and short-term workers among the Indian Americans really confront young people with the claim of Christ on their lives.

THAT THE CHURCH MAY GO FORWARD in spite of political unrest and uncertain conditions in the Belgian Congo and other parts of Africa.

Let Us Praise God:

THAT HULDAH MYERS JOINS the group of missionaries in Cachipay, Colombia, after a brief term of language study in Costa Rica.

THAT EDILMA GUITTEREZ CAN BEGIN her course in nurse's training after having taught in the school at Cachipay, Colombia, for several years.

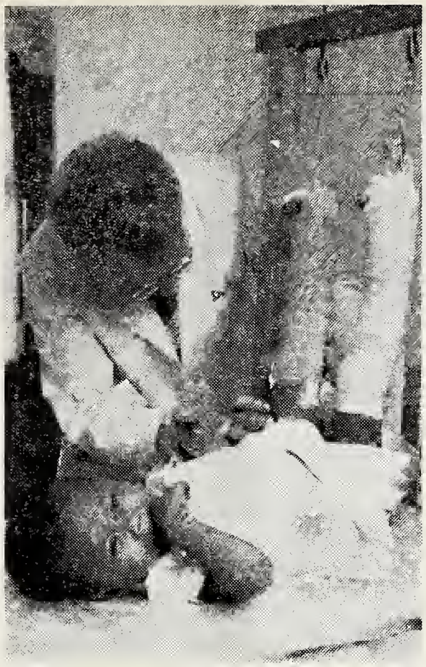
THAT YAMADA SAN IN JAPAN could be ordained as a Christian minister who will probably serve the church in Kobe.

THAT IN INDIA THE NATIONAL CHURCH will assume the financial obligation for the evangelistic work in our mission area after the end of 1959.

THAT THE WOODLAWN CHURCH IN CHICAGO has a vision for evangelistic outreach.

Let Us Intercede:

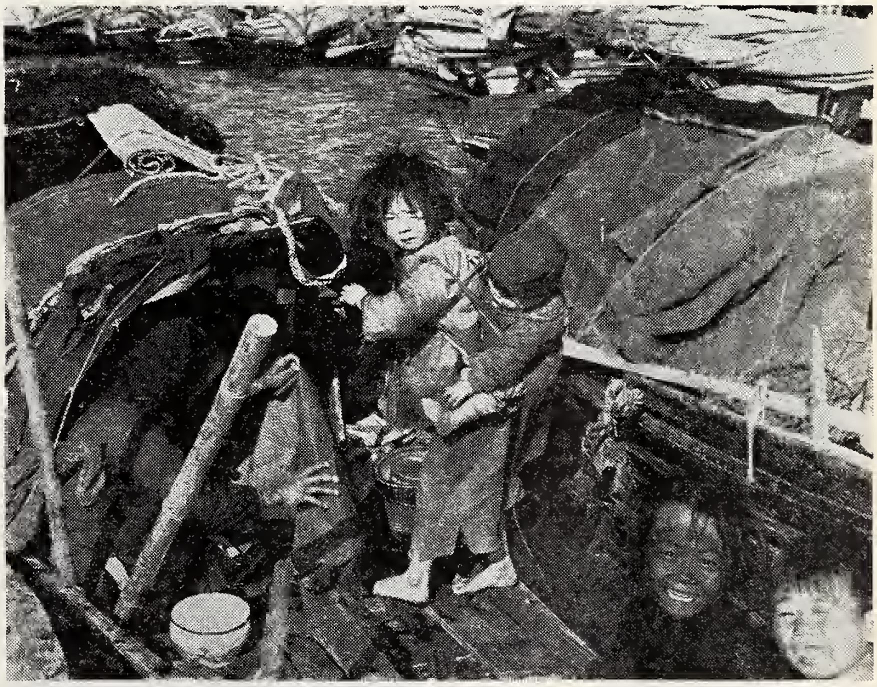
FOR PAUL BOSCHMAN IN JAPAN; Eldon Claassen, son of Curt Claassen in India; Paul Bergen, son of Menno Bergen in Mexico; and Alice Bachert, Barranquilla, Colombia, all of whom need physical healing to be able to resume their ordinary activities. God is able.



ABOVE: Part of our demonstration of love and witness to the gospel is the concern for man's physical welfare. Here Dr. Ronald Brown examines a Formosan child in a cast.

BELOW: Home for many refugees in crowded Hong Kong is a small boat or sampan. But even here the ministry of relief can reach undernourished, sick people with material aid.

Photo courtesy of CARE



Christian Service

Let Us Pray:

FOR THE NEW GROUP OF PAX BOYS who have arrived in Vietnam to begin service in the medical and relief program. Later they may assist in the construction of a new leprosarium.

THAT THE EMERGENCY SITUATION resulting from the terrible problem of chronic poverty and starvation may further be eased. The MCC hopes to recruit Mennonite young people of India to assist in the relief program.

THAT 4,000 ORPHANS CAN BE FED with 1,600 loaves of bread baked daily with surplus flour from the United States.

FOR THE GOOD RESPONSE TO AN APPEAL for clothing sent to Europe. Workers in the field inform us that they can use all the good and new clothes congregations will provide as well as all the meat which is being made available through the meat canning projects in our churches.

FOR THE NEW FEEDING CENTER for 200 Moslem children in Beirut and a second feeding center which is being developed.

FOR THE GREATLY IMPROVED CONDI-

Luoma Photos

The teaching program of the church involves supplying Sunday school and vacation Bible school materials for children of all ages. This is a tremendous task, but it is being achieved and has produced some fine materials.

tions in our hospital work in Cuauhtemoc, Mexico, and the more effective health program that can be carried out as the result of a better hospital service.

For the twelve Mission Paxmen who have crossed two seas to be of service on our Mission fields of Formosa, India, Africa, and Japan, as well as the twenty-three General Conference Paxmen serving in different parts of the world under the direction of the MCC. Also we praise God for the eighteen young people in long-term Voluntary Service in the States, Mexico, and Canada.

Education and Publication

Let Us Pray:

For our Bible schools, colleges, and seminary that they may be used of God in the preparation of our youth for effective service in the many and varied fields which are open to young people.

That the Lord may lay His hand on young men and call them into His service as ministers of the gospel. The present need for more ministers qualified and willing to give prayerful consideration to a call from churches whose pulpits are vacant is a great challenge to earnest and consecrated young men in our congregations.

That the recent study conference on evangelism bear fruit so that a wholesome and fervent zeal for evangelistic outreach permeates our churches, that many be brought to the knowledge of salvation and be won to Christ and His service.

Let Us Praise God:

For the printed word, by which untold showers of blessings are poured out upon our homes to exert its quiet but powerful influence on children, youth, and adults in our Christian homes.

For our church papers, edited and prepared with great care that we may be informed of the things God has wrought in the far outreaches of missions, relief, Voluntary Service, as well as through the spiritual ministry of pastors and other Christian workers in our congregations in the home land.

That the tremendous work of writing and publishing graded materials for our children in the Sunday schools is going forward so that it is already available for the first two age groups and more is soon to follow.

For the open doors and unprecedented opportunities held out to our young people for consecrated service reaching around the world. At no other time in history have so many of our young people found it possible to serve in numerous countries in the name of Christ as an outreach of an arm of love of brotherhood and Christian fellowship.

A compositor readies type for printing a paper which will be read in Mennonite homes across the country.

Photo by Ken Hiebert

General

Let Us Pray:

For the sessions of the General Conference in 1959. It is no small thing that God has granted us 100 years in which to labor in His vineyard till the work of proclaiming the Good News of salvation has encircled the world. From a small beginning the program of our Mennonite church has grown and expanded under the guidance and blessings of God into many areas of service. New doors of service and opportunities are ever opening if we are but ready to enter. The urgent and troubled times of our day beckon us on to work while it is day, for the night cometh when no man can work.

For the Centennial year, that it may be a time of penitent heart-searching to see where we as a church have failed and thus receive new visions of grounds yet to be claimed, so that the kingdom of this world can truly become the kingdom of the Lord and of His Christ.

Let Us Praise God:

That we are still living in the days of grace and that we can still serve God according to the freedom of our conscience, when in many lands this freedom has been lost.

For our farflung Christian fellowship of sister churches in the States, Canada, Mexico, South America, and in our mission lands.

Let Us Intercede:

For each other that we may lay aside every selfish motive which hinders God to accomplish His great purpose in the individual, in the church, and in the world.

At the Throne of Grace and seek that unity of the spirit which erases all boundaries of North and South, East and West, so that the prayer of Jesus may be answered: "that they may all be one."

For ourselves that "this mind be in us which was also in Christ Jesus," for only thus can we find the will of God for our lives.

That the day set aside as Conference Sunday be truly observed as a *day of prayer* by *all* our *churches*, so that the full potential of the day may be reached and may be used by the Spirit of God to the glory of His name and the salvation of the souls of man!

Islands of Hope in a Sea of Despair

*Delton Franz**

THE SOUTH has been referred to as a "sea of despair" in recent years. The evils of segregation have made the Southland a very dismal picture in the eyes of the world. Yet it must be recognized that there are islands of hope in this sea of despair.

SAVED not the same as SAFE

As we left Montgomery, Alabama, with its throbbing sensitivity to a new hope for the Negro people, we journeyed to another island of hope in a sea of despair in Georgia. Koinonia Farm has been a quiet and yet unusual testimony to the power of love in the face of hostility. Here families have been living together on a large farm, working and improving the soil as peace loving, law-abiding citizens. But they were more than peace loving and law-abiding. They were Christians! Not only in word and speech, but in truth and deed. Because they were committed to the Christian faith, their farm was not restricted to any race. As long as people came with the sincere intention of sharing in the work and in the Christian purposes of Koinonia, anyone was welcome.

With the racist tensions mounting following the Supreme Court decision to end segregated schooling Koinonia farm families became the target of the hatreds and violence of Macon County citizens. Their roadside markets were bombed and burned. Bullets penetrated their buildings and narrowly missed individuals. Being boycotted and bombed did not, however, destroy this Christian fellowship (koinonia). Our twentieth century churches could well take a lesson from this fellowship of Christians to whom the Christian way of life, carried out in practice by accepting all men as brothers in Christ, has meant suffering, danger and hardship. As Clarence Jordan, founder of the farm, stated, "Being 'saved' isn't necessarily the same as being 'safe.'"

What about law enforcement? Why haven't the lawbreakers been arrested? The sheriff himself encourages and participates in the violence! We often fail to realize that the evils of prejudice and sin do not stop with the common citizen. Those to whom law and order have been entrusted also become enslaved. And quoting from Romans 13 will not change the picture.

Communion Across Class and Race

The extremes in class and economic status are not limited to the white race. Upon arriving at Atlanta, Georgia, one was made aware of a different set of problems confronting the Negro people. Here, for many who have established themselves as middle-class and even upper-class citizens, the effects of complacency were very real. To Benjamin Mays, Negro president of Morehouse College, it seemed somewhat doubtful that the bus boycott of Montgomery, Ala., with all of the fervor and devotion of the church people behind it, could ever be repeated in Atlanta. If we believe in the equality of all men we recognize that all are subject to the same temptations as well as the same virtues.

We were made to wonder, after walking into a Negro church service in Atlanta and receiving a warm welcome to take part in the Communion service, whether these same Negro brethren would have received the same warm welcome should they have come unannounced to visit one of our Mennonite churches in Kansas or Pennsylvania. Christ's prayer at the Last Supper, "that they all might be one" (John 17), seems especially necessary for our observances of the Lord's Supper—a time when we as Mennonites have emphasized the importance of being "right" with our brothers. Our prejudices may also be a way of denying our Lord. Inasmuch as we have denied our Negro brother a place in our fellowship, we have also denied Christ that place. And so, as we leave the Communion service with our brethren in Atlanta, we ask, "Lord, is it I?" As we approach the Lenten Season, the time in which we remember especially Christ's example, when He washed the feet of the brethren, we recognize that we cannot escape this question.

Nonsense . . . It Means Death!

A final stop was made at the Highlander Folk School near Monteagle, Tennessee. At this place of retreat in the mountains of Tennessee, people of all races find a place where they can come together in conversation. We realized more and more how important such places are to people of the South . . . islands of hope in a sea of despair. This need becomes even more crucial when one recognizes that not even in the churches of the South do Christians find a place of refuge and fellowship, where together as light and dark skinned brothers they can accept each other as the brothers God made them.

Thus, in spite of the intimidations of white racists, including the state's governor, who attempted to indict the Folk School as a "Communist training center," brave leaders carry on a program whereby the illiterate and underprivileged Negro is given a chance to learn and to grow.

To this island of hope are invited speakers and leaders in the cause of brotherhood and human understanding, to give new inspiration and hope to those who gather here from their sea of despair.

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*Pastor, Woodlawn Church, Chicago. This is the second article in a series, the first appearing in the January 6 issue.

One such recent speaker was Harry Golden, who has given a piercing and forthright interpretation of the racial problem. "What do they mean when they talk about racial segregation? Do you think they mean a Negro child going or not going to a white school? Nonsense. Nonsense. . . . It means, my friends, death. D-E-A-T-H. That is what it means. Nine Negro women die in childbirth in the South to every one white woman who dies in childbirth. That is what segregation means. . . . It means death. These are the authentic figures: tuberculosis, which is eleventh as a cause of death among the whites, is second as a cause of death among the Negroes. That is what it means. Racial segregation! Do you know what an evil that is? It involves people who die when they shouldn't be dying. That is what segregation is. Don't let them kid you about the social classes. The Negro is not intruding when he moves into a better neighborhood. He is escaping; he is escaping from death."

KOINONIA
Community

The five men from the Woodlawn Church, Chicago, who made the trip south. From left to right: Pastor Delton Franz, Elmer Neufeld, Ed Riddick, Glen Boese, Pastor Vincent Harding.

III. ANGER'S ERROR

IN THE classic order of the seven deadly sins, anger comes third, after pride and envy. In ancient listings it is sometimes called wrath or ire. Modern preachers are inclined to bracket with it intolerance, and even impatience, thus making it represent a focus of resentments against others.

A capacity for anger is a characteristic mark of human nature everywhere. Testimony to this fact may be found in all the literature of the world, beginning with the Bible and continuing right down to the present day. Moses slew the Egyptian taskmaster in anger, and Peter in wrath cut off the soldier's ear. So commonplace is anger that many attempt to defend the "righteousness" of it. Yet the truth is that quite an indictment may be brought against it.

For one thing, anger is blind. It shuts its eyes to reason and understanding. The ordinary restraints which are the mark of civilization are cast off in anger. In wrath one person attempts to hurt another; he uses language of which he cannot be proud; all considerations of decency and respectability are thrown out the window. Anger is blind.

Like envy, anger is the foe of love. It sets up barriers, the crossing of which requires the most mature and informed love. It tends to provoke others to wrath. In the home it teaches children that the adult way to react to unpleasantness is to become angry.

The Seven Deadly Sins

Anger leads to exaggerated responses to situations which are unacceptable to it. Murder may result through wrath stirred by the most trifling offense. And, incredibly, even wars, involving the slaughter of thousands, have been sparked by anger.

Anger is the antithesis of tolerance. All who have been a part of the Christian tradition have some sort of appreciation for the place of respect for other persons. The rights of others, whether they be of minority or majority groups, must be honored. But anger is disrespect. It is evidence of a readiness to cast aside all consideration of the views of others.

Jesus' idea of the way a person should react to those situations which usually cause anger in us is that love and good will should dominate. Love your enemies. Overcome evil with good. Impossible? Not impossible but surely difficult. Angry people are warmakers, fearmakers, hatemakers, divisionmakers. But those who are able to meet provocative situations with love are peacemakers — and therefore "sons of God."

—Robert W. Hartzler, pastor of Eighth Street Church, Goshen, Ind.

From a summer in Chicago comes this story about

TOK

*by Birdie Preheim**

AS I GAZE out of the window of our third story apartment I see people walking down Woodlawn Avenue, children playing on the concrete, some boys arguing. I see people, people, and more people. My mind murmurs, "What are they doing on Woodlawn Avenue? What am I doing in the 'big wicked city'?. . . I with my co-workers in the tall narrow apartment building numbered 4606; the rest of the world, a world of dark strangers, is outside my door."

I'm still looking out of my window and all of a sudden I notice a thin little fellow trying to defend himself by swinging his fists at a larger bully. Soon a buddy comes by and the attacker, finding himself outnumbered, makes an escape. I wonder whether I'll ever again see that skinny little victim whose jacket was too small and whose shoes were too big. Will he be one of the children coming to Bible school? Somehow I yearn for the chance to help him feel the kindness of a friend and the love of God. . . .

Here I am again, dreaming as I stare out the third story window into the streets that seem almost like home by now, and I remember Tok, the little lad I saw fighting beneath my window almost six weeks ago. Today Tok is my friend. He was so hungry for the love and understanding of an adult that as soon as he could realize that I as a Bible school teacher had time to listen to him and to talk to him—as soon as he knew that I'd try to understand him—we became friends.

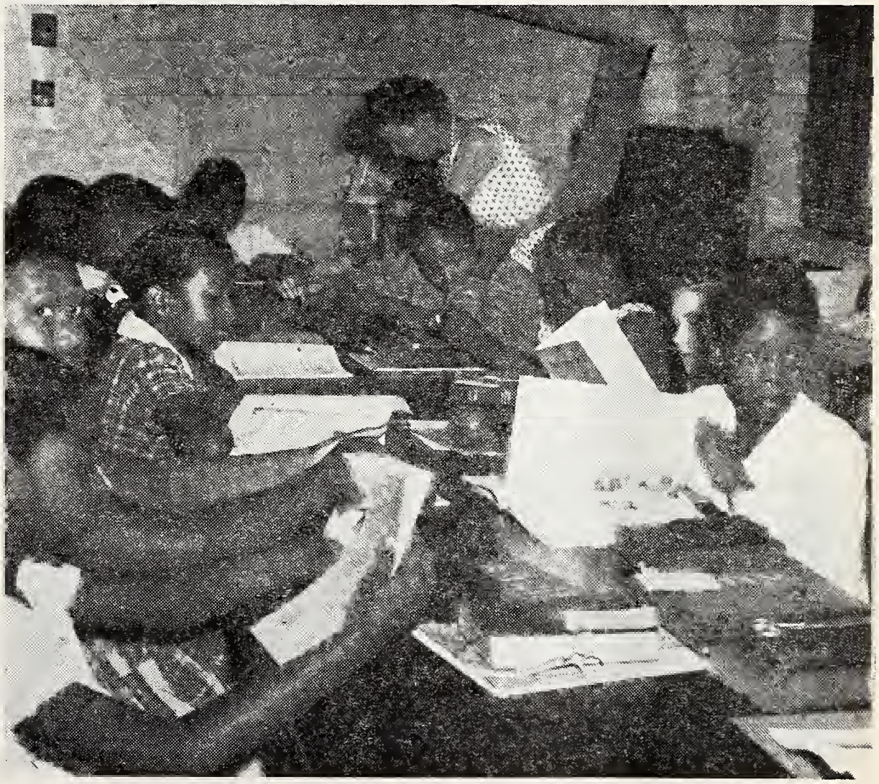
He soon told me his secret ambitions. He was going to join the gang and be the best stealer, fighter, and killer! He proudly told me of several fights he'd already experienced. I listened with sympathy to all his ambitions; I wondered why he felt he had to prove his strength in such a manner. Was it because he was so small for his age? That really isn't his fault. He probably never had the proper food to make a boy grow healthy and strong. Was it because he had no father nor mother? Tok has been cared for by a sweet old lady ever since he was several months old. She has been a mother to him; of course, that is not the same as real parents.

I ponder on the effects of the school. The 2,000 other children in school mean that Tok does not get very much attention. It probably seems to him that being rough and tough is the only way to be. Tok needs to be recognized. This is the way he plans to do it—by being the best stealer, fighter, and killer. Will he really carry out his dreams? No doubt he is well on his way toward these goals. Almost every child in the crowded block is pretty good at swiping candy from a counter, and they are pretty skillful in cheating.

What kind of a chance do these kids have? Now they struggle with each other. All is fair; every child has to work at gaining his hold. But when he gets out of his Negro community, how fair will it be? Maybe being the best stealer, fighter, and killer seems like success within reach.

My thoughts go on . . . Tok's goal

Photo by S. F. Pannabecker



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*Graduate of Freeman Junior College, now studying home economics at South Dakota State. She spent last summer in VS in Chicago.

is to be the *best*. Why can't he be the best worker for Christ? With determination to be the best, he could do so much. He and all the other Toks could bring to God glory more enormous than the city. But how? Before we can see these boys become workers for Christ, they must first have workers for Christ witnessing to them. This depends upon all the churches, it depends upon Christian volunteers, it depends on us!

I gaze into the future and I see Tok. What is he doing? Is he the best killer? I wish I could see a clear picture, but I can't—the picture is blurred; it isn't finished. The finished picture depends on our movements. We will paint the final picture of Tok and many other Toks on Woodlawn Avenue.

Leadership Clinic

Dianne Waltner

HATS, hats, hats, everywhere you looked. As one entered the room at the first meeting of the Northern District Leadership Clinic, one was startled to see everyone down on the floor folding newspapers into cocked hats. Certainly this did not fit any stylized concept of a conference, i.e., lectures, lectures, and more lectures! And as the clinic progressed it became obvious that at no point was it going to lapse into a lecture session and the thirty young leaders who had come for training found themselves *actively* learning.

Where

The clinic, held at Henderson, Neb., on Jan. 30-31 was a venture of faith by the Northern District YPU. The idea of bringing the young people together in midyear—a difficult undertaking because of the distances involved—was conceived at Northern District Conference last June. The executive committee presented a recommendation that a Youth Rally be held midyear, and the idea was adopted by an enthusiastic majority. From this nucleus grew the plans for a two-day session which could include a leadership clinic.

After considerable pre-planning by the executive committee, the host fellowship, and clinic leaders, and after a few minor hitches such as the eastern delegation's missing a train in Chicago, the clinic was under way.

Who

The leadership clinic was composed of three sessions which took in various aspects of youth work. Leaders were Bill Block and Peter Kehler, seminary students with previous experience in this type of work, and the trainees were thirty young local leaders representing Mountain Lake, Minn.; Freeman, S. D.; Bloomfield, Mont.; and Henderson and Madrid, Neb.

How

The Friday evening meeting was devoted to exploring and evaluating the aims of the local YPU and the needs of our youth. To deal with these questions the leaders made use of group dynamic techniques, in this case, buzz groups to foster individual participation. Later the group evaluated the use of paper hats as a presocial activity or ice-breaker activity. They also discussed the values and possibilities of buzz groups in local planning and programming. The evening was concluded with a worship service presented via slides and a tape recorder.

Evaluated Activity

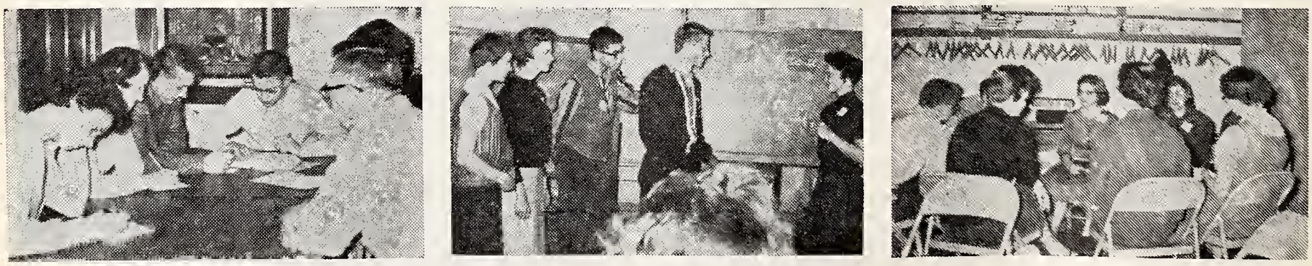
When the group reconvened Saturday morning, the first item on the agenda was an evaluation of the worship experience of the previous evening. It pointed up effectively the value of audio-visual materials for programming. Various ways in which such materials might be used were discussed and evaluated. The major portion of the session was given to demonstration of the technique of role-playing. Each trainee became actively involved during this session and small groups enthusiastically presented spontaneous role-plays.

The final meeting of the clinic was given almost entirely to programming, with the group again subdividing and actually planning programs which they could share and use in their individual youth fellowships. It was also a place in which they could incorporate some of the numerous ideas by which they had been stimulated during previous meetings.

Climax

And as Peter Kehler closed the leadership clinic with a challenge to the group, all felt that they had been led to a new understanding of the problems of youth and leadership and had been stimulated toward a stronger witness for Christ through the YPF.

But the original intention of getting many Northern District youth together midyear was not forgotten. Beginning Saturday afternoon, a Youth Rally for all Northern District young people was held. The outstanding features of the rally were a fellowship hour, a banquet centered around the theme "Christ for the World," and



Northern District YPU Leadership Clinic: Left to right, program planning, role playing, informal discussion.

a public musical program in the evening. The host church did an outstanding job of planning both an enjoyable social and a beautiful banquet. The banquet was held in the local high school auditorium. The evening program featured a mass choir of young people attending the clinic and rally, and half a dozen special numbers representing various churches of the Northern District. John Gaeddert, host pastor, directed the mass choir, which furnished the major part of the program. Approximately 100 young people of the district attended the youth rally and banquet.

As the group again dispersed and traveled back to their own youth fellowships, they carried with them a renewed zeal for the work of their own group and a more united feeling with other young people of the Northern District Conference.

See it first with visual aids

Want a Memory?

Would you like to do something this summer that you will remember the rest of your life? Something that you will remember with warmth because of the service and witness you gave—remember with pleasure because of the friends you made—above all, remember with gratitude because of the spiritual benefits received?

Voluntary summer service can give you these memories if you will give yourself, a summer, and your dedication to helping those in need as your witness to God's love. There are opportunities throughout the United States and Canada to serve in many and varied ways: teaching Bible school to Hopi, Navajo, Cheyenne, and Arapaho children in several states; helping with church work in cities like Chicago or Kansas City, or in rural areas like mountainous Paint Rock, North Carolina, and the irrigated desert of Eloy, Arizona.

Summer service is not only witness and not only service: it is also learning. You can learn something about human nature, the ills of body and mind—most of all, of the power of love—as you serve people in need: mental patients, delinquents, invalids, perhaps in a unit in Saskatchewan. You can experience firsthand the problems that grow out of race prejudice at Gulfport, Mississippi, or Koinonia, Georgia. You can practice skills that you have already begun to develop at the same time that you serve others: nature study, supervision of recreation, cooking, sewing, handicrafts, farm work, maintenance, teaching, gardening, carpentry, and counseling.

More than anything else, however, summer service is learning that Christ's gospel is true for *you*, that God's love abides in us only as we love in deed and truth.

If you would like to see some of the areas of Voluntary Service in which General Conference Mennonite units will participate this summer, consider a summer service worship program for your youth group, and write for a set of VS slides. *Voluntary Service Projects,* a set of color slides with script, is available in the United States from the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan. *The Challenge of Voluntary Service* is a set of color slides with script available in Canada from the Visual Aids Library, Mennonite Bookstore, Rosthern, Sask. Give several choices of dates.

In Quiet Kneeling

Hush! . . . the Night Voice is calling
From many stars;
Moving from sphere to sphere
It falls to earth
Upon a waiting ear . . . in quiet kneeling.

Wait! . . . we who would hurry on
Through time and space;
Far reaches of the heart are calling
For the voice which falls
Upon a waiting ear . . . in quiet kneeling.

Lord! . . . in all our rush to serve,
We ask for help;
For godly fear, that we might hear
Thy constant voice
Upon our waiting ears . . . in quiet kneeling.

Jesus Christ! . . . thou key to true eternity,
Lead us to thee!
Thou who did'st hear through cries and tears
The Triumphant Voice
Upon thy waiting ear . . . in stillness kneeling.

—ROY H. VOGT

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

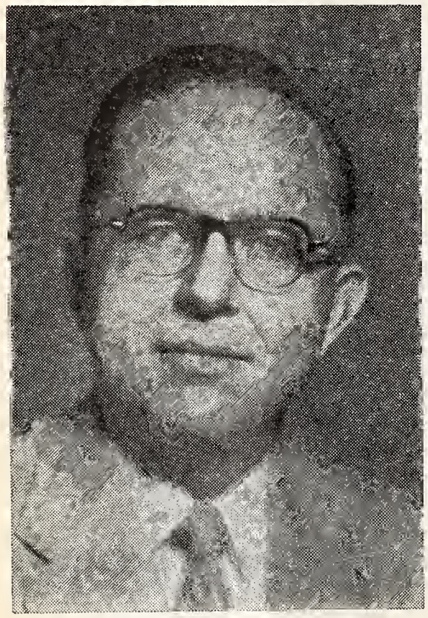
our schools

SEMINARY LECTURES

Eugene A. Nida, Ph.D., Secretary of Translations of the American Bible Society, has been invited by the joint Administrative Committee of Associated Seminaries to give a series of lectures on March 5-6, 1959. Dr. Nida's topic will be "Communicating the Gospel." This series will inaugurate the annual joint lectureships being planned by the Associated Seminaries.

Dr. Nida is one of the foremost linguists in the United States, specializing in the study of languages and dialects of primitive peoples, for many of whom no printed part of the Bible has yet appeared. The work that Dr. Nida does includes field surveys, linguistic research, the checking of manuscripts of new translations, and the writing of books and articles on languages, anthropology, and the science of meaning.

In order to carry on these many phases of work in the Translation Department, Dr. Nida has traveled to more than sixty countries in Europe, Asia, Africa, and Latin America, where he has worked with translators on linguistic problems of more than thirty-five languages. In addition Dr. Nida is the author of several books, the most recent of which is *Customs and Cultures: Anthropology for Christian Missions*, published by Harpers in 1954.



Eugene A. Nida

SMUCKER TO SPEAK

Donovan E. Smucker, Director of Inner City Work in the Department of Church Extension of the Chicago Presbytery, will be the speaker of the annual Bethel College Bible Week, March 15-20, as announced by the office of the president.

Donovan E. Smucker

Brother Smucker has been associated with the Mennonite Biblical Seminary a number of years and is well known in Mennonite circles as a speaker at peace and youth rallies. A graduate of Bluffton College, he has since been granted the B. D. degree by Princeton Theological Seminary and the M. A. and Ph. D. degrees by the University of Chicago. Mrs. Smucker is the former Barbara Claassen of Newton. She is well known as a writer of juvenile fiction, being the author of *Henry's Red Sea* and *Cherokee Run*.

The Bethel College Bible Week is facilitated by the Hartzler Foundation, set up by Dr. J. E. and the late Mamie Yoder Hartzler.

FOLK FESTIVAL

A two-day folk festival featuring afternoon programs of home crafts and industries, an evening meal of traditional Mennonite dishes, and a stage program of dialect plays and skits will be held March 6-7 on the Bethel College campus.

New features of this year's festival are demonstrations of hog butchering and butter churning as it was done on the farm in grandpa's day. Displays of various churns and pioneer tools and utensils will remind this generation of life in the "good old days."

The evening program will feature college and community casts in Low German, Swiss German, and High German dramatic presentations. A committee is planning an evening meal which will include dishes popular with Mennonites of Russian, Swiss, and Prussian background.

BIBLE WEEK MESSAGES

The annual Bible Week at Canadian Mennonite Bible College, which is a time of concentrated Bible study and discussion was held recently. Erland Waltner, president of the seminary at Elkhart, was the main speaker. The first epistle of Peter was considered in six sessions. Our hope, our holiness, our house, our witness in a hostile society, our response to suffering, and our internal relationship were the main themes. In his concluding remarks Brother Waltner pointed out that the cross of Christ was throughout the entire epistle the background for Peter's message. Two evening services were devoted to devotional themes: "Come Unto Me" (Matt. 11:28-30), and "Ladder of Joy" (1 John 1:1-4). "Sharing God's Word with others is my greatest joy." said Dr. Waltner.

The second speaker was I. I. Friesen, who spoke about the gospel message, repentance, faith, the Holy Spirit, and the church, as these relate to evangelism. In his final message he drew attention to the findings of the Evangelism Conference held in Goshen. Bible Week is truly a highlight in our college year; it is a means of learning to love God's Word more and a source of spiritual growth.

Talents and opportunities go together in the work of God's Kingdom. Pastor Groening, who spoke to various individuals at Canadian Mennonite Bible College regarding mission work, drew attention to the fact that talents must be dedicated and opportunities taken. He reviewed mission opportunities for the students, impressing them with the number of open doors that the Conference has for willing workers.

STUDENTS ENTER TOURNEY

Nine Freeman students participated in the Inter-State Academy Debate Tournament at Edgerton, Minn., Feb. 13. Darla Albrecht, Virginia Ortman, Carol Preheim, and Loren Preheim entered the "A" division; Flora Schrag, Mavis Preheim, Judy Senner, Kenny Graber, and Terry Vogler, the "B" division.

SENIOR ENSEMBLE CONCERT

The Senior Ensemble, directed by Dorothy Imhoff, gave a short concert of sacred music at the Salem-Zion Church near Freeman on Sunday morning, Feb. 1. Members of the group are Virginia Ortman, Charleen Waltner, Darla Albrecht, Carol Preheim, Marvis Preheim, Mary Ratzlaff, Jerral Becker, Ronnie Preheim, Loren Preheim, Doyle Preheim, and Delmar Wipf.

CONCERT

A Mid-Winter Music Concert will be presented at Founders Hall, Bluffton College, on Wednesday evening, Feb. 25, to which the public is invited. The Bluffton College band and orchestra, under the direction of Earl Lehman, and the Choraliers and Men's Octet, led by Mrs. Jack Purves, are combining their talents for this performance.

SCF RETREAT

The cabinet members of the Bluffton College Student Christian Association held their semester retreat at Mara-Alva House Feb. 8. An inspirational message was presented by Dr. Eldon Graber. In addition to making minor changes in the constitution, the members reviewed the objectives and goals adopted at the fall retreat. For devotions each member recited the Bible verse which was most meaningful to him, explaining why he chose that particular verse. Singing, discussion, and lunch concluded the retreat.

MCC news and notes

FROM MCC WORKER'S DIARY

INDIA—A team of four workers is laying the foundation for the development of an MCC sponsored relief and rehabilitation project among the refugees of Calcutta. More than 200,000 displaced persons live on the pavements around railway stations or in transit camps near the city, waiting to be rehabilitated. A page from Mrs. Helen Benedict's diary gives a glimpse of the need:

". . . Chinese Nationalist brought wife of Nationalist already deported by the Communists to Formosa to make application for loan from Church World Service. She has six children, six years and under, and is anxious to join her husband. (She got to Formosa but her husband was ill, taken to the hospital, and died before the children saw him).

"Hindu mother of seven seeks milk powder for family and husband suffering from ulcers and unable to work. It is a vicious circle —sick, no work, no money, no food for family, worry, ulcers, sick, etc.

"Anglo-Indian woman whose husband has an advanced case of T. B. came for medicine.

"Father of nine, out of work, came for some food promised earlier. (We paid his fare to another town where he secured employment and is now sending money home.)

"On to a coffee party in order to talk to some American wives about our work. Heard during conversation, 'We used to be able to save $500 a month but we can't any more because the income tax is so high.' What a contrast!"

CWS ANNUAL MEETING

The annual meeting of Church World Service was held in Atlantic City Feb. 5-6. Because MCC was invited to send representatives to the meeting, William T. Snyder and Robert Miller attended.

Their purpose in going was to become more fully acquainted with the program of CWS, particularly the material aid aspect. The Christian Rural Overseas Program of CWS parallels our Mennonite program, and our work touches in some areas such as the Middle East, Korea, and India. It is helpful, therefore, for MCC to keep abreast of what the larger agencies are doing.

One of the highlights of the CWS meeting was Willard Jones' presentation of the Arab refugee problem.

TRAINEE CONFERENCE

The annual Mennonite Trainee Conference was held Feb. 6-8 at the First Mennonite Church, Berne, Ind. Thirty-four young people from eight countries: France, Germany, Netherlands, Switzerland, Luxembourg, Paraguay, Uruguay, and Japan are spending a year with Mennonite families and institutions currently. February marks half-time of their stay and is the occasion for a grand reshuffle. Each trainee spends six consecutive months at two different homes; an attempt is made to vary the geographic location and type of home as much as possible.

Pauline Jahnke, in charge of the Trainee Program, explains the purpose of the February get-together as follows: "I feel the conference gives the trainees a chance to share the experiences of their first half year in America. It is a time of thoughtful evaluation before embarking on their second assignment."

The three-day conference consisted largely of informal study and discussion sessions. Paul Bender, former MCC worker in Holland who has done research on Student-Trainee exchange, gave an interpretative talk on "Understanding Our Cultures," and led in the discussion following. Noah G. Good, former Pax pastor, presented a series of Bible studies. Four trainees spoke on "How Gain the Greatest Value from the Experiences Here" and "How Can My Experiences Here Be Helpful Upon My Return Home."

A sincere vote of thanks is extended to the Berne community and Gordon Neuenschwander, pastor of First Mennonite Church, for their hospitality and helpfulness.

RELIEF OFFICE REPORTS

Shipment to Paraguay: The first miscellaneous shipment of relief goods to Paraguay under the new shipping agreement went to port in Philadelphia, Jan. 28. The terms of the agreement are that $50,000 worth of relief goods will be allowed to enter Paraguay duty free annually. The U. S. government will pay ocean freight, the Paraguayan government for inland transportation.

Included in the shipment are thirty used sewing machines, 750 leprosy and 500 Christmas bundles, a hammer mill, generating plant, dentist's chair, projector and screen, tractor parts, and hospital supplies.

Another vehicle, a Chevrolet station wagon, has been purchased for Paraguay and will be sent to the Asuncion MCC Center in March. A Ford pickup was sent to the Chaco experimental farm in January.

Shipment to Jordan: A large, miscellaneous shipment is also going to Jordan. It consists of new and used clothing, bedding and school supplies. Relief Office has been notified by Washington that another 400,000 lbs. of flour are available for Jordan. Arrangements are being made to ship the flour in March.

Meat Shipments: Also going out this month are a number of meat shipments. Vietnam and Austria will receive 200 cases each, Korea 350 cases, and 473 cases will be shipped to Germany directly from Canada.

into the beyond

Verdi Bixel was born April 29, 1899, and passed away Nov. 19, 1958. He was a member of Bethel Community Church, Santa Fe Springs, California.

Wesley Delzell was born November 2, 1873, and died December 21, 1958. He was a member of the Pulaski, Iowa, Mennonite Church.

Lizzie Schindler was born March 2, 1867, and died December 23, 1958, a member of the Pulaski, Iowa, Mennonite Church.

Mrs. Kathe Warkentin (nee Willmsen), of Reedley, California, and member of the First Mennonite Church, Reedley, was born August 21, 1881, and died February 3, 1959.

Lynn A. Rhoads, infant daughter of Mr. and Mrs. Maurice Rhoads of the Comins Mennonite Church, Comins, Michigan, was born January 23, 1959, and died the following day.

Mrs. Persis Amstutz, age 88, widow of P. A. Amstutz, Pandora, Ohio, died January 22, 1959. She was a charter member of the Grace Mennonite Church, Pandora.

jottings

PRAYER SERVICE

Springfield Church, Pleasant Valley, Pa.: Our adult C. E. held a Watch Night service Dec. 31. The film on the life of Jim Vaus was shown. The young folks went Christmas caroling to shut-ins and older folks. Our church has purchased and installed a new organ. A special service of dedication was planned for Feb. 1. The World Day of Prayer service was held Feb. 13, at which time a native of India, Karlapudy Devassahayam, professor of church history and New Testament at the United Lutheran Church Seminary in Rajahmundy, India, was the speaker.—Mrs. Ralph Koehler, corr.

HOGS-FOR-HAITI PROJECT

First Church, Mountain Lake, Minn.: Mr. and Mrs. John D. Harder were honored with an open house on their sixtieth wedding anniversary Dec. 22. The Bethel and Gospel churches joined us at the New Year's Eve banquet and Watch Night service for young people. Vincent Harding from Chicago was the speaker. Universal Prayer Week was observed with three services Jan. 4-6. Jan. 18 the young people of First Presbyterian Church invited our young people to supper and a discussion by the pastors dealing with Presbyterian and Mennonite doctrines. A young married couples' fellowship has been organized and met Jan. 19. Catechism class began Jan. 4, with eighteen young people enrolled. The following children were dedicated Jan. 18: Garry Lee Johnson, Lois Elizabeth Wiebe, Carol Annette Harder, and Joy Aline Buller. The Book of Revelation is being studied at the adult Bible class on Wed. The men of our church have taken on a "Hogs for Haiti" project. A total number of twenty-four head will be trucked to Miami, and from there flown to Haiti. Marlin Pankratz, who has served one year at Haiti, told of the work there. He was married to Wilda Garberick at Elkhart, Ind., Feb. 7. They will return to Haiti for another year of service under MCC.—Mrs. Sam A. Quiring.

MCC WORKERS SPEAK

Topeka Church, Topeka, Ind.: Nov. 9 the Leonard Kingsleys of Berne showed slides and told of work on the island of Timor, Indonesia. The annual W.M.S. Thank Offering Service was held Nov. 16. Milo Yoder of Middlebury spoke and showed colored slides on a trip to Russia for the heifer project. A series of five filmstrips and Bible studies on the life of Christ were held. Melvin Gingerich of Goshen spoke and showed slides Nov. 30, telling of MCC work in the Far East. Dec. 7 a hymn festival was held here with the six area Conference churches. Marvin Dirks directed the combined choirs and the congregational singing. The Choralaires of Ligonier presented a Christmas concert Dec. 14. A Christmas program, "Come Sing About Christmas," and a White Gift service was held Christmas Eve. Mary Ellen Shoup, MCC worker in France for several terms, spoke and showed slides of her work at the Children's Home at Valdoie, France. Harvey Driver, Executive Secretary for the C.I.M., spoke at Missions Day services Jan. 25. Recent new arrivals were a son, Kevin Ray, to Mr. and Mrs. Floyd Lambright Nov. 15; a daughter, Kim Rene, to Mr. and Mrs. Kyle Cunningham Nov. 24; a daughter, Kimberly Jean, to Mr. and Mrs. William Hochstetler Dec. 9.—Opal King, corr.

J. R. DUERKSEN INSTALLED

Willow Creek Church, Paso Robles, Calif.: Thanksgiving we had morning services with a message by M. J. Galle and a carry-in supper in the evening. Louis John Claassen and Marjorie Scovell were married Sept. 26. A little girl, Linda Arnette, was born to Wesley and Ethella (King) Claassen Nov. 28. Holy Communion was observed Nov. 23. We had a nice morning Christmas service Dec. 25 and a S. S. program in the evening. The Young People's C. E. had a gathering in the church on New Year's Eve. New Year's services were well attended. Gerhard Dueck was elected deacon for a term of six years and Mrs. W. N. Claassen was re-elected trustee at the annual business meeting. Jan. 4 the church had a musical program and a short program of appreciation for the loving service of our supply pastor, M. J. Galle. We are happy that J. R. Duerksens, former missionaries to India, have come to live and work among us in answer to our call. He was installed Jan. 11 by M. J. Galle. The heads of the different departments of the church spoke words of welcome at a noon get-acquainted dinner. The Young People's C. E. had the first in a series of three programs on "The Tabernacle in the Wilderness" on Jan. 25. Glee Cooper, leader of Child Evangelism in San Luis Obispo Co., gave instructive talks on the subject. The adult C. E. had their business meeting Jan. 25.

WORK NIGHTS

Bethel Community Church, Santa Fe Springs, Calif.: We were recently privileged to have with us some of our missionaries: the D. W. Van Nattons, Frank Mannings, and Marion Allens, all from Africa. Mrs. Allen was guest speaker at the Women's Missionary Fellowship Jan. 12. Our Christmas program, "The Message of the Bells," was presented by the S. S. and youth choir Dec. 21. After a fellowship dinner Jan. 11, we held our annual church meeting. Officers were installed Jan. 25. That evening we had a combined service sponsored by the Youth C. E. The men's quartet from the Calvary Baptist Church of Whittier presented the program. We have work nights on Tues. and every Sat. for the men, and are looking forward with anticipation to the dedication of our new church in March.—Edith Huser, corr.

PASTOR RESIGNS

Pulaski Church, Pulaski, Iowa: Harold Ratzlaff spoke Nov. 3 on missions in India. A filmstrip on *Why We Have Thanksgiving* was shown Nov. 27 with a fellowship supper preceding. A food shower was given the pastor and family. Dec. 7 was church night with a supper and film, *Let's Keep Christmas,* adapted from a sermon by Peter Marshall. The Mary-Martha Circle prepared fruit boxes for the sick and shut-ins for Christmas. We regret the loss of two members: Lizzie Schindler, Dec. 23, and Wesley Delzell, Dec. 21. The Christmas program was held Dec. 24. The Jr. Dept. of our S. S. decorated a mitten tree for MCC. The annual meeting of the church was held Dec. 29, during which time the pastor resigned. Jan. 11 a fellowship supper was held, followed by a musical program by the young people. A baby girl was born to Mr. and Mrs. Roger Augspurger. We are looking forward to having the Evangeliers in our midst soon.—Elise Bachman.

RATZLAFFS SPEAK

FRIEDENSFELD CHURCH, TURPIN, OKLA:. New Year's Eve Mr. and Mrs. Paul Ediger and Pastor and Mrs. Levi Koehn sponsored a party and watch night service for the young people. The young people of the Church of God were also invited. We had our annual business meeting Jan. 1. Jan. 11 the young people had charge of the C. E. program. The Men's Fellowship met Jan. 12. Jan. 18 Pastor and Mrs. Harold Ratzlaff and Mary Ann were with us. Bro. Ratzlaff gave the morning message and Mrs. Ratzlaff gave a talk to the children. Installation service for those elected at the annual meeting was held in connection with the morning worship service. Missionary Ratzlaff also showed a film of the mission work in India the eve of Jan. 25. Harry Jantz, a Gideon representative, gave the morning message. World Day of Prayer on Feb. 13 was a joint meeting with the various churches at the Forgan Methodist Church.—Corr.

conference notes

(continued from the last page)

RELIEF FOR BOLIVIA

There is evidence of hardship and actual hunger in the two Mennonite settlements in Bolivia, South America. One colony settled there in 1954, the other in 1957, with eight families added in 1958. In the more recently settled colony, twenty-five families live in seventeen homes.

The people are anxiously awaiting opportunity to get land cleared so they can start producing. They will probably be self-supporting in a year or two. The Government Supervised Credit men are sympathetic to the Mennonites and will do all they can to help them with finances for land purchasing, machinery, and other basic needs, but at present these people need help.

The Board of Christian Service has sent $200 from its emergency relief budget to Bolivia for emergency food needs. Only as regular contributions are sent to the Board can there be a response to emergencies as they come to the attention of the church. Contributions for relief should be sent to Board of Christian Service, General Conference Mennonite Church, 722 Main Street, Newton, Kansas.

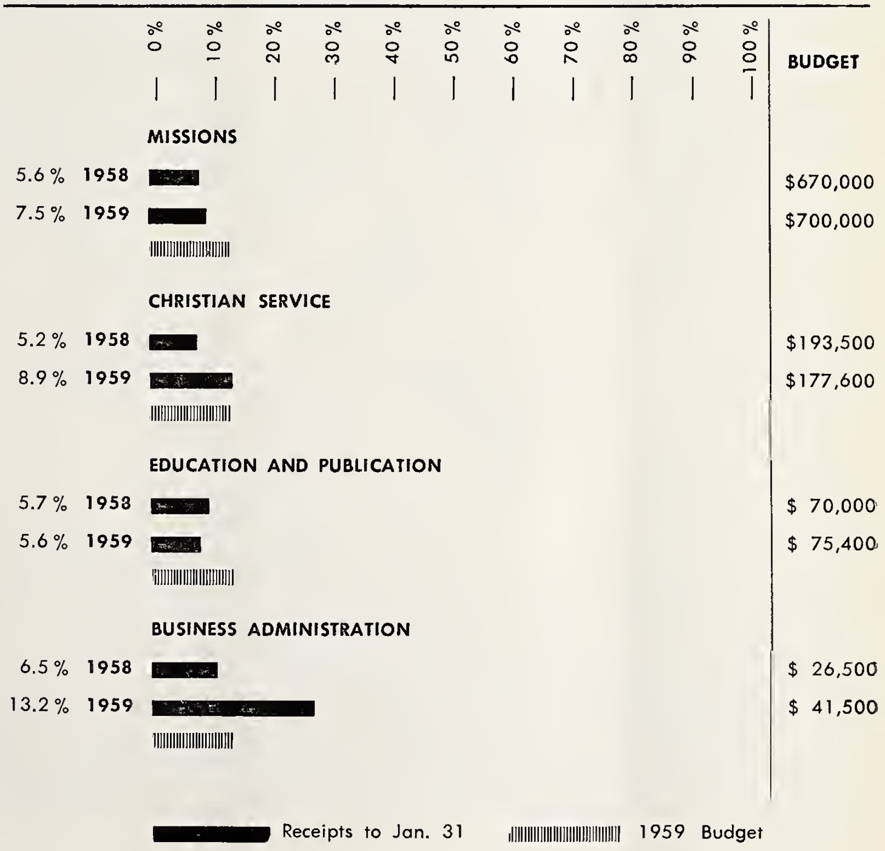
ATTENTION YOUNG MEN!

The 1-W and VS Committee of the Board of Christian Service makes the following recommendations to men wishing to serve their country and their Lord as conscientious objectors:

- Wait till age twenty before entering service.
- Complete all possible education before service because added preparedness will help you find better placement, and added maturity will help you contribute more meaningfully during your service.
- Seek counsel from your pastor or peace counselor before applying for service placement. This is to anticipate problems and help evaluate service opportunities.
- There is no objection to married men in 1-W service. Married couples have made exceptionally good contributions in the past. There are many service opportunities in Mennonite congregations at several 1-W locations.

conference stewardship

JANUARY 31, 1958, AS COMPARED TO JANUARY 31, 1959



conference notes

LOOKING TOWARD GENERAL CONFERENCE

Some time ago I happened to come across the words, "not lilies, but principalities." The accompanying thoughts suggested that it is possible to become so engrossed in admiring the accomplishments of the church (observing lilies) that we forget to tangle with the issues of the day.

BLUFFTON
AUG. 12-20
1959

Surely we will want to rejoice in the things God has accomplished among us during the last three years—and we certainly have much to rejoice about! But maybe we are called not only to rejoice but also to engage in the struggle with "principalities and powers in high places." As we look forward to Bluffton our hope is that it may be a time when we buttress established endeavors, forge new frontiers, and sweep aside the lethargy that has dogged our steps.

May God use these sessions to enlarge our vision, equip us for the battle, and send us headlong to the very back yard of the satanic stronghold. Abe M. Wiebe

MDS MEETING

Area leaders of Mennonite Disaster Service met with the Co-ordinating Committee in Chicago Feb. 12-13 to discuss common concerns and ways of effective service. Some of the reports given were on radio communications and on civil defense. A mock operation was featured, demonstrating a practice disaster operation.

Mennonite Disaster Service is an inter-Mennonite community organization. Division into areas is made geographically, with a contact man in each congregation. In case of disaster, the leader of that area contacts men in the various churches and organizes a unit to assist in whatever way possible those stricken.

(*continued on page* 127)

ARE YOU PLANNING TO ATTEND THE CONFERENCE?

If you are one of the thousand or more visitors and delegates who will attend the triennial conference and centennial observances of the General Conference Mennonite Church at Bluffton, Ohio, on August 12-20, you are requested to fill out the form below and mail it to: G. T. Soldner, Lodging Chairman, 438 West Elm Street, Bluffton, Ohio. This includes both those who are arranging for lodging with friends or relatives, and those who would like to make reservations for lodging. *All* who plan to attend at all, either part-time or full-time, should fill out and send in an application form. Additional forms may be secured from Brother Soldner at the address above.

APPLICATION FOR LODGING RESERVATION

Name.......................... Address........................

Congregation...................... Dist. Conf...................

Traveling by: Car.... Train.... Bus....Plane.... Car & Trailer....

Date of Arrival................. Time of Arrival...............

If by train, plane, or bus, do you wish to be met at:

Lima: What railroad......... Findlay: What Railroad.........
Airport............... Airport................
Bus Station...........

Number of accommodations requested:

Couples.... Children.... Young People.... Men.... Women....

Staying for entire session?........... or, what nights?...........

Have you made arrangements to stay with relatives or friends?.....

If so, with whom?...

Address ....

Lodging will be provided in:

Mennonite and non-Mennonite homes in Bluffton-Pandora-Lima area
Bluffton College dormitories
Ohio Northern University dormitories (Ada, 12 miles)
Findlay College dormitories (Findlay, 18 miles)
Motels (5 to 15 miles); Lima hotels (if needed)

A lodging fee of $2.00 per person per night will be asked in non-Mennonite homes and in dormitories. Breakfast and linens will be included in dormitories. Transportation to Ada and Findlay will be provided for those who do not have their own.

Are you willing to accept lodging as the committee can best grant?

.... Have you a particular need?........... If so, what is it?

....

Are you willing to share accommodations with others?.............

Reservations will be made on a "First Come, First Served" basis.

ALL RESERVATIONS SHOULD BE MADE NOT LATER THAN JULY 1, 1959.

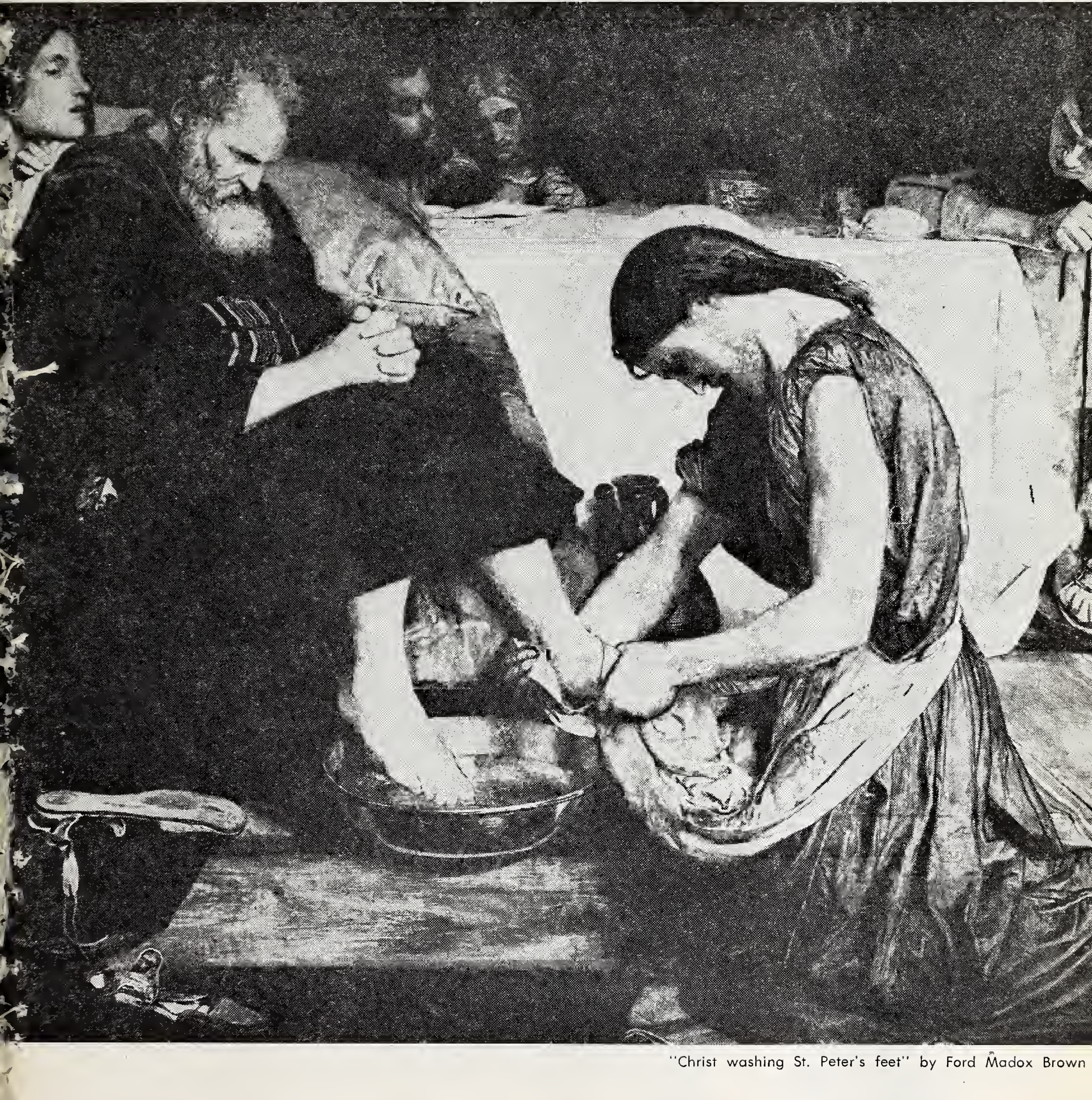
Address all communicationsto: G. T. Soldner, Lodging Chairman,
438 W. Elm Street, Bluffton, Ohio

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

MARCH 3, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



"Christ washing St. Peter's feet" by Ford Madox Brown

VOLUNTARY SERVICE

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Photo by Three Lions

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of things to come

March 8—Conference Sunday
March 17—**West. Dist. Women's Meeting**
March 22—Palm Sunday
March 29—Easter
April 23-26—Central Dist. Conference, Goshen, Ind.
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 22—Baccalaureate, Mennonite Biblical Seminary
May 23—Commencement, Mennonite Biblical Seminary
June 10-14—Pacific District Conference, Barlow, Oregon
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menna Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Graves. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 9**

editorials

CONTRASTS AT THE CROSS: MALICE VERSUS FORGIVENESS With malice in their hearts, the enemies of Jesus sought a ruthless revenge. With their prejudiced minds they desired only to do away with Him. Their bitter and vindictive hearts demanded His destruction that His words and life might be completely silenced. For His life was an open rebuke to their narrowness and sinfulness. They hated being exposed for what they were. Their malicious design against His life was their way of trying to save themselves.

What a contrast in the supreme forgiveness of Jesus. In His heart there was no trace of malice, only compassion and a desire for their forgiveness. The tender prayer from the cross, "Father, forgive them," is a summary of His gospel—the Good News of Forgiveness for all people.

But His boundless forgiveness was not only toward His immediate crucifiers. It reaches out to embrace the whole world and all time. It includes us. He ever longs to forgive, if we will accept. His great mission on earth was to show how we might be forgiven and become the children of God. Humbly, penitently, gratefully, we accept His wondrous forgiveness.

ONE GREAT HOUR OF SHARING Millions of churchgoers will make special contributions on March 8, in their individual churches in the 1959 "One Great Hour of Sharing." The more than eleven million dollars expected will be used by denominational and interdenominational programs of emergency relief and continuing assistance for victims of need throughout more than forty countries overseas.

A portion of the funds received by this United Appeal will defray the costs of processing, shipping, and distributing millions of pounds of clothing donated by individuals and churches. Nearly a million dollars will be used to continue the "Share Our Surplus" program, by which for less than a dollar, 300 pounds of food can be distributed.

One Great Hour of Sharing is a united program to make possible the needy service of relief for men, women, and children suffering from floods, fires, earthquakes, and other disasters, also those uprooted and suffering from war and aggression, the ill, the underprivileged, and the undernourished. This assistance is given without question of race, color, or creed.

OUR SERVICE PROGRAM This week's MENNONITE is a special service issue. In it you will find something of the history of our service program and its future aims and objectives. Various types of service opportunities are listed, as well as some impressions of those who recently have engaged in these service programs. We hope you will read of the work with deep interest, and consider seriously the opportunities open to us.

We are saved to serve. To simply sit back to enjoy our own salvation without rendering what service we can for others is a selfish, unredemptive type of religion. God's children take on God's concern for His other children. All can have some part in this great program of Christian service.

Work Without Pay

*Albert Gaeddert**

THE CHRISTIAN life is giving up something, and doing it so as to help others. To high school teen-agers it often seems very necessary to earn money in the summer; it seems necessary to buy a car. But is it so necessary? Would it be more helpful to you, actually, if you decided to help others who are in great need?

Have you ever thought of life in that way? That it might do more good to spend a summer *not* earning money for the things that you now want, but to spend the time giving your services to those who need your help?

Some likely cannot do this; they may need to earn money during the summer to be able to go to college; and that is good. But there are other less "good" reasons for wanting to earn money; and often they are quite selfish reasons when you think about it carefully.

What do we really place first in our life? If we are very honest with ourselves, don't we all have to confess that we all are troubled with placing the big "I" first? What *I* want, what is "good" for *me,* what *I* need—don't these things usually come ahead of the needs of others? Don't we usually get the words of Jesus mixed up a bit when He said: "Seek ye first the Kingdom"?

In addition to this, we should think about questions like: What do I want *most* in life? Do I want to *get* all I can for myself? or do I want to *give* all I can to enrich life for others as well as for myself? Am I going to let the big "I" and "me" come first in my life, or do I want to concern myself with the rendering of service to those in need? You see, this is all so much a part of the question: Do I really want to be a follower of Jesus? He said himself that He came not to be ministered unto, but to minister! Is this what I want to write over the aim and goal of my life?

What has all this to do with giving some time to the church and to the Kingdom or with Voluntary Service? Just this: it all fits closely together. If Christ and the church and the Kingdom do not enter into the making of our decisions for our life, then where do they come in?

There are real advantages to be gained from a period of Voluntary Service, where you work without pay: (1) You go into the work, not with the thought of what you can get from it for yourself, but what you can *give* to it.

(2) You are giving up something for the sake of something or *someone* else. Think of the life of Jesus; think of all He gave up, leaving heavenly glories with God in order to come down to minister to us! The greatest things in life are those for which we give up a lot in order to get them. You may be giving up the possibility of buying a car, but you may be in for the richest experience in your life by giving several months or a year to the work of the church, the Kingdom, Christ's work!

(3) For this period of time that you decide to give to Voluntary Service, you free yourself from a lot of things—need for money to keep up with the rest, thinking of earning enough to have "good times," etc—and you can concentrate on giving your services to those who *need* your services: the sick, the underprivileged, the needy.

(4) You are about to become a part of a group where you are all experiencing the same thing: a common desire to give of yourself, to serve together because you feel this is the will of God for your life. And this can become a very rich fellowship indeed!

(5) Most of all, this frees you to put into practice some of the teachings of Jesus when He talked about "Seek ye first the Kingdom" "what ye have done unto the least of these my brethren" "Go and do thou likewise" (the final words of the Good Samaritan story).

We say that we want to follow Christ. Do we *really mean it?*

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*Pastor, Hoffnungsau Church, Inman, Ks.

The Why's of Voluntary Service

WHEN the General Conference Mennonite Church planned a Voluntary Service program for its young people and adults, it had as its general objectives:

- To teach Christians the implications of discipleship by making them aware of their responsibility and involving them with people in need.
- To provide channels of Christian service for young people whereby they are challenged to contribute a period of time at some cost to themselves.
- To provide a means of testifying more widely to the gospel and its way of love and nonviolence.
- To provide projects that will help alleviate human need, tension, and spiritual confusion, and which will use able workers in service respectable to those served, the worker, and our church.
- To provide through Voluntary Service an opportunity to gain a fuller realization of the soul-sick world and a clearer understanding of the "good news," with the hope that more individuals will be constrained by the love of Christ to give themselves to full-time ministry or missionary service.

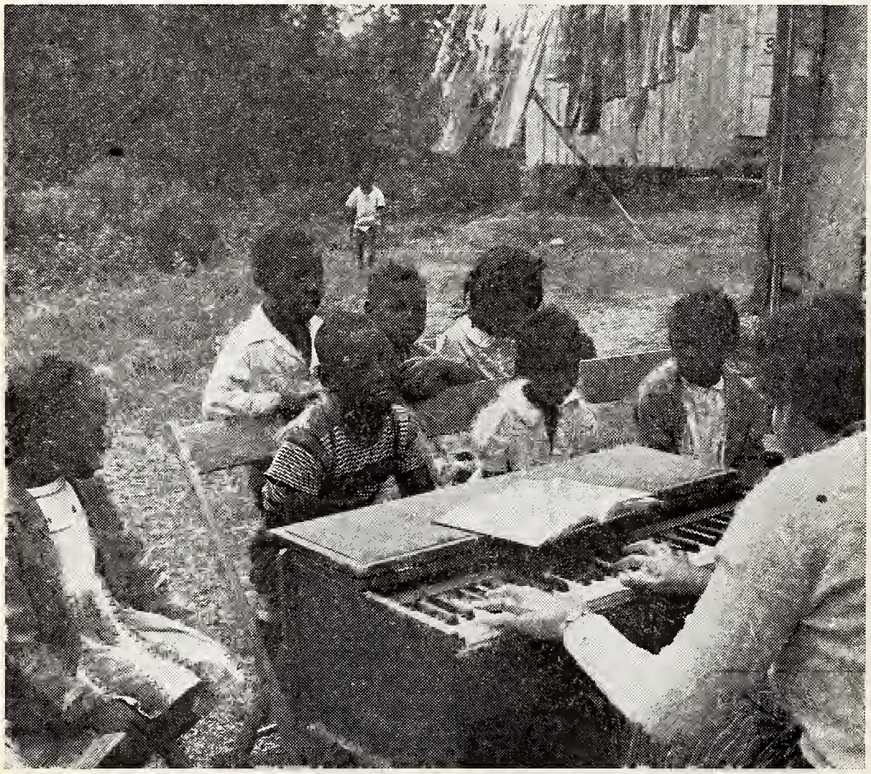
A Voluntary Service Committee has been created to provide creative planning and guidance, to serve as an advisory committee of the Board of Christian Service, and to represent the concerns of districts and YPU in general VS program and planning.

The projects themselves are designed to supplement mission and other long-term programs of the Conference, to open new mission opportunities, to use various talents, and to provide good leadership.

Conference Districts are encouraged to establish short- and long-term units. The Conference assists in this by providing information on methods, helping to plan and organize projects, furnishing publicity, and procuring personnel.

The entire Conference VS program complements the MCC-VS program in that it provides mission-related projects and projects for persons with limited amounts of time or with continuing responsibilities in the home community.

For the volunteer, this means opportunities for spiritual, social, and emotional growth. It means there are available to him organized channels through which he can serve others. He has opportunity for an internship experience in Christian service with guidance through leadership and group participation, and an opportunity to participate more fully in the church's witness and program. In addition, there is the enjoyment of warm Christian fellowship as he works, worships, and plays with others, and there are ways in which he can become aware of and use personal abilities. Above all, doors are opened to him, that he may develop a growing conception of his responsibility to the church and to Christ.



Volunteer with portable organ and migrant children in New York enjoy singing together

Photo by Lew Merrim from Monkmeyer

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Photo by Pannabecker

A volunteer participates in recreation time at a vacation Bible school sponsored by Woodlawn Church, Chicago

Fourteen Years of Challenge

Leo Driedger

IT IS 14 years since we started our first General Conference Mennonite Summer Service unit. This was in 1946. Since then almost 700 young people have served in General Conference Summer Service alone. The areas from which most of the volunteers came were: Kansas 211, Saskatchewan 96, South Dakota 67, and Minnesota 43. The largest number of volunteers in any one year was 86. All of this does not include our young people serving through the Mennonite Central Committee or in Conference long-term projects.

The first Summer Service unit of nine volunteers was opened in Chicago in 1946. Since that time, 115 of our men and women have served in Chicago alone. The following year, in addition to the Chicago unit three more were opened: the Montana mission field, Rosthern Youth Farm, and a traveling Youth Team. Further units were opened as the years went by, so that last year there were sixteen. Some units besides Chicago which have had large numbers of volunteers are Montana, North Battleford, Sask. (77), Arizona (71), Rosthern (59), and Camp Friedenswald (54).

Another new area of service opened up to our young men when two went to the Congo, Africa, mission field in Missions Pax in 1955. Since that time we have also opened places in Formosa, India, and Japan, where service is possible for two or three years. At present there are twelve men serving in this great Missions Pax venture.

A third phase of service in our General Conference Mennonite service program came in 1957 when we began to send volunteers into long-term Voluntary Service. The first unit was at Gulfport, with Arizona, Mexico, Chicago, Philadelphia, Rosthern, and Montana following. Although Conference long-term VS is only two years old, twenty-eight persons have served. At present there are eighteen serving. This again does not include the many who are serving under MCC-VS.

We have begun in a little way, and God has blessed in a big way. It is our prayer that God may continue to bless the work we do in His name. We have our rewards in loving the helpless, teaching Christ's needy children, seeking transformation of lives by the power of God. God has found, redeemed, and challenged us so that we must give of ourselves, for our Saviour and Master gave His life also.

Indian American girl and boy, two of the many children living near our Cheyenne, Arapaho, and Hopi churches, where short- and long-term volunteers work.

The Church and Volunteers

*Ben Rahn**

VOLUNTARY Service—for whom is it and how do we promote it? Is it only for the young man who must make a choice concerning military service? Is it only for young people who volunteer a period of time in Christian service? Or is it a place where both younger and older people can devote a period of their life in service for the Lord?

Many of us cannot go away as missionaries or full-time servants, but in VS many of us could enter into service for at least a period of time. We may have a wrong conception of Voluntary Service, thinking that it applies to young people alone. I am firmly convinced that there is a place in Voluntary Service for adults, even retired couples and others who can also give a period of time.

Sometimes there is the danger of expecting more from young people than adults are willing to sacrifice. There are adults who cannot personally go themselves, but would it be fantastic to suggest that these adults should instead consider giving the net profit of a year's earnings to the support of the Lord's work? This is precisely what the young person is doing who goes for a year or so into Voluntary Service, Pax, etc.

We need to foster the spirit of togetherness and mutual responsibility in this great work by lending a helping hand in financial aid for the expenses entailed by the young person who offers his or her service. The entire congregation and not only the immediate family should feel this responsibility. (We are not speaking of salary, which the young person does not expect.) Mennonite Men and women's organizations could well consider sponsoring young people who volunteer for a period of service, by assuming the necessary expenses encountered by those who go. This also serves to give the young person the assurance of support and interest on the part of his church. On the other hand, the congregation itself will automatically feel a part in what this young volunteer is doing.

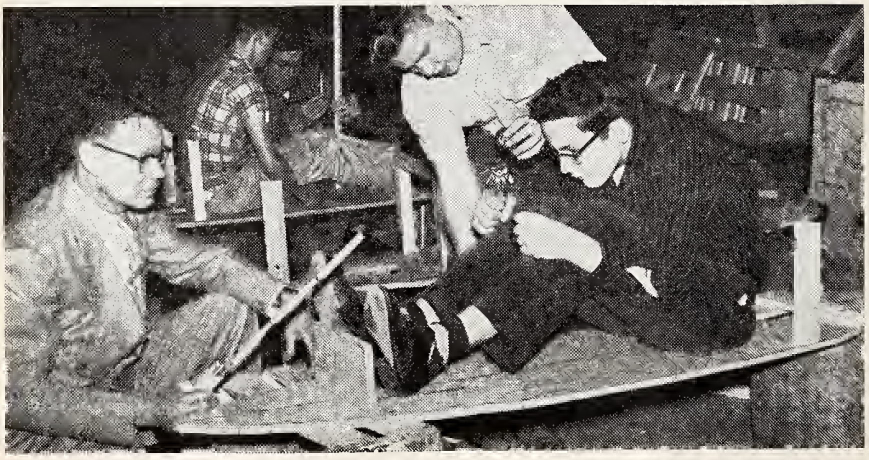
Another excellent way of promoting Voluntary Service is taking young people to visit mission fields and other areas where our Conference serves. A church could even arrange to take, if distance permits, those who volunteer to their place of service. In doing so, have other young people go along. A group could also volunteer to get the young person after his period of service and thus attend any closing activities.

One particular church has for some time had this type of project. A few years ago this church took a caravan of young people to our Conference mission station in Arizona, and a truckload of supplies, purchased by these young people as one of their projects, was taken to the new mission school. While on the field these young people participated in programs, and the missionaries arranged a fellowship meal in which young people, missionaries, and Indians shared.

A few years later another trip was taken to our Oklahoma mission field. Again the young people gave programs and joined in recreation with the Indian young people. The same church is currently planning to take a caravan of young people to Gulfport, Mississippi, where they anticipate spending a few days in working, giving programs, and joining in recreation with the Negro young people and the congregation.

The financing of these trips is shared by the young people. This method of promotion is bound to create a real interest for service in the lives of these young people who had the privilege of making a personal visit to the mission field. Nothing will create a greater interest than personal participation. Incidentally, all these arrangements were and are made through the central offices of our Conference and the workers on the field.

Voluntary Service is one of the greatest challenges that we have. No other project will bring forth more full-time Christian workers than this project. We need to challenge young people to consider spending some period of time in this type of work. The congregation at home should feel it their solemn duty toward their young people to offer interest and financial assistance thus fostering a spirit of togetherness, so that all in the congregation feel a part of this great program of Christian service.



Volunteer measures soap box racers under construction at Boys' Village, Smithville, Ohio

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*Pastor, Inman Church, Inman, Kan.

Service at Home

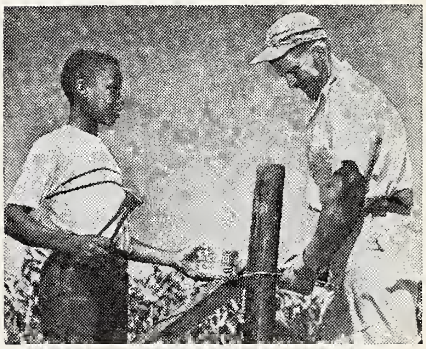
Photos by Waltner

Each summer, Mennonite families in Illinois, Indiana, and South Dakota adopt for two weeks children from the Woodlawn Mennonite Sunday School. The "parents" and their church pay the youngsters' trainfare . . .

ELDON'S IMPLEMENT
SOUTH DAK

The girls learn what a Christian mother is like, and the boys come back arguing which kind of tractor is best, depending on which kind their host parents had . . .

The children take part in family devotions, and in one way or another, learn what difference it makes to be a Christian.



Week-end Work Camping for Churches

*H. B. Schmidt**

There is need for the kind of service that young people and adults can give who have one, two, or more days available to serve those in need.

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me'" (Matt. 25:35, 36, 40).

THROUGHOUT all the ages there have been people who needed spiritual and material help and there have been those who were looking for opportunities to help the needy and thereby show their love to their Lord and Master Jesus Christ. Week-end work camps offer wonderful opportunities to give expression to our love for others and to Jesus Christ.

As in anything else, week-end work camps require a certain amount of preparation. First you must find people that are willing to leave their work at home and that are eager to help others. As a rule this is not too difficult if a real need is presented. Then you must find a place where you can serve. Not all people in need of help are willing to accept it, but there are always those who welcome help.

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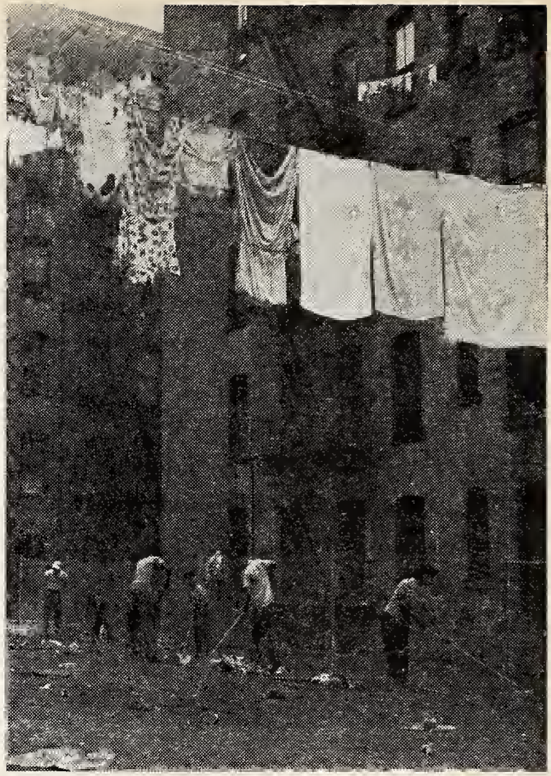
*Pastor, Hopefield Church, Moundridge, Kan.

Some of the places where help might be needed are: mission stations, mission churches, rescue missions, schools, hospitals, homes for aged, homes where there is sickness, homes where disaster of some kind has struck, etc.

In helping others one should never separate the material and spiritual help, because they belong together. All who helped to paint the front part of the Union Rescue Mission (Wichita, Kan.) will remember the good time they had in painting but will also remember the fellowship around the table with people of other churches and schools, staff members of the Mission, and men that came to the Mission to seek help. Other week-end work projects that will be remembered by those who had a part in them are hauling firewood for sick families, digging up garden spots, repairing roofs, putting up fences, etc., for widows and other needy people.

Words will never be able to express the feelings and the thoughts that go through the minds of those that help and are helped. Perhaps the greatest joy goes to those permitted to help. Paul reminds us never to grow weary in well-doing, for in due season we shall reap if we faint not. Week-end work camping offers a wonderful opportunity for well-doing. It is an experience in which all of us can have a part; it is an act of love that no one will ever regret.



IV. DEJECTION'S SIN

The Seven Deadly Sins

DEJECTION is the fourth of the seven deadly sins. Sometimes referred to as sloth, this evil has been a recognized factor in human downfall from earliest times.

Dejection is the "don't care" attitude toward life. It has been described as the sin which "believes in nothing, cares for nothing, seeks to know nothing, interferes with nothing, enjoys nothing, loves nothing, hates nothing, finds purpose in nothing, lives for nothing, and remains alive only because there is nothing for which it would die."

The genesis of dejection may be found in the individual's failure to reach the goals of his life. In our day many aspire to absurdly improbable achievements, particularly with respect to the acquisition of property. The failure to come even close to realizing these ambitions may result in dejection. And dejection always brings with it serious consequences.

For one thing, it reduces a man to a limp shadow of what he could be and ought to be. It is aspiration and hope which provide backbone, but dejection takes all this away. Judas, who hanged himself, typifies those overcome with dejection.

Again, dejection has a most deleterious effect upon others round about. How do you like to be with the person whose glum outlook chills every spontaneous joy which may arise?

Then, dejection cuts a man off from the sources of personal spiritual renewal. When you suspect that nothing matters, you will not take seriously even the voice of God when it comes to you.

But the sin of dejection is particularly out of place in the Christian, who ideally is characterized by two opposite qualities—concern and hope. He cares what happens in the world: whether the battle goes to the right or wrong, which political philosophy prevails, whether discrimination is practiced anywhere on earth. He cares what happens in the church, the community, the nation, and the world. He cares what choices others make.

And he has hope, believing that life is headed somewhere, that it has purpose, and that he can affect its outcomes by his own effort. Concern and hope join in asserting that dejection does not belong, that it is an alien intruder on the human scene, a falsifier, a misleader, a destroyer.

Many have been lifted out of the depths of sloth and despair, as out of bondage to other sins, by learning to know Jesus Christ. For those having needs at this point, be it said that there is no other way by which one may lastingly escape the shackles of dejection.

—Robert W. Hartzler, pastor of Eighth Street Church, Goshen, Ind.

Summer Service in 1959

THE average man or woman is expected to live about seventy years. Did you ever sit down to calculate how you wanted to spend seventy summers?

We would like to challenge you to give one of these summers to service this year. Almost 700 volunteers have given a summer in the Conference Summer Service program, many serving at the same place two or three times because they felt new leadings of God in vision and faith. It is possible that by serving in a city or on an Indian mission field or in a hospital, you will come to see more clearly what God wants you to do at the same time that you give love and help to those who need it.

Summer service units open to volunteers this summer are located in eleven states, two provinces, and three countries:

Missions

Arizona: Mission work among the Hopi and Navajo Indians at Hotevilla, Moencopi, and Oraibi; teaching Bible school, repair, painting, recreational leadership; 3 men and 6 women; May 28-June 26.

Colombia, S. A.: Staying with missionaries on a foreign mission field and working with Latin American people; teach English, carpentry, gardening, sewing, fruit farming; 2 men and 2 women; June 1-August 31.

Eloy, Arizona: Work with migrants at the Friendly Corner Mission; DVBS teaching, handicraft, playground activities; 2 people; May 22-June 9.

Montana: Cheyenne Indian mission field with stations at Busby, Lame Deer, Ashland, and Birney; work as retreat counselors, Bible school teachers, assistants in church work; 2 men and 3 women; June 1-June 26.

Oklahoma: Indian mission churches at Clinton, Hammon, Seiling, and Canton; Bible school teaching, serve as counselors and recreational workers; 12 men and women; June 1-June 26.

Paint Rock, N. C.: Church work in the Southern Highland and Smoky Mountains; teaching DVBS, children's work; 2-4 men and women; June-July.

Cities

Chicago. Ill.: Work with Negro people in the Woodlawn Church community; day camping, vacation Bible school, crafts, visitation, recreation with children; 2 men and 3 women; June 23-July 31.

Fresno, Calif.: New suburban church community in the heart of American life; community service, organized recreation, Bible school teaching, community survey, children's hour; 2 men and 2 women; June 15-July 17.

Kansas City, Kan.: New Mennonite church in the heart of the city; teach church school, crafts, nature study, recreational supervision; 2 men and 2 women; June 6-July 3.

Lancaster, Pa.: Mennonite church in Lancaster only several miles from MCC Headquarters; day camping, work with children, Bible school teaching; 1 couple; July-Aug.

Communities

Gulfport, Miss.: Work mostly with Negro people in this typically Southern town; community center work, counselors for retreat, Bible school teaching, recreational activities; 2 men and 5 women; June 9-August 7.

Koinonia, Ga.: Communal farm at Americus in the Deep South; a group of people living out the Sermon on the Mount; work in pecan industry, farm work, maintenance; 5 people; June-August.

Institutions

North Battleford, Sask.: Government hospital for mentally ill with several thousand patients in what used to be historical Indian country; . regular attendant wages, monthly unit fee of $10; ward aides, deputational work, help in church services; 8 men and 8 women; May 1-September 30.

Youth Farm, Rosthern, Sask.: Two children's homes, two homes for mentally ill, and one invalid home on a former government experimental farm are operated by the Saskatchewan Mennonite Youth Organization; men help on farm, work with patients, retreat, children's work; 2 men and 5 women; any periods of time June-September.

Camps

Camp Friedenswald, Cassopolis, Mich.: The Central District retreat grounds near a beautiful wooded lake; cooks, counselors, lifeguards, recreational and craft leaders; 6 men and 6 women; any periods of time from June 1-September 7.

Camp Mennoscah, Murdock, Kan.: Western District camp and retreat grounds at Murdock, Kansas; camp secretary, counseling, assistant cooks, crafts, recreation, music work; 6 people; July 1-August 8.

Camp Men-O-Lan, Quakertown, Pa.: The Eastern District camp and retreat grounds; counseling; assistant cooks, craft and recreation leadership; 8 people; July-August.

Camp Sholom, Muskoka, Ont.: The Ontario Hebrew Mission has a camp for Jewish families; a cook, two kitchen helpers, a handy man, repair, teaching; 6 people needed; July-August.

Teen-age Work Camp: Place not yet determined but may be in Central District area. Last two years it was in South Dakota and Idaho; clean up, beautify grounds, possible building, plot trails; 10 fellows and 10 girls, 16-18 years old; $1 a day fee for room and board; 3 weeks in July or August.

There are many and varied opportunities for

Long-term Service

WILL you give a year of your life to a cause that is worthy? perhaps two or three? If you will, you can do something of value for those who need your help and for Christ and His Kingdom.

There are at present three areas in which long-term volunteers can serve: Voluntary Service (United States, Canada, Mexico); Missions Pax (overseas), and Church Related Vocations (United States and Canada).

Voluntary Service
(One- or two-year service approved for 1-Ws)

Chicago, Ill.: Work at the Woodlawn Church area in a completely Negro community. Service needs are teaching children and adults, maintenance, church work, and play supervision. A typical city church mission. Housing facilities available next to the church and community needs.

Gulfport, Miss.: Work with people in a Negro community. Teachers, recreational workers, house visitation, and construction help are needed. Activity centers around a community center in the city, and living quarters are at Camp Landon several miles out of town.

Mexico: Agricultural, hospital, church, and school work is centered around Cuauhtemoc, Chihuahua. Needs include nursing, hospital administration, teaching, and agricultural farming. A ministry to Old Colony Mennonites and Mexican people living in the country and in towns and villages.

Montana: A mission ministry to the Cheyenne Indians in the villages of Lame Deer, Busby, and Ashland on the Montana reservation. Help needed for the caring of orphan and delinquent children as well as recreation supervision. Close co-operation with missionaries there.

Philadelphia, Pa.: Work in the Negro section of the slums of this city has just begun. Maintenance, play supervision, and teaching are needed to build a church witness. Workers stay in the heart of this transient community where Negroes from the South are flowing in.

Rosthern, Sask.: The young people of Saskatchewan own and operate what used to be a government experimental farm near Rosthern. On it are an invalid home, two children's homes, and two homes for the mentally ill. Help is needed in general and dairy farming, nursing, care for children and invalids. Volunteers stay and work with some thirty or more Mennonite workers.

Northern Saskatchewan: Northern Saskatchewan has numerous schools, Indian reserves, health and social work centers where Christian help is needed. Nurses, teachers, children's workers, and social workers are needed. Mostly white and some Indian people would be served.

Missions Pax
(Two- and three-year service approved for 1-Ws)

Congo, Africa: Work at the different mission stations of the Congo Inland Mission doing maintenance construction, mechanical, and agricultural work. Usually two men stay at a station, working with the missionaries and African nationals.

Formosa: Men work with the medical mobile unit of our General Conference mission work. The truck, equipment, and supplies have to be taken care of while the doctor, nurses, and Bible women work in the surrounding villages.

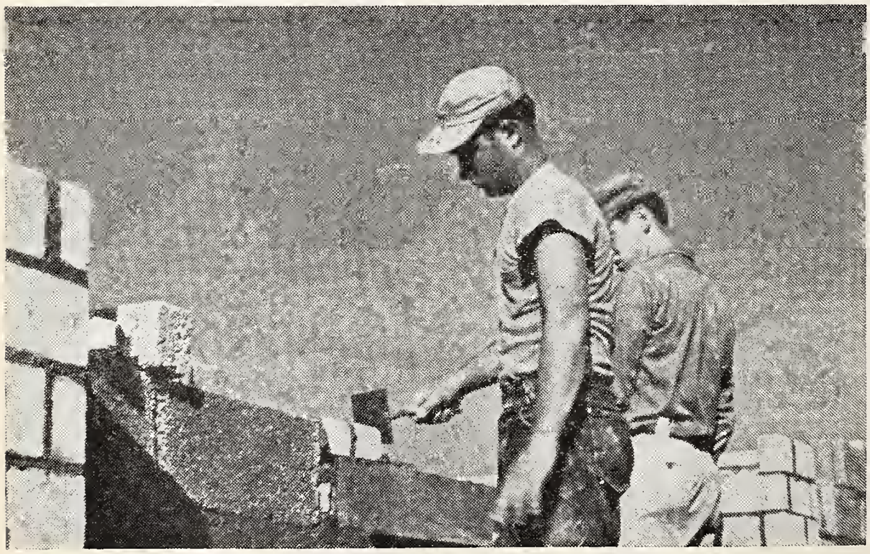
India: Work in the General Conference Mennonite mission field consists of maintenance, general repair, carpentry, and mechanical work. This helps to relieve missionaries for other work that needs to be done. Men stay at the different stations with the missionaries and nationals.

Japan: Teaching English Bible to Japanese, teaching missionary children on our Japan mission field, and general repair and maintenance. This is one of the most modern countries; the Japanese are a learned people. Men stay with the missionaries at the different mission stations.

Church Related Vocations
(One or more years of service approved for 1-Ws — earn regular wages)

Arizona: Work in regular government jobs on the reservation near mission stations to help along with the work there, perhaps on week ends. Nurses, doctors, and elementary and high school teachers are needed near Moencopi, Hotevilla, and Oraibi stations. Salaries are $3,500 and up, and government housing is excellent.

Photo courtesy of MCC



There are construction activities in several countries which need dedicated Christian workers

Chicago: Work in regular schools, hospitals, industry, business, etc., and stay in some of the buildings in the Woodlawn mission church area. Earn regular city wages and help along with the church and Negro community programs to boost the work there.

Montana: Work in government jobs near our Indian reservation missions earning regular salaries and giving spare time to help with the mission work. Elementary and high school teachers and nurses are needed. Housing in the villages of Lame Deer, Busby, and Ashland.

Oklahoma: This is not reservation territory so a Christian could get any job near the mission work in Seiling, Clinton, Hammon, and Canton and help along where possible. Missionaries serve a number of out-stations which could be served by a couple on week ends. Elementary and high school teachers are especially needed.

Saskatchewan: Schoolteachers are needed to teach in public schools in Northern Saskatchewan, earning regular salaries $3,500 and up. A Christian teacher association creates fellowship, discussion, and finding ways of service such as starting a Sunday school class, recreational work with community people, sewing clubs, storytelling hours, etc. Opportunities for nurses to work in hospitals.

The Unwanted

IN A GREAT LAND that boasts of freedom and equality, and that spends millions of dollars to help people in other countries be "free," it seems almost paradoxical to speak of some of its own people as *unwanted*. Yet in the "land of freedom" nearly eighteen million people are seeking freedom but can not find it. They are unwanted, not because they have broken some moral code but because—their skin is of a different color.

Many Negroes are poor and live under squalid conditions, not because they are lazy but because they are the last to be hired and are given the menial tasks. A Negro engineer may work in an office, but he is not wanted in the residential area of the city.[1] A Negro salesman, with an annual gross income of five million, is forbidden by law to use the term "realtor."[2] Of the seventy-seven private hospitals in Chicago, only one has a Negro surgeon on the staff.[3] Only a few of these hospitals accept Negro patients, even though 22% of Chicago's population is Negro.[4] A doctor listed in *Who's Who in America* received an invitation to a state anniversary banquet, but when it was discovered by the sponsoring agency that he was a Negro, a telegram was sent to him stating that there had been a mistake and he should not come.[5]

Photo by Waltner

Two boys with bat and ball spell fun—ability counts, not color.

In other cities Negroes must have police protection as they go about their business or go to school. They are forbidden by law to buy homes in the better sections of the city and must be content to live in cramped quarters and old homes. Most of their schools are crowded, the buildings are poor, and the equipment inadequate. Their "freedom" is measured out to them in the parks and beaches, hotels and hospitals, and even in schools and churches. They are told in no uncertain terms, "Go away. We don't want you."

In order to be true to the Great Commission the General Conference felt that it must speak to this need. Through its Voluntary Service program it is ministering to the Negro people in Chicago, Philadelphia, and Gulfport, Mississippi.

In Gulfport the General Conference owns the Christian Community Center. Here the children are taught crafts and guided in outdoor and indoor activities. Bible classes are held every Wednesday night. In summer there is the retreat program at Camp Landon. In winter our VS'ers are active in the Bible teaching program in the Negro public schools. In Philadelphia the program consists of Sunday school and directed activities during the week. In Chicago the VS'ers help in both the Grace and Woodlawn churches. Working with the children in the Sunday school, weekday classes and recreation, they seek to help the boys and girls find Christ as their Saviour and Friend.

The young people in Voluntary Service are the "letters" of the General Conference to the Negro stating that he is wanted. Your signature is requested.

—Peter Kehler

[1-4] *Life*, 42:151-158, March 11, 1957.
[5] *Commonweal*, 66:79. April 26, 1957.

VS Reflections

WE OFTEN say, "It takes all kinds of people to make a world." In a city as large as Philadelphia, one meets many. There is Whitie, a small blonde girl with bony hands who eats lunch with us; Gregory, a seven-year-old boy who wants to go to school but needs someone to take him for his vaccinations; Betty, a seventeen-year-old girl who must provide food and rent money for the family and needs help in locating employment; and Lester, a colored boy who needs someone to take him to the free dental clinic as his mother is too busy. There is Horace, a shiny, bright Negro boy, who takes our old papers to sell for a few pennies' spending money; Malcolm, who is shy, stutters, and needs a friend and help with his homework; Ida, ninety-two years young, who now has memories of a birthday dinner with her friends; and Debbie, the cry baby, who no longer cries while with us, as she knows she is loved.

The Bible injunctions, "Feed the hungry, clothe the naked, love one another," have taken on new meaning. We have gained new understanding of the purpose of the church, the need for more full-time lay workers, and how lay workers could be serving more effectively in their local churches.

—Erwen and Ruth Graber
Long-term VS, Philadelphia

TO MY surprise, the people (Koinonia Farm, Americus, Ga.) I was to help were a community of Christians putting into practice the teachings of Jesus. They were pacifists and truly showed love to all. As you know, this is very hard in the segregated South. Despite all persecutions, they stood firm on Jesus' commandments. This uplifted my Christian life.

I went there thinking I would be helping them, but I came back having learned the meaning of Christ's command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

—Marvin Kehler
Summer Service, 1958

HE WAS thin, ragged, and dirty. His shoestrings were unkempt, his shoes had probably never seen shoe polish. The clothes he wore plus a small bundle of things were undoubtedly his sole possessions. His torn coat and trousers scarcely seemed enough to warm his frail body. Beneath his oversized cap, his eyes were barely visible.

As the days wore on, he seemed even more unlovely. Let someone else take care of him, I thought; there are more important and lovely people to care for in this hospital. Then it happened. One day I realized: God made him, God loves him, can I love less than my Master? Am not I just as unlovely in my Master's eyes—and yet He does not shun me. I prayed for forgiveness; I prayed that my own heart might share God's love with others, especially the unlovely—

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23).

—Esther Unruh
Long-term VS, Mexico

BEFORE last summer, "Saskatchewan" meant something hard to spell. Now . . . There were those two weeks spent working at the crippled children's home (Youth Farm, Rosthern), learning to be patient and loving when there was little response to patience and love . . . learning to smile and talk even when the job at hand suggested nothing but unpleasantness . . . finding the value of reward in the smallest hint of recognition from a child with whom communication is impossible.

Then followed three weeks of teaching Bible school: learning to accept the responsibility and authority that pupils give to a teacher; reading, speaking, playing, and making friends with children I would probably never see again; living with families whose simplicity of life shamed me. For the first time, I was being a giver and understander after twenty years of receiving and being understood.

For the next four weeks, in the kitchen of the fifty-bed Invalid Home, we peeled bushels of potatoes, picked tubfuls of peas, cooked reservoirs of soup, and baked millions (it seemed) of loaves of bread. I learned to be sensitive to the tastes and feelings of old people whose only world was their bedroom and whose only goal was a life beyond this life.

The end of August marked the end of my summer. It was painfully unfinished, yet strangely complete in itself and always to stand out as a highpoint of experience.

—Muriel Thiessen
Summer Service, 1958

YOU WILL never be quite the same for having gone into Voluntary Service. What will change you? Perhaps the greatest reason for the change will be your commitment to becoming involved—involved with people who are quite different from any you have ever known before, involved in an everyday family relationship with a unit of workers, involved with the concerns and joys of a group of your "brothers in Christ" albeit they may be migrant workers, mountain folk, dark-skinned city dwellers, or crippled children. For I know now that you cannot live with people for a summer and only give your talents. You must *share* the best that is in you, even as they share with you. In a unit of workers who "bear one another's burdens because of love" there exists the highest kind of kinship. This can happen when you dare to share the lives of those with whom you work. It may mean becoming so involved that it will influence your whole life, and it will be one of the most meaningful experiences you will ever have.

—Dianne Waltner
Summer Service in Chicago

WORKING with those who are less fortunate than we has made me more appreciative of things we have. As you work with needy people there is a joy that you receive only as you "do it unto others." Working in VS has revealed to me that service in the name of Christ has greater significance and new meaning.

This experience has given me a greater concern for all mankind. It has opened my eyes to responsibilities which confront a Christian's life. The contacts with people of another race have been most challenging. Service for Christ is essential in making one's life more meaningful, joyous, and victorious.

—Eldeen Stucky
Long-term VS, Gulfport

VS work with the Cheyenne Indians in Montana was a real missionary life experience. There were problems, language and custom barriers, racial discrimination, and a knowledge that what you have tried to do might only have raised a curiosity.

Above all these things though, there were many times of encouragement, joy, and spiritual blessing which surpassed all the problems. Twentieth century conveniences were rather scarce; however twentieth century sin was just as bold as in our big cities.

I shall always remember with what patience and love the missionaries went about their daily tasks. Years have been spent learning to love and appreciate these people that God's message may find an entrance into hearts. To me it is a tremendous example of determination and love expressed in Christ-centered lives.

—Edward Senner
Summer Service, 1958

I AM happy today, not because of any particular accomplishments, nor because I have been looking for happiness, but because I did many of those things today which I believe to be my duty.

I wasn't as happy yesterday because I did not make the best use of my time (I failed to make the calls which might have brought happiness to others).

I can't get away from four words: "The Lord is faithful" (2 Thess. 3:3). He promises, and does what He promises. That's why God is happy!

No, it is not my faithfulness that commends me to God. ". . . the life which I now live . . . I live by the faith of God, who loved me. . . ."

Lord, grant me a humble, sincere, constant love to Thee and others who need Thee. Help me to 'toe the line,' doing Thy will. Amen.

—Pastor Walter Dyck
Idaho Teen-age Workcamp, 1958

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhort, Indiana.

our schools

ACHIEVEMENT DAYS

The annual three-day Freeman Community Achievement Days activities were again held on campus in Pioneer Hall Feb. 9-11. Exhibits of agricultural products, handicrafts, foods (baked and canned), handmade clothing, and fancywork were judged by teams of judges from the State College of Agriculture. The three days were climaxed by a banquet at which sweepstake honors were awarded in all departments. Arlan Ortman, instructor in Industrial Arts at Freeman College, was awarded sweepstake honors in the handicraft division. A citizen award was presented to Mrs. Ben J. Schrag, Freeman graduate, for her work as teacher of mentally retarded children.

WINNER VISITS CAPITAL

A free three-day trip to Pierre to watch the State Legislature in action and to visit executive departments of the South Dakota government was the award won by Judy Senner for being the top ranking girl in the State in an essay contest sponsored by the *Daily Republic* of Mitchell in an effort to stimulate interest in good government.

SERVICE PROGRAMS

Leo Driedger (Board of Christian Service), Merrill Raber (MCC-VS), and Merle Epp (MCC-Pax) were on the Bluffton College campus Feb. 25-26, speaking in chapel both mornings and presenting a program the evening of the 25th. In addition they counseled with students concerning Voluntary Service and Pax opportunities.

MATH WORKSHOP

A workshop on Mathematics in elementary and secondary schools was held in Founders Hall on the Bluffton College campus Feb. 28. The workshop was co-sponsored by Bluffton College and Bluffton Public School. An address entitled "New Teaching Approaches to Elementary Mathematics" was given by Dr. B. H. Gundlach, Professor of Mathematics, Bowling Green University. The purpose of the workshop was to emphasize basic understandings of arithmetical concepts by use of visual aids, demonstration classes, and workshop groups.

EXCHANGE STUDENT PROJECT

The Bethel College campus fund-raising campaign for the Wuppertal student exchange project was conducted recently to finance a German student from the Wuppertal Pedagogische Akademie at Bethel College. The campaign opened with talks by Ted Zerger, Bethel representative at Wuppertal last year, and Klaus Sowa, the current Wuppertal representative at Bethel.

OPERA TO BE GIVEN

Cosi Fan Tutte, comic opera by Mozart, has been chosen as the major musical production to be given later in spring. Chosen for leading roles in this opera are Elaine Banman, Rosalie Voth, Judy Gaeddert, Don Peters, Arlo Kasper, and Gerald Dyck.

PEACE CONFERENCE

Fifteen Bethel students plan to attend the annual Inter-Collegiate Peace Conference sponsored by Mennonite and Affiliated Colleges and to be held March 12-14 at the United Nations headquarters in New York. The theme for this year's conference is "Problems of World Disarmament and Peaceful Uses of Atomic Energy."

MATH CONTEST

Thirty-seven mathematicians from Kansas Conference Colleges and Tabor College participated in the Kansas Conference Mathematics Contest held at Bethel College. Bethel students participating were Nabil Khabbaz, George Dick, Gerald Schrag, Albert Habegger, and Ted Zerger. Entered as a team from Bethel were Khabbaz, Dick, and Schrag. The examination used in the contest was prepared by the University of Kansas. Results of the contest will await the grading of papers by the University math department.

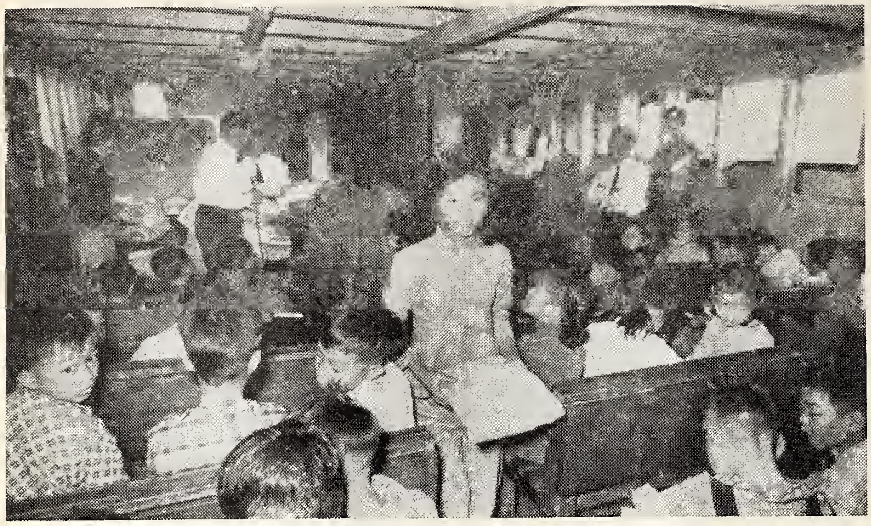
Officers of the Student Christian Fellowship elected Feb. 13 are pres., Melvin Goering; v. pres., Louise Friesen; sec., Phyllis Collier; treas., Kenneth Lohrentz.

STUDENTS MOVE

Recently the male resident students of Canadian Mennonite Bible College moved from temporary living quarters in the gymnasium into the new student residence. There are now thirty-seven girls, twenty-five boys, and seven married couples residing in the dormitory.

MCC news and notes

BUNDLES FOR THE BOAT PEOPLE



More than 50,000 fisherfolk live on boats around Hong Kong. Now that nearby Red China forbids them to fish in waters where the boat people have fished for years, they have a hard time making a living. Some must sell their fishing tackle and boats to keep alive. MCC workers distributed Christmas bundles to the children through Oriental Boat Mission and Baptists Boat Mission. Above, Joseph Smucker (corner, right) from Goshen, Ind., and John Epp (extreme right) of Whitewater, Kan., supervise distribution in boat chapel.

MDS ANNUAL MEETING REPORT

At the MDS Annual Meeting in Chicago Feb. 12-13, more than thirty representatives of local Mennonite Disaster Service units discussed the role of Mennonite churches in Canada and the U. S. in times of such emergency. Total attendance was over fifty, including strong Canadian representation.

Devotions conducted by Wilbert Loewen and a message by guest speaker David Derstine Jr., "The Good Samaritan Lives On," set the tone of the meeting. Christians are true neighbors only if they make a spiritual impact on communities as well as helping them physically. They must be more than angels of mercy—they must share their faith in God.

Suggestions for making MDS contributions more effective included: (1) Preparing a pamphlet for distribution among disaster victims while help is given. The text will contain a brief history of MDS and an interpretive statement of our Christian motives for helping. (2) Producing a filmstrip, based on actual experiences, to inform Mennonite constituencies how MDS operates. (3) Investigating radio communication possibilities in local areas. (4) Setting up definite geographic lines so that units know for which areas they are responsible. (5) Utilizing the services of women more fully in preparing meals, providing nursing care, cleaning up homes. (6) Training both men and women in first aid. (7) Providing lay leaders who can handle men and equipment, meet with national officers, direct the work along clear lines without militarizing. Some training along technical lines is essential. Most important is dedication to the cause of Christ, because MDS is more than social service.

To demonstrate what an MDS group should do when word of a disaster has been received, Kansas representatives led by Harry Martens conducted a mock operation with the whole group. The practical demonstration was very educational. Participants felt it provided something tangible to take home to their local units.

Three new officers were elected as members of the Mennonite Disaster Service Co-ordinating Committee. They are Dale Rufenacht, Archbold, Ohio, chairman; Raymond Hess, Souderton, Pa., vice chairman; L. L. Swartzendruber, Greenwood, Del., secretary.

AMAS CONFERENCE IN MARCH

The fifth annual conference of the Association of Mennonite Aid Societies will be held in Chicago March 5-6. The theme of the conference is "New Horizons for Mennonite Mutual Aid."

Mennonite Indemnity Inc., the risk resharing corporation established by the Mennonite Mutual Aid Societies of the United States and Canada, will report on its first year of operation. MCC helped bring this re-insurance corporation into being and remains close to it through board membership.

SEMINAR ON RACE RELATIONS

Plans for the Seminar on Race Relations are progressing satisfactorily, reports Jess Yoder, secretary of the planning committee. The Seminar will be held April 17-18 at the Woodlawn Mennonite Church, Chicago, Ill. Appointment of delegates who will represent the various Mennonite church groups at the Seminar is under way. Total representation will be approximately fifty persons.

Panels, discussions, and presentation of papers have been scheduled for this period of study and searching. Ralph Abernathy, associate of Martin Luther King in the interracial work in Montgomery, Alabama, will speak Friday, April 17.

into the beyond

Mrs. John Wiens (Frieda Schowalter), member of the Beatrice Mennonite Church, Beatrice, Neb., was born December 18, 1898, and departed this life January 4, 1959.

John J. Penner, member of the Beatrice Mennonite Church, Beatrice, Nebraska, was born November 20, 1887, and departed this life January 17, 1959.

Mrs. Karolina Harms, member of the Herold Church, Bessie, Oklahoma, was born October 1, 1890, and departed this life February 8, 1959.

Ida C. Oberholtzer, Willow Grove, Pennsylvania, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born February 7, 1879, and died February 8, 1959.

Cornelius P. Goertz, resident of the Home for the Aged, Hillsboro, Kansas, and member of the First Mennonite Church, Hillsboro, was born April 6, 1879, and died February 8, 1959.

jottings

FAREWELL FOR THIESSENS

EMMAUS CHURCH, WHITEWATER, KAN.: Olin Krehbiel was the speaker at special meetings Jan. 18-23. The theme of Prayer was followed for the evening services. The topics: The Way of Revival, Isa. 55; Two Natures in Conflict, Rom. 7: 1-25; Jabez, a Man of Prayer, 1 Chron. 4:9, 10; Paul Prays for the Church, Eph. 3:14-21; Two Prayer Parables, Luke 18:1-14; Christ Prays for Us, John 17:1-26; Lord, Teach Us to Pray, Luke 11:1-13. For the morning Bible study we studied 1 Thessalonians. Special music at some of the evening services was given by some of the neighboring churches. Bro. Krehbiel sang a solo one evening; a ladies' sextet from Zion Church, men's quartet from the Swiss Church; the Thiessen brothers' quartet, men's chorus; and a solo by Novalis Toews, "The Lord's Prayer" followed the sermon, "Lord, Teach Us to Pray." The eve of Jan. 25 was a farewell service for the Bernard Thiessens. Orlando Waltner was the speaker, Pastor Amstutz made introductory remarks, Mrs. Wilbert Wiebe and Mrs. Gus W. Regier represented the two mission societies. Bernard and Ruby Thiessen spoke and at the close passed out prayer cards. We will miss the Thiessens.—Corr.

OBSERVE PRAYER DAY

IMMANUEL CHURCH, DELFT, MINN.: Jan. 4, Robert Kampars and family, missionaries to India, were with us for the morning worship service in the absence of our pastor. The Church Board met at the home of Mr. and Mrs. Henry Unruh Jan. 12 to plan and organize for the coming year. Jan. 28, Ben. J. Nickel was with us. The next day Mission Society members sang for the residents of the Home for the Aged in Windom, also in Mountain Lake. Jan. 31, our pastor's wife, Mrs. W. McDowell, was taken ill and spent about five days in the local hospital. Feb. 1, Merle Christiansen of the American S. S. Union spoke to us and showed slides of the work. Feb. 6, Pastor and Mrs. Homer Moutett of the "Go Ye" Mission of Okla., spoke to us in the evening. Feb. 11 a film, *The Silent Witness*, was shown in the school auditorium in place of the religious release time classes. The theme was in keeping with the World Day of Prayer, Feb. 13, which was observed in the Bethel Church. Many local churches co-operated in this service. —Mrs. P. B. Pankratz, corr.

CHRISTIAN WORKERS SPEAK

BUTTERFIELD CHURCH, BUTTERFIELD, MINN.: Our Jan. C. E. program was in charge of D. L. Nultemeier, pastor of the Assembly of God Church of Mountain Lake. Gilbert Esau spoke at the devotional youth service Jan. 18. Three work days were held, with a number helping to improve the church interior. Our young people sponsored an evening of social activity at the local high school auditorium Jan. 24. The following evening Evelyn Regier, missionary to Japan, spoke and showed colored slides to the Women's Missionary Society. "Go Ye" mission director Homer Mouttet had charge of the Wed. evening service Feb. 4. Prayers are solicited for Herbert Linscheid, one of our members who has recently suffered a light stroke. —Corr.

SCHOOL OF PEACE

BETHEL COLLEGE CHURCH, NORTH NEWTON, KAN.: Family fellowship and Watch Night services were again held Dec. 31. The annual business meeting was conducted New Year's Day. A service of installation for deacons took place Jan. 18, and for newly elected church officers Jan. 25. Pastor Russell Mast began a class in catechism instruction Jan. 10. A Bible study course is being offered this year to supplement the more general course of a year ago. The School of Missions began Jan. 11 and continued for four additional Sunday evenings, with separate classes for children. Topics discussed were: Jan. 11, Dr. Hussein Wahab of Wichita, "The Mohammedan Faith in the Middle East Today"; Jan. 18, Dr. Willard Kaufman of Moundridge and former relief worker in Middle East, spoke and showed slides; Jan. 25, Dr. C. Krahn presented an illustrated lecture, "Our Neighbors to the North"; Feb. 1, Dr. Harley J. Stucky, "The History of Christianity in the Middle East"; Feb. 8, Dr. Fast was in charge of a panel discussion on Mexico. The School of Peace follows: Feb. 15, divergent views of the dangers resulting from nuclear tests as presented by Teller, Pauling, and Schweitzer, Feb. 22, a panel discussion in which youth answer the questions and problems confronting them in a nuclear world; March 1, the film "Alternatives" will be shown. Our pastor began an interesting series of sermons Feb. 1 on the general topic: "The Pilgrimage of Faith."—Corr.

HOME BUILDERS MEET

COMINS CHURCH, COMINS, MICH.: Our church is located one block off the main highway in Comins, Mich. Our pastor is Archie Kliewer. A number of people from Fairview attend here also. The parsonage is located in Fairview where the pastor, wife Ledora, and four small sons live. Rollen Stutesman is S. S. superintendent and Martha Laymen heads the primary department. Wintertime finds many of our young people away at school, but we still have about fifteen active teen-agers in the YPU. The Homebuilders Class met at the home of Lowell and Mary Troyer at McKinley for a social hour and election of officers. The Yomar class had their annual fish fry at the Comins community building. We finished a study of the book of Revelation at Bible Study and Prayer Meeting on Wednesday evenings and will select a new study. Brent Rhoads, small son of Mr. and Mrs. Harold Rhoads, is in the Alpena hospital. Frank Tomai is home from Brazil, South America, to visit his family and get acquainted with his twin sons born on Christmas Eve.—Corr.

people
who loved. . .

COALS OF FIRE by Elizabeth Hershberger Bauman

These are stories of people who believed that love does no ill to its neighbor. Because they lived their love, they nursed sick refugees and gave them warm coats. Because they lived their love, they sat behind jail bars without Bibles, or were beheaded or drowned. They lived and died heaping Coals of Fire. $2.00

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An excellent book of biographies written for children from Grade 5 to Grade 9. Vividly written to hold the interest of juniors and demonstrate traits of character worth imitating. Such persons as Florence Nightingale, George Washington Carver, Albert Schweitzer and others appear in this book. $2.50

Available from MENNONITE BOOKSTORES
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conference notes

LOOKING TOWARD GENERAL CONFERENCE

Three years ago at Winnipeg, many of us believed this was the greatest Conference we ever had. We will never forget the warm hospitality, or singing in the German language with our Canadian brethren of "Faith of Our Fathers." We are reminded that our ancestors not many generations removed had experiences which also made the song quite meaningful.

As we at General Conference celebrate our centennial commemoration on August 16, may our minds be filled with gratitude and thanks to those Mennonites who preceded us on this blessed North American continent, and to Him in whom they trusted so implicitly. Their simple trusting faith proved for us the religious and economic benefits which we today enjoy.

BLUFFTON
AUG. 12-20
1959

As we prepare for our Conference, let us review the Conference goals set three years ago, and each determine the sufficiency of our individual contributions for the objectives announced. May the inspiration we receive cause us to conduct our business with Christian dignity. Finally, may we leave both thankful and happy that it is our privilege to represent the Mennonite Church and the faith of our fathers.

Walter Yoder
Bloomington, Ill.

ONE GREAT HOUR OF SHARING

March 8 has been designated by Church World Service for the 1959 One Great Hour of Sharing united appeal for overseas relief and reconstruction. Many American Protestant denominations will be supporting this drive.

The much-needed funds will bring assistance to persons in distress around the world—men, women and children suffering from floods, earthquakes and other disasters; those uprooted and suffering from war and aggression; the ill, underprivileged, and undernourished.

Mennonite churches may also wish to make March 8 a Sunday of special relief emphasis. MCC contributions are used in more than twenty-five countries to provide food, clothing, medical care, and agricultural and vocational assistance to people in need. Offerings may be forwarded to the Board of Christian Service, 722 Main, Newton, Kan.

MINISTERS TO MEET

The Western District Ministers' Conference will be held March 16-17 at the Bethel College Church, North Newton, Kan. "Factors Determining the Tenure of a Minister" will be discussed from a layman's point of view by Menno Schrag and from a minister's point of view by Irvin Richert. Donovan Smucker of Chicago will present a message on both afternoons of the conference. "A Minor Prophet" will be the Bible study topic discussed by L. R. Amstutz.

Sessions begin at 10:30 in the morning and 2:00 in the afternoon.

SURGERY SUCCESSFUL

Word was received by the Board of Missions Feb. 19 that Paul Boschman of Petaigan, Sask., missionary in Japan, is recovering after submitting to major surgery Jan. 29. The operation was performed by a famous medical professor at the Kyoto University of Medicine in Osaka, Japan.

The Boschmans are grateful for the prayers offered in their behalf by friends at home as well as by the churches of Japan.

$56,110 FOR RELIEF

General Conference Mennonite churches in Kansas and Oklahoma contributed $56,110.53 to Mennonite Central Committee in the CROP drive in 1958. Christian Rural Overseas Program is an interdenominational religious collection agency working on a community-wide basis together with major Christian relief agencies. All funds designated for MCC are used to support the foreign relief and service program.

CHURCH IN SOCIETY

Carl Ens, Saskatoon teacher, speaks on gambling at the Church and Its Witness in Society Conference held in Winnipeg, Jan. 9-11. From left to right, seated: John J. Enns, crown prosecutor, Winnipeg police court; Hugo Hildebrandt, director, Ailsa Craig Boys Farm; Jack F. Janzen, Rosthern physician-surgeon; David P. Neufeld, chairman, Canadian Board of Christian Service. Conference papers were presented on the biblical basis for the Christian task, the church in economics, peace, and political action; and opened for study and discussion such areas as the Sabbath, mass media, criminal treatment, juvenile delinquency, alcohol and drugs, mental illness, gambling, legal problems, sex. Sponsored by the Canadian Board of Christian Service, the conference was held on the Canadian Mennonite Bible College campus. Papers and findings can be purchased bound for $2.00 from Frank Epp, Altona, Manitoba, or Board of Christian Service, 722 Main, Newton, Kan.

LEADERSHIP EDUCATION

Two demonstration schools are being planned in General Conference Mennonite churches. Sponsored by the Church, Home, and Community Committee of the Board of Education and Publication in co-operation with the Western District Conference, the first will be held in the Beatrice, Neb., community March 8, with Mrs. Galen Koehn, North Newton, Kan.; Mrs. Carl Voth, Newton; Mrs. James Waltner, Goessel, Kan.; Gerald Schmidt, Wichita, Kan.; and Maynard Shelly, Newton, as leaders. April 19 is the date set for a similar demonstration school at First Mennonite Church, Hutchinson, Kan., with First Mennonite Church, Pretty Prairie, participating.

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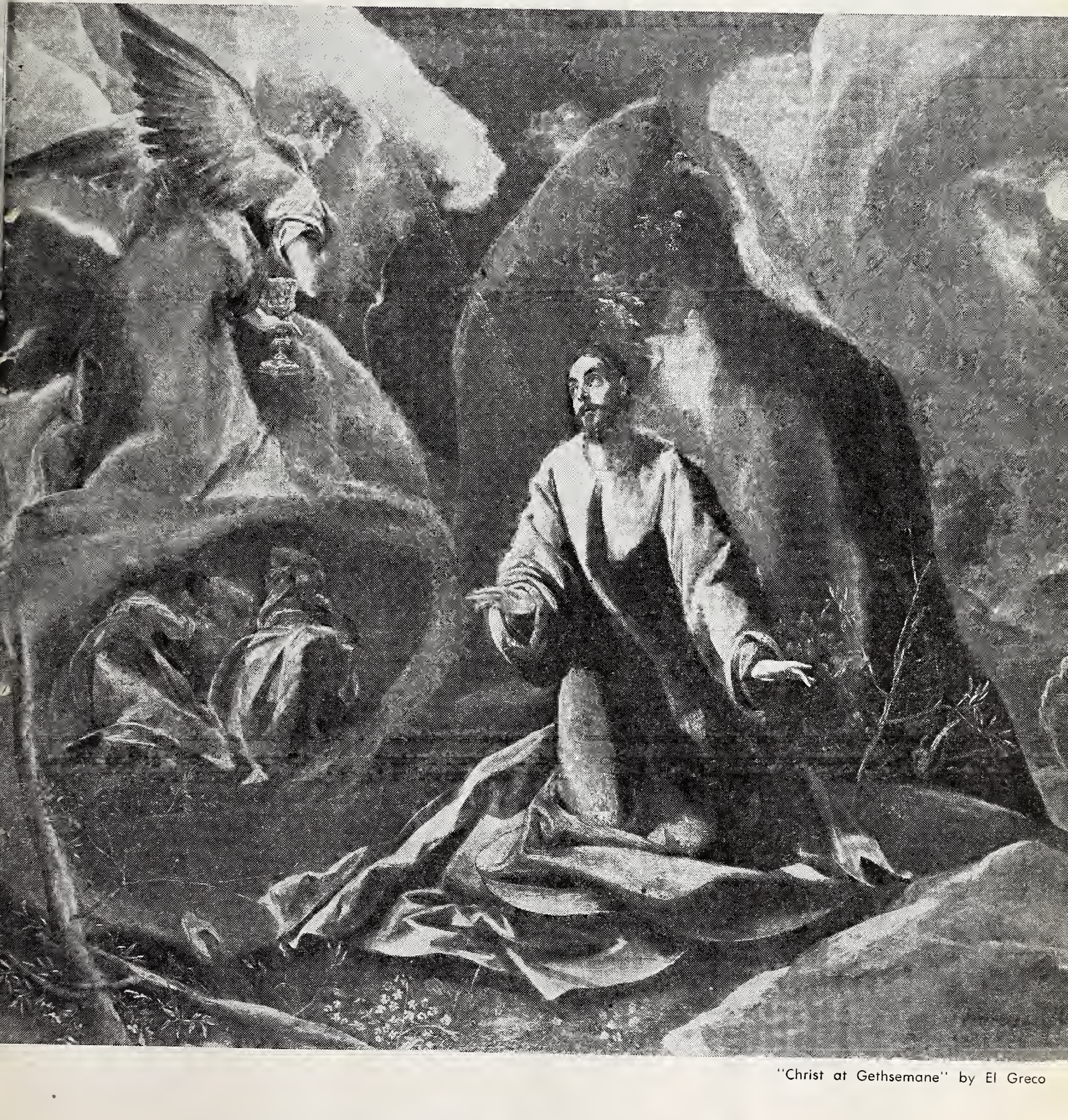
MARCH 10, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



"Christ at Gethsemane" by El Greco

in this issue

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Photo courtesy of Toledo Museum of Art

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of things to come

March 17—West. Dist. **Women's Meeting**
March 22—Palm Sunday
March 29—Easter
April 19—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
April 23-26—Central Dist. Conference, Goshen, Ind.
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 3—Mennonite Song Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 22—Baccalaureate, Mennonite Biblical Seminary
May 23—Commencement, Mennonite Biblical Seminary
June 10-14—Pacific District Conference, Barlow, Oregon
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Graves. **Layout Consultant:** Robert Regier.

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editorials

CONTRASTS AT THE CROSS: SIN VERSUS HOLINESS

At the cross we see the sharp contrast between black sin and divine holiness. The whole range of sins culminates in a final mighty attempt to triumph over the holiness of God.

They are not only the sins limited to the small group responsible for the tragedy at the cross; they represent the sins of the whole world in their ugliest, blackest form and power. But our sins are there too, as we consciously or unconsciously turn against the Christ and His way of life for us. We crucify Him anew as we allow our sins to grow and thrive in our selfish hearts. How our sins hurt God!

But above this blackness of sin shines the white light of the Holiness of God. The spotless Lamb of God, to whom sin is far more terrible than to any of us, not only becomes the victim of our sins, but bears them in His own Being as He gives His life that we might be forgiven and reconciled to God. His one great desire is to make us also holy. To make this possible, He took upon himself our sins. At what great cost was our redemption achieved!

> Here the King of all the ages,
>   Thron'd in light ere worlds could be,
> Robed in mortal flesh is dying,
>   Crucified by sin for me.

SHOULD WE HAVE OUR OWN HIGH SCHOOLS? In this issue one of our Canadian educators makes a good case for the Christian high school. It is interesting to note that there is a growing interest throughout our Conference in this problem of high school education for our youth. Some feel that having our own schools is the answer to many of the problems in connection with the moral and spiritual training of our young people. Others, equally sincere, are convinced that this is not the best solution; that to shield our youth in church high schools and then send them out into the world puts them at a disadvantage.

But many are convinced that the advantages of having our own schools in preference to the public schools, far outweigh the disadvantages. Others feel uncertain, and claim this is just another example of our attempted exclusiveness; that the home and church should build sturdy characters so that our youth could stand true and be a real help to others of the community who may not have had such opportunities.

If our readers have decided opinions on this question, or have some first-hand experience to share, we would be glad to hear from you. You may wish to share your concerns and convictions with our other readers. Perhaps you could help find the right solution—or does the proper solution vary in different communities?

Holy, Holy, Holy

ISAIAH was a young man when he entered the temple to worship God as was customary for him and his family. Yet, strangely enough, one day God talked with him personally, convincing him that there was a greater need than just attending the sacrifice. Isaiah discovered he was a man with unclean lips, that he needed cleansing. An angel took a coal from the altar to touch and cleanse, and all the angels sang of God, "Holy, holy, holy." To the young man this meant respect and reverence, and he bowed his head.

Respect and reverence—two words which in our joy of freedom and individuality we have neglected. Yet these words mark us as Christian gentlemen and women, forging the bonds of true self-respect, which is a gift of God. Respect and reverence? Well, let us see.

Take respect and reverence for the law, for example. There are such things as law-abiding citizens—but how easy it is to slip by a Stop sign at the intersection. How we laugh at the caricature of policemen. How many times we read that some law-enforcement agency has been "bought." How many GI's in Korea went over to the opposition because they did not know what they stood for. Paul was thinking of respect for law when he wrote to the Roman Christians what perhaps even they were tempted to forget: "Be subject to the higher powers, for they are ordained of God."

Or take respect and reverence for the school and teacher, for another example. The teacher is in a position of great responsibility, but do we know how many have resigned because there was no respect on the part of the pupils or their parents? *The Blackboard Jungle* is a story of classroom anarchy such as to be a great and sad disgrace to our country. It is true that teachers are not infallible, but they do not fear correction. But respect is something else again. We don't want to get back to the rigid disciplinarianism of another century; our belief in progress and freedom have come too far for that. Yet somewhere and somehow we need to learn to honor those at whose feet we sit to gain knowledge. How priceless a gift from God is our mind! Therefore we respect those who have the privilege of training it.

Then there is respect and reverence in the home. Are parents and children friends? Good. We are moving away from the unmerciful discipline that used to be. But can we afford to give no training at all? Because we parents have let our children get away with anything, we have lost the right to respect. It must be regained at any cost. Children are unhappy without it—they want to know what is correct and what is not. We must say with courage which is based on understanding: "This is what is to be done, I would like you to do it. I expect it of you." The fifth commandment states that we shall honor our parents, that our days may be long. Honor between parents and children—how precious a blessing it is, and how beautiful the home which has it.

Now one more—respect and reverence for God and God's house. We come together to worship each week, yet how often the church is not regarded as a sacred place. This does not mean that we cannot greet each other in a friendly manner and even pass the time of day nor that our baby never cries in church. These are a part of our informal Mennonite way, and a minister appreciates them because he knows his congregation's families are present. But when there is whispering and giggling, when we deliberately let other things distract, or try to draw the attention of our neighbors to what we are doing, then we need to stop and think what we are doing.

Sometimes of course, it is hard for a minister to keep vitally interesting to all the age levels in his church all of the time. Perhaps we might suggest to those who are younger that they read quietly from their Sunday school papers or a children's religious book. Especially during prayer, should there be no whispering and shuffling around.

Interestingly, even we adults are able to remain perfectly quiet for a half-hour or full-hour TV program. It is harder in church because we must work at it harder. Do we really listen? Are there some old and true ideas presented which have been tried in the crucible of our own life, and it gives us satisfaction to hear it again? Are there some new ideas offered, different to our pattern of thinking, yet telling of God's goodness, and Jesus' supreme love? Has the Holy Spirit been given the opportunity to work this day in our heart through prayer and worship and the singing of hymns? Young and old together can learn how to show more adequately the respect and reverence due God and His house. When Jesus was twelve years of age, He was in the temple "doing the Father's business." It is our business too.

"Holy, holy, holy," sang the angels, to a race of people who forget sometimes, but who are unhappy and uncomfortable until it has learned the secret of respect and reverence — for law, instruction, home, and God.

by Harold Thiessen
pastor, Zion Church
Donnellson, Iowa

The Berlin Mennonite Church thanks all who have made contributions to

Menno-Heim

DEAR FELLOW BELIEVERS and Friends:

Now it has become a fact: the Berlin Mennonite Church, within the merciless sea of houses of our afflicted city, has received its own home in Berlin-Lichterfelde, Promenadenstr. 15b. Yearly worries about the house rent and the favor of the house owner are thereby taken from us; and the tedious negotiations of the church as well as the manifold exertions of the world-wide brotherhood, but especially of the International Mennonite Relief Agency, have thereby come to an end. On December 17, 1958, according to the communication received from the District Court of Berlin-Lichterfelde, the Berlin Mennonite Church was entered in the real estate register as the owner of Menno-Heim. Thus the right time has come for us to thank all those who have contributed.

Above all we thank the Lord God for the great gift, which has been blessed so visibly. Our desire and our promise is to administer the property entrusted to us to His honor and service.

For us, the Menno-Heim is the house of God — but not only for us in the West Sector of our divided and fenced-in city, but also for all our members on the other side of the Iron Curtain. When they stay in the Menno-Heim over the week end, they are strengthened and settled in their faith through worship services, church services, and Holy Communion. In this home, relatives and friends from the East and the West may greet one another.

Here we have retreats of several weeks for mothers and children. Here our youth meets. In the afternoons and evenings well-attended speeches are delivered. Busy hands are active in the sewing room. The doctor cares for the sick; and old and young meet regularly to hear God's Word. Truly no day passes during which the value of this home with its selfless helpers is not confirmed anew, the more so since November 1, 1958, when our own pastor, Elder Gerhard Hein, came to live with us.

Many visible proofs of love have come to us from our Mennonite brotherhood and beyond it, for which we now have a special reason to be thankful. All the contributions which we have received have not only helped us a step further, but now also help us to look into the future with confidence.

Our church's history of more than seventy years is not only a piece of the past which we gladly recall at such an occasion, but it is at the same time a heritage and a legacy for the future for which we are responsible. So often we ask ourselves here in Berlin if we still have the inner power and passion of our forefathers, who in faith took risks in order to help brothers in need. But one thing we know: our own strength is insufficient if God is not our help, and we can only stand if brothers, who support us energetically, stand behind us.

In our world-wide brotherhood we have found such brothers, with whom we are united in the International Mennonite Relief Agency, at present in Weierhof (Pfalz), and the organizations which belong to it, like Mennonite Central Committee, Akron (U.S.); Stichting voor bijzondere Noden, Amsterdam (Holland); and the Mennonite churches and their relief organizations in Germany. In their solidarity with us through many years they have helped us mainly through their financial contributions to acquire Menno-Heim.

But many new brothers out of the circle of the ecumenical church, like the World Council of Churches in Geneva, as also the Home Mission and the Relief Organization of the Evangelical Church in Germany, Berlin section, have let us know that they were willing to share our work and concerns. That is a great gain for us which we cannot value highly enough. It is a simple matter of fact that an inner power dwells within every voluntary gift, which may also change money into manifold blessedness. A gift of this type is like a good seed which is sown into the ground and brings forth fruit one hundredfold.

Because we have now experienced this anew as in the past, we do not want to neglect to greet all our brothers and friends who have made contributions with a special thank you. In the face of this public witness of world-wide brotherly love, we would like to exclaim thankfully with the words of 2 Corinthians 8:3-5:

"For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favor of taking part in the relief of the saints—and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God."

We keep the doors of Menno-Heim open for all who want to come to us. May the Lord bless the home and its new Pastor and all who pass in and out of it. The Lord bless this gift, which we have received, and all givers.

United in the Lord, we greet you all heartily! Your thankful Berlin Mennonite Church,

Elder Dr. Ernst Crous, Goettingen, Honorary President
Elder Erich Schultz, President
Elder Gerhard Hein, Pastor
Wilhelm Kohnert, Vice Pres.
Curt Claassen, Treasurer
Karl Harder, Secretary
Erika Claassen, Deaconess

(Translated by David Janzen)

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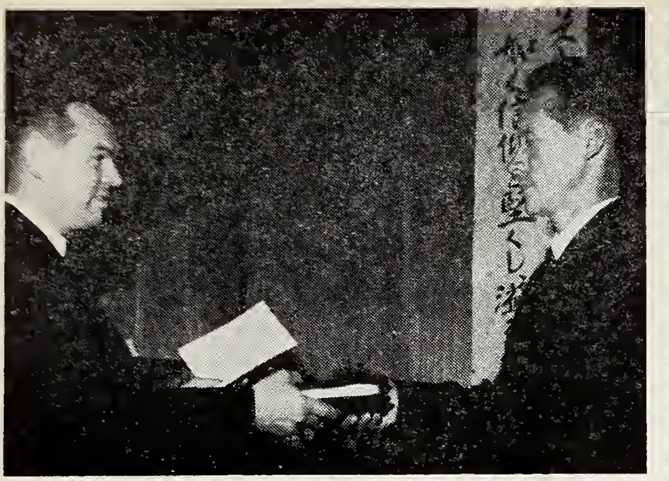


Peter Voran hands new Bible to Takashi Yamada at the ordination service at Nichinan, Japan.
Photos by Paul Boschman and Ray Reimer

Laying on of hands: from left to right: Paul Boschman, Robert Ramseyer, Stuneharu Oshima, Peter Voran, Peter Derksen, Verney Unruh.

Ordination of Takashi Yamada

"WE WANT to go to Nichinan for the ordination on January 4. Brother Yamada is one of our Kobe church members and the first one to be ordained into the ministry in the Kyushu Mennonite Church," said brother Abe at a post-Christmas fellowship.

"How are you going? I was at the train station last night and the Kyushu-bound trains were so crowded that people were getting in and out of the windows and standing shoulder to shoulder; so I am not sure I am going if I have to stand for twenty hours," remarked another member.

Two members of the Kobe Mennonite Church (600 miles from southern Kyushu) did take the train, and brother Abe, delayed because of a cold, took the plane the following day.

Led by a local lay member, the ordination service opened with the hearty singing of "All Hail the Power of Jesus' Name." Visitors had come from all six stations.

Immediately below the pulpit were seated brother Takaski Yamada and his attractive bride of one month, the principal of the local kindergarten. Seven years ago he had found the Lord Jesus Christ as his personal Saviour. Previous to coming to Nichinan as pastor of the Aburatsu Mennonite Church two and a half years ago, he gained valuable experience as lay leader of the Kobe Church.

Going into the ministry meant real sacrifices. He was the oldest in the family and therefore the breadwinner. It meant giving up a well-paid job at a shipping company and accepting the call of the Lord with a salary of less than $30, some of which would have to support the family. But the Lord has abundantly blessed his ministry, and even now a good number in the audience were singing the praises of the Lord because of this man's ministry.

Brother Peter Derksen gave the challenge and charge both to the local congregation and to Brother Yamada, speaking from the text 1 Timothy 3:1-7. Brother Peter Voran performed the ordination, followed by the laying of hands by all elders present, ordaining immediately both as pastor and elder. With evident joy and deep sincerity and humility, the ordained brother gave a heart-warming response when in part he said,

"The most urgent need, which is above all others for Japan, is the gospel of Jesus Christ, who was crucified on the cross of Calvary for us Japanese as well as for the whole world. It is only by grace through the redemption of Christ I was saved; it was only the grace of God that called me to this wonderful ministry of preaching the Word of God and our Lord and Saviour Jesus Christ. At this occasion of special blessing I would like to thank God for His infinite love and to express my hearty gratitude for our loving missionaries . . . sent to us by the churches in Canada and America out of their love for the Lord and also us Japanese. . . . Though I am nothing but a poor heathen vessel, the One who is working in me is mighty, and I am willing to labor and strive according to His work for the rest of my life."

Preceding the ordination service, representatives from all over the prefecture, from as far away as Kobe and Tokyo, had come together for the fourth annual All Japanese Fellowship Conference (*Seikai,* or Holy Meeting) planned and directed by a national committee. The speaker was Pastor Oshima of Fukuoka, who effectively and clearly presented messages on the work of the Holy Spirit.

The registrar's notebook showed that guests came from various walks of life. Of the eighty-three registered, twenty-five were office workers, fourteen laborers, thirteen teachers, eighteen students, four housewives, two pastors, and seven unemployed (note the absence of farmers).

Praise God for the church in southern Japan.

by Paul Boschman
missionary to Japan

Is the Church High School Necessary?

by Elmer Richert
principal, Rosthern
Junior College
Rosthern, Saskatchewan

AS ONE WHO is closely connected with the church high school, it is quite obvious that my reply would take on the affirmative note. I am convinced of the necessity of this type of school for several reasons.

First of all, I would say that it is necessary because it aids the church in carrying out its primary task. This has been stated in various ways; one pictures the church's primary task as threefold: to preach the gospel (evangelism), to teach the gospel, and to train the heart, mind, and body of young people to continue the work of preaching and teaching.

Certainly none would question the possibilities and also the effectiveness of an evangelism emphasis at the high school level. Then too, we could hardly think of a more convenient place or age level to begin the teaching of the great beliefs and doctrines of the Christian church. In order that the first two responsibilities might be fulfilled, the church needs to educate talent. The high school is there to aid the young people in assessing and educating their talents. Furthermore, the church high school realizes that educated talent which is not dedicated talent is not acceptable to Christ. In view of this there is the continuing challenge to commitment and dedication.

I realize that when we say that the church high school is necessary, we are saying that the home and the church together with the colleges are not fulfilling the entire task. It is not my intention to criticize any of these agencies by saying that their program is inadequate. Also, we are aware that communities differ greatly in their program scope. Rather I would like to say that it is necessary for people in our day to utilize every possible Christian avenue in the training of young people. The necessity of working together in the spirit of Christian unity is our only solution.

Our schools in America have been relegated to a somewhat stepsister relationship. I do not appreciate the terms "church-related school" or "school working in co-operation with the church." All schools should be considered a vital organic part of the working church. They *are the church* in one part of its activity.

THERE ARE areas in which the church high school can make a unique contribution. First of all, the church high school, more than any other institution, can be used as an effective tool in building church loyalty. There are many valid criticisms of denominationalism as it exists today. In spite of this, the church as we know it seems to be the only practical solution. Our own Conference was called into being in order that mission outreach might become more effective. Organization is so basic today that even those who pride themselves in being nondenominational are not really so unless they are antidenominational.

It is difficult to estimate how many potential Mennonite church members have attached themselves to other church groups during the past few decades. It is inevitable that circumstances would cause some young people to join other fellowships. Others have left out of conviction (this can be appreciated), but many, and this is sad, have left out of ignorance.

Personally, I stand as one who was on the verge of leaving the Mennonite church on the basis of ignorance. As a young fellow just out of high school (not a church school), I attended an interdenominational Bible school and learned what other groups were doing and believed. Later on, as a student in the city, I became a weathercock for the differing winds of doctrinal emphasis. It was only after several crisis experiences in my thinking (aided by information) that I finally woke up to the fact that there was really nothing wrong with being a Mennonite Christian. In fact, there were many things which were right about it.

From that time on, it has been my conviction that it is the duty of the Mennonite church high school to present clearly and boldly the Christian gospel as understood by the Mennonite church. It is also our duty to challenge young people with the many avenues of Christian service which may be entered. Our Mennonite heritage must be understood to be appreciated; our present church practices must be explained in order that they may become more meaningful; and our future must be presented as that which will do great things for God with the help of those who are now young.

A few months ago *Time* magazine carried a brief article about the fact that the Seventh-day Adventists have the most vigorous mission outreach of any church, proportionately speaking. Last summer this same magazine commented on the fabulous increase in membership as well as activity of the

Evangelical Lutheran church over the last decade.

There is very little doubt in my mind that their extensive school systems contribute to their vigor. They not only sponsor church high schools but have grade schools as well. The Evangelical Lutheran Church has 14,600 elementary schools in operation in the U.S.

With reference to church loyalty, some of you recall the results of a study that were published in this paper. The figures are so unbelievable that I hesitate to use them again. The Seventh-day Adventists claim that 94% of young people that attend their schools remain loyal to their church, but 96% of young people that attend other schools are lost to their church.

As a second unique contribution of church high schools, I would like to mention the over-all "plus" which such schools seek to give. The entire environment is geared toward those things which are wholesome. The teachers have Christian character. There is emphasis on character building in all aspects of school life. The music that is cultivated is superior. There is opportunity to rub shoulders with young people of the same faith. Generally these young people come from many separated areas, and in this way horizons are broadened. By means of these many influences and experiences interest is awakened in those things which can lead to the more abundant life that Christ would have us live.

In closing I would like to make readers aware of a few facts:

- There are approximately 500 young people in General Conference Mennonite high schools in Canada today. This is not counting the General Conference Mennonite students who are enrolled in the inter-Mennonite high school in Clearbrook, B. C. (enrollment 500) or in nondenominational schools. (I am unaware of the United States situation and so am quoting Canadian figures.) This in itself points to the fact that many parents believe that the church high school is a necessity. It is in these high schools that large numbers of future lay members are being taught.
- We can expect that this number will increase, for at least two reasons: (1) More young people are seeking high school education than ever before. Church high schools can anticipate a share of the increase. (2) The world is making increasing inroads into our Mennonite homes. Besides, modern society seriously disrupts family life. These two factors are combining to influence parents to look to the church high school to hold the fort for them.

We need to be reminded at all times to keep a balanced program in our church. To put our emphasis on missions and to neglect our schools will throw our program out of balance. To reverse this would also be futile. It is my conviction that our Conference could benefit in the future from a greater emphasis on the church high school.

My Prayer Today

Dear God, forgive me that I did not take
A precious yesterday to make
A grieving soul feel sweet serenity
By sharing solace you have given me.

Dear God, I thank you for the wondrous gift
Of eager conscience, which will guide and lift
Me through this new-born day with love-filled heart.
And help me constantly to do my part.

—Bertha R. Hudelson

V. THE HARM OF AVARICE

Avarice stands fifth among the seven deadly sins. In the Ten Commandments, where it is forbidden, it is called covetousness. It may be thought to be greediness, or lust after the things of this world. These three words — greed, covetousness, avarice — are among the ugliest in the English language. So ugly, in fact, that we have devised other more acceptable terms with which to cloak the ideas for which these words stand — such terms as thrift, or enterprise, for example.

The extent to which our western world is caught in the grip of avarice may be seen from the fact that most people believe their major problems to be material ones — how to get a new house, car, furnace, etc., or simply how to get more money. The harm of this avarice is enormous.

For one thing, it causes a person to be misled as to what matters in life. Avarice never leads a man to confront the issue of this relationship to Jesus Christ, but only distracts him away from that issue. At every crucial point it minimizes the spiritual, magnifies the material.

Again, avarice consumes energies which ought to be used for other purposes. In fact, it takes almost all a person's energies, leaving none for recreation, fellowship, doing good deeds, and the like.

The Seven Deadly Sins

Then, avarice separates a man from God. Jesus taught, "You cannot serve God and mammon"—the latter being the god of avarice. The qualities of life required to serve God are simply not compatible with those required to serve mammon.

And further, avarice always makes its victims miserable, causing them to experience an insatiable hell of craving for this and that, craving which cannot possibly be satisfied, because the more it is satisfied the more it grows.

How shall we escape the powerful pull of avarice? The only answer is to be found in Jesus who taught, "Blessed are those who hunger and thirst for righteousness." We need to learn to lust after righteousness, rather than after the things of this world. This suggests at once the narrow, difficult way. It can be followed only as we learn to know Him who is "the God of all righteousness."

—Robert W. Hartzler, pastor of Eighth Street Church, Goshen, Ind.

the reader says

Dear editor:

"We won't take it sitting down," and before that colloquialism cools off, we shall continue in the vernacular by saying that we take our pen in hand to write a few lines in regard to that article on page 95, middle part, *The Mennonite* for Feb. 10, about where preachers are told to use short words.

We grant you that our congregations are "ordinary assemblies," and that if they are definitely unsophisticated," that is as it should be. But we wish to be shown one that is "decidedly illiterate."

We had several very fine teachers who taught us many principles for effective communication of thought: (1) How to listen to conversation, debate, lectures, sermons; (2) How to read for enrichment and information; (3) How to speak logically and pleasantly; (4) How to write with precision and originality. The fundamental emphasis was always on the correct choice of words.

It is the inescapable duty of the person who speaks or writes to search diligently for the words that convey the author's idea with crystal clarity. Sometimes these words may be of the simplest, sometimes they demand that we stand on our mental tiptoes. Words are rich treasures. Thank you, teachers, for showing us how to use the rare, sparkling jewels of expression in among the prosaic terms needed in this business of earning our daily bread and speaking in meetings. . . .

Ministers are responsible for enriching the vocabulary of their church members. Many of us would agree that we have become more articulate because our minister had a facile command of at least two languages, and made frequent allusions to Latin, Greek, and Hebrew terms. There is a universal language of the soul that needs few word symbols, but there is also a vocabulary of the church and the laity should not be denied a knowledge of it, nor need the clergy assume that we are incapable of comprehending it. Granted that it is evil to use unfamiliar words for ulterior motives, we still maintain that many sermons suffer from over-simplification, unlovely illustrations, and the unpoetic construction of a climax. Sermons should sound beautiful. Only words can fashion thought. They can imbue us with the desire to be part of that great congregation who will hear that which "ear hath not yet heard."

But now we are listening from the pews. And since we are not walking on streets paved in pure gold but on utilitarian asphalt base, may we once more use the language of the street. (It, too, is lovely, but not for the pulpit.) We know the man who writ that article talked too big on purpose. He just wanted to show up the guy who is a show-off with his fancy talk. That is the loud brass St. Paul means in 1 Corinthians 13. We knowed the writer since he was a youngster. He's an O. K. preacher in our books.

Philosophically yours,
Two Pew Occupants
(Names withheld on request)

Dear sir:

I enjoyed reading the writing in the Feb. 10 issue of *The Mennonite,* "That South American Slant" by a Stephen Fretz. Would like to see more by him. —Sam Eigsti

Dear editor:

This is not written in any criticism of Leland Harder's chart in the recent *Mennonite* (Feb. 10), nor the article he has in the late *Reporter*.

This situation has been a burden to me for quite some time. Mennonites came here from Sacramento a few years ago and tried to start a work here, but they have all moved back to Oregon and given it up. Yet there is great need of a real work to be done here. Churches here—yes. Busy—yes. But conditions are getting worse.

I am wondering if the answer to the whole question does not lie in a few statements from the Bible: first, 2 Chron. 7:14; second, 2 Cor. 6:14-16. God has never worked effectively through a mixed multitude. (Ex. 12:38, Num. 11:4-6, Neh. 13:3). The church today is not aware of her condition or the time on God's clock. When I speak of the church, I frankly say "we."

John A. Hilty
Roseville, Calif.

film review

LIFE OF JOSEPH, series of five filmstrips: JOSEPH SOLD INTO EGYPT, JOSEPH'S DREAMS COME TRUE, FROM PALACE TO PRISON, JOSEPH MAKES HIMSELF KNOWN, THE FAMILY UNITED. Filmstrip with record; filmstrips each $5, *records,* $3; *entire set in box* $27.90. *Available through Mennonite Bookstores in Rosthern, Newton, Berne.*

The committee looked at two of the five filmstrips. They were unanimously agreed that this would be a fine series for use in our churches. The committee was impressed with the use of live characters for the various scenes depicted in the filmstrips and with the way in which the filmstrips followed closely, the biblical account, very little material being added, and was also impressed with the skill with which underlying ideas are communicated.

The guide which accompanies each filmstrip gives suggestions for various ways in which the filmstrips can be used. Issues are raised which groups can discuss. Separate issues are raised for the junior age, junior high age, and the senior high.

RUSSIA, 16 mm., sound, color, 24 *minutes. International Film Foundation,* 1 *East 42nd St., New York 17, New York, Rental,* $10.00.

Here is a report of Russia in terms of its people and the life they live. Life under the tsars and life under the Communists are compared to show that for the bulk of the people there has been no improvement. Though religion has been discouraged, we see it surviving in many scenes. Though farms have been collectivized, peasants are more interested in working on their small family plots than in the larger fields. The educational system offers one way of escape from poverty, for those who become scientists and technicians may some day be rich.

In a day when we characterize Russia by its political leaders, here we have a chance to meet the people of Russia themselves. It is a helpful reminder to see that these people are human.

On the whole this report is objective. Authentic Russian music brightens this documentary film.

Last Sunday was Conference Sunday. Did it prompt loyalties—and questions?

Shall I Remain a Mennonite?

by George E. Janzen

WE ARE living in an ecumenical age. We celebrate the death and burial of most of the narrow-mindedness and crass intolerance of ages past. There are few groups today who insist that they only are God's redeemed people. Even most Mennonites can now recognize spiritual brothers among Presbyterians, Methodists, and Anglicans. Denominationalism is deemphasized also on the mission fields, and rightly so, because the divisions of Christendom have never ceased to confuse non-Christian peoples.

How often has the hand said to the foot, "I have no need of you!" How often we have mercilessly sliced up the body of Christ with the knives of our own selfish prejudices! Moreover, the Christian church has been guilty of exceedingly wasteful duplication of effort as each denomination went its own way. God has graciously granted us to see the error in all this.

And yet I insist on calling myself a Mennonite. What justification have I for doing so? Had Paul lived in the sixteenth century, would he not have extended his list of "unworthy" appellations in 1 Cor. 1:11f to include also the name of Menno Simons? Might he not have said, ". . . it has been reported to me . . . that there is quarreling among you. . . . What I mean is that each one of you says, 'I belong to Paul' or 'I belong to Apollos' . . . or 'I belong to Menno' or 'I belong to Christ.' Is Christ divided? Was Paul—was Menno—crucified for you?" So often we have disregarded this crucial Pauline exhortation. Many, on the other hand, refuse to be given any other label except "Christian."

I have, for myself, preferred the designation "Christian" to "Mennonite." My gospel is Christ, not Menno. However, not for a moment does this indicate a lack of appreciation for the contribution Menno made to the "rediscovery" of Christ. And certainly there are many contributions. But rather than enumerating these and offering them as the reasons justifying my remaining a Mennonite I should like to attempt to establish a broader base from which to work.

The suggestion is that there is little justification for being a Mennonite without the unambiguous affirmation that I am first of all a Christian. Menno was first of all a Christian, and unless I am also, I am not even a Mennonite! The one justifying reason for remaining a Mennonite is the firm belief that Menno made a vital contribution to the understanding of Christ which must not be lost. His insights have contributed to give the total Christian message a more complete expression.

But it seems the height of arrogance to insist that God blessed the Mennonites with the world's only complete expression of the Christian faith. Even if one believes that Mennonitism is its *fullest* expression (which can be questioned), one may never assume that it is its *complete* expression. Denominations are so often reactionary groups of people. They are reactionary because someone else is omitting something which they see vital. And since every group is composed of fallible men, we must recognize that no one group has a monopoly on truth. Each learns from and contributes to the other.

I am a Mennonite, then, because I can contribute to other men's understanding of Christ. I am, at the same time, constantly on the lookout for things other men can contribute to my understanding of Christ. Christian truth comes through the whole Christian community. I am happy to have others retain their denominational labels provided that they recognize this also. Each group can daily remind the other that there exist other dimensions to the gospel message. If men were not fallible, this might not have to be. As it is, I hardly have another choice. In the final analysis, how can I escape a label? If I reject the Mennonite label, I shall soon have another. But I preach the truth I have found in the name of Christ, and not in the name of my denominational founder, for first of all I am a Christian.

Mennonite churches of Ontario hold workshop of youth and peace committees

Beat--or Burdened?

reported by Henry H. Epp

THE PLACE was the Mennonite Church at 21 George St. in Waterloo. The time was Feb. 14 and 15. The theme was "Christian Discipleship — The Way of the Cross." C. J. Dyck (Ph.D. candidate, University of Chicago) was the guest speaker at the workshop. Message themes were: "The Great Opportunity" "The Great Dilemma" "The Great Conversation" "The Strength of the Church" and "You Are Not Your Own." One of the questions pointed up was: "Is our generation beat or burdened?"

According to an international magazine, "there is a pack of odd balls who celebrate booze, dope, sex, and despair and go by the name of Beatniks." C. J. Dyck said that these and others like them, with no faith in anything or anyone, with no code of ethics and no conscience, and with no ambition to work constructively, represent the beat generation of our day.

In the terminology of Christians there is yet another group that lacks a positive witness. This is the generation of lukewarm who claim a restful faith that requires nothing active, a cheap faith that requires no cleansing, and a faith that is rooted to traditions and mores instead of received from heaven.

Who then are the burdened?

They are those "called to being." Their life has received content, meaning, and direction from an encounter with God. Remember what happened to Samuel and to Matthew when *I AM* called them?

These people receive with the "call to be" the "call to do." Being transformed from the condition of sin and the sins of omission, they become rooted into a relationship with Christ that bears the fruit of discipleship.

The "call to doing" is a challenge to totally live a transformed life. This call addresses itself to all areas of life and gives to your vocational calling a new dimension and unnumbered opportunities.

Who then are the burdened?

They are those "bought with a price" and "loved with a Love." Having been loved and purchased, they now live under a compulsion to pay the price of faithful discipleship and loving.

Take my yoke upon you. . . .

O For a Thousand . . .

Your first reaction was right. It starts out as a hymn. We sang this hymn during the workshop. The question is: Why do we want the impossible thousand tongues with which to praise God when He has given us thousands of other items whereby we can make practical expression of gratefulness and thanks?

The executive of the Ontario Young People's Organization is thankful to the local groups for their vital efforts and for the participation in providing for the budget. During this year we again want to support our church schools; we will contribute toward Mennonite Pioneer Missions and Foreign Missions as well as pay toward the support of two Paxmen.

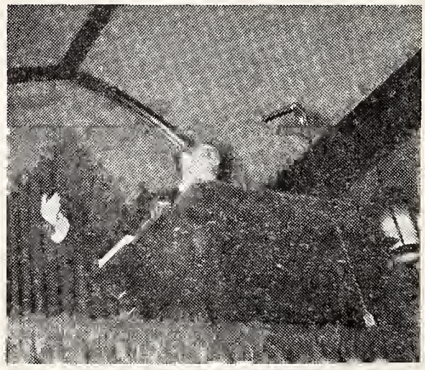
The young people were challenged to be faithful stewards and as church members to share in the task of the church. Some of us may talk as if we had a thousand tongues; now let us live sharing the thousand blessings we have received to glorify God.

Peace Concerns

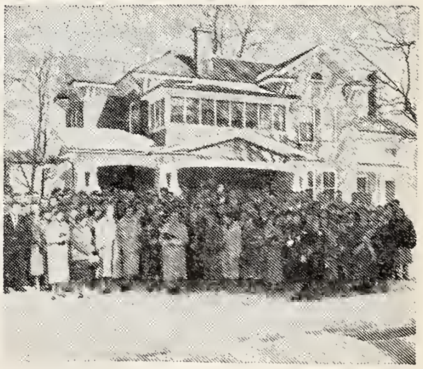
The purpose of the peace committee meeting with the youth workshop was "to explore the possibilities of local peace committees conducting workshops in their own congregations." It seems that most of us are "not tremendously interested in war as long as there is peace!" In terms of workshop response: "there was a great deal of interest, and future means of cooperation were developed. Most of us realized that much study and discussion is necessary in order for us to be better disciples in a changing world."

As its immediate task, the peace committee saw the need to develop and sponsor local workshops. Within several weeks the committee will make available a variety of peace literature to local groups. The thought is to start with small groups of young people who are willing to go through with an intensive study of the doctrine of peace and its implications for our living today.

Unless we are blind, it must be obvious to all of us that no one week end of mountaintop experiences in a workshop will ever overcome the lethargy within our churches and even less the blood and tears of the world. The challenge is that every congregation raise up from their midst a core of consecrated Christian young people who promise Christ that they want to make peace a way of life under the cross.



Cornelius J. Dyck addressing youth meeting



Ontario youth who attended the workshop

Voluntary Service: *Retrospect and Prospect*

The following experiences were recorded by VSers after their summer service in 1958:

Short Term Mission Work

The desire to be a missionary has been a part of me since early childhood. This year for the first time I felt that I could take a definite step in this direction—as a Voluntary Service worker. Voluntary Service always appeared to me to be short-term mission work. Therefore it was with much enthusiasm that I entered into Voluntary Service at Camp Mennoscah.

One of the most impressive things about my work was meeting so many new and wonderful people. This in itself seemed to point in the direction of mission work, for I have never before met and worked with such a variety of people, and I enjoyed every minute of it.

I shall always thank the Voluntary Service program for giving me the opportunity to work as I did this summer. Kay Ann Schrag

Service and Growth

One of the most meaningful experiences in my life was the time I found myself in Chicago working with a group of people who called themselves Mennonites. I was the only one of our Voluntary Service group that was not thus called. I soon discovered that working with them was not only interesting and challenging but also enjoyable.

I was impressed with the way the program was organized and by the leadership given it by the Woodlawn Mennonite Church. Part of our program included a week of orientation in which we were given information concerning the background and the present trends and conditions of the neighborhood, and were also given some helpful hints on good teaching along with some specific teaching methods. During this time I heard discussions in which various Mennonite beliefs were discussed. This gave me a greater understanding of this group and helped me to see what makes this group different from any other religious group.

I think that the plan of Voluntary Service summer workers is good. During this time one is able to do a work in which he can feel that he is being of service to God. It is a time when one can enrich his own spiritual life. It is also valuable because it is a time when one makes new friends and learns to love and to appreciate people who have somewhat different backgrounds. Dolores Oiler

A Way to Say 'Thank you'

So many of us call ourselves Christians and thank the Lord for His love, which did not shrink from sacrificing His Son so that we might be in fellowship with Him and be His children. This love and grace we accept so freely—yet what sacrifice do we give of ourselves, our time, our effort, and our money to show our thankfulness and willingness to serve in His kingdom? We know we should at all times serve our Lord and yet we do well to set aside a time for Voluntary Service —a time we dedicate ourselves to making an all-out effort to serve God and man. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

This special service has also its special blessings. We get the inner joy of having served unselfishly. We see other Christians at work and often they portray humble graciousness, a bearing with the shortcomings of others instead of condemning the weak, a serving beyond the first and second mile. It is through them and the actual service we render that our eyes may be opened to unnoticed opportunities in our own communities.

Voluntary Service acts as a tonic to invigorate us in our own spiritual life. Since the services are manifold, both spiritual and physical, workers from all walks of life can be used. Anna Wiens

Love Makes a Difference

Consider yourself for just a moment an unloved, unwanted child. Your parents don't live with you because they feel no concern for you. The only place to spend your free time is in the streets. Growing up will become ever harder for you because the color of your skin is society's mark against you. Does this situation leave room for mental and spiritual growth?

In my experience as a VSer I have come in contact with just such people. Through observations one can definitely see what difference the love of Christ can make in the hearts of individuals who have been touched by it. What better way to bring knowledge of God's concern and love than through Christian witness? This seems just the situation for a person to whom religious training and well-balanced home life have been "taken-for-granteds" since childhood. What value their witness could hold in a community such as Gulfport, for instance!

One thing I noticed about work with the colored people of Mississippi was that the VSers are constantly looked upon as examples. With the correct influence, their lives can be enriched and channeled into service for the Master.

Lois Heidebrecht

Youth Group Sets Budget

The West Abbotsford Mennonite young people accepted a budget of $2,000, an increase of $650 over last year, for 1959 at the annual business meeting Jan. 10. This amount will be used to support foreign missionaries, the mission camp at Oosta Lake in northern B. C., the Sumas Sunday School Mission, and other projects.

A new constitution for the church's youth fellowship was accepted and put into operation. The following are now members of committees: Executive: Menno Epp, chm.; Mary Nickel, sec.; George Bartsch, treas.; Christian Endeavor: Victor Sawatzky, Frieda Wiebe, Lydia Epp, Helen Krueger; Faith and Life: Bill Wiebe, Doreen Dueck, Annie Epp, Vic Neuman; Service: Jack Nickel, Helmuth Peters, Agnes Dueck, Frank Sawatzky; Fellowship: Jake Wiebe, Walter Wiebe, Susie Epp, Anne Dyck.

—Canadian Mennonite

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

CHRISTIAN LIFE WEEK

Bluffton College's annual Christian Life Week is being held March 8-11. This year's speaker is J. Herbert Fretz, pastor of the Salem Church, Freeman, S. D. Prior to 1953 his pastorate was Deep Run Church in Bedminster, Pa. Brother Fretz and his wife, Helen Habegger Fretz, are both Bluffton graduates, and he is also a graduate of Westminster Seminary, Philadelphia.

Christian Life Week is geared primarily for college students, unlike Bible Lecture Week in the fall, which is intended for the general public also. Pastor Fretz will speak in Ramseyer Chapel twice daily, Monday through Wednesday. On Sunday morning he will speak to the college students' Sunday school class at First Mennonite Church and at the student College Church service on Sunday evening. The Wednesday evening meeting will include a Communion Service.

His topics are: March 8, "Man Alive," Luke 5:10, and "Simon, Son of John," Matt. 16:16, 17; March 9, "Living Sacrifices," Rom. 12:1, 2, and "Falling Rocks," Luke 22:61, 62; March 10, "My Friends," John 15:14, and "What's in a Name?" Mark 16:7; March 11, "Fishing for Sheep," John 21:3, 17, and "A Text to Live By," Gal. 2:20.

DUO-PIANISTS

Bill and Pat Medley, duo-pianists, will appear on the Bluffton College campus on Thursday, March 12, at 8:30 p.m. in Ramseyer Chapel. In order to present a more perfect concert, they transport two of their own Baldwin concert-grand pianos in a special van. No strangers to the Bluffton campus, their first performance was given two years ago.

In their effort to make musical fun for everyone, the young husband-and-wife two-piano team play for all kinds of music lovers. The Medleys will play selections by Bach, Rachmaninoff, Milhaud, Arensky, Saint-Saens, Poulenc, and Riegger during their concert.

MINISTERS' COURSE

Meeting and becoming acquainted with the twenty-eight ministers from Conference churches who are taking the ministers' course offered by Canadian Mennonite Bible College, is proving to be a fine experience for other students. "We have gained new insights into the joys as well as the hardships of the ministry," writes student Edna Krueger. "As those who may possibly become leaders in church work when we have finished our studies, we feel a special kinship with these spiritual leaders who have been active in the ministry for some time."

Martin Goerzen, one of the ministers, related in Chapel interesting experiences which he had during the time spent among the Mennonites of Northern Alberta.

PAXMAN SPEAKS AT C.M.B.C.

The needs of Paxmen around the world were remembered when Earl Schmidt told of his experiences in Nepal and Europe. Some 200 slides made the areas of need more real to us. We were especially mindful of those who have left our midst to do mission Pax work in the recent past.

DEBATE TOURNEY

Bethel College was represented by three debate teams at the Forensic Tournament held at Texas Christian University Feb. 20-21. The two teams in the senior division qualified for the elimination rounds, the team of Robert Rich and Robert Shellenberger winning five and losing one round, with the team of Arlan Kaufman and LaVerne Stucky winning four and losing two rounds. Rich and Shellenberger were among the three teams with a record of five wins and one loss in the preliminaries. The teams did not advance in the elimination rounds, but members were granted medals for fifth place.

Bethel was represented in the junior division by Kenneth Lohrentz and Don Hofer. A total of twenty-six schools were represented. The Bethel delegation was accompanied by Harley J. Stucky, debate coach.

CHORALE TOUR

The Bethel Chorale, directed by D. H. Suderman, embarked on a spring concert tour between quarters Feb. 28-March 8. The tour took the Chorale to Mountain Lake, Minn., for two concerts, to Worthington, Minn., to the Freeman-Marion, S. D., area, and to Henderson and Beatrice, Neb.

MARK TWAIN IMPERSONATION

TV star Hal Holbrook comes to memorial Hall, Bethel College, Tuesday, March 10, in a solo show, "Mark Twain Tonight." Holbrook has been impersonating Mark Twain since 1955. He can now quote the great humorist for four hours without repeating himself. While Samuel Langhorne Clemens, familiarly known as Mark Twain, died in 1910, it is still true as he prophetically stated at one time, that "the report of my death has been grossly exaggerated." He is still vigorously alive in the affections of people everywhere.

AUXILIARY ANNIVERSARY CELEBRATED WITH SCHMECKFEST

The Freeman Junior College Women's Auxiliary celebrates its tenth anniversary this year. During the past ten years they have been of inestimable help to the school. Donating literally thousands of work-hours, they have earned over $31,000 to pay for campus improvements. Besides these cash donations they have done much food processing, painting, cleaning, and repair work themselves. At present they are remodeling and enlarging the Pioneer Hall kitchen. To help finance the project, they are planning a Schmeckfest—a sort of Mennonite smorgasbord, where they will serve some of the traditional old European dishes which the three ethnic Mennonite groups in South Dakota used to make.

On March 13, their anniversary date, they have invited all friends in the community to a feast which will include traditional foods of Low German, Swiss, and Hutterisch origin. The following items (spelling approximates local dialect pronunciation) will be served: Gruene Schauble Zup; Portzilke; Pluma Moos; Zwieback; Bona Berrogi; Hallupse; Nalles Nicki; Krumbera Maga; Krumbera Pankucha; Druckene Bona; Mak Kucha; Kutja; Russiche Kucha; Sauerkraut; Taempffleisch; Worsch; Krapflen; Fleisch Kuechle; and Roggenbrot.

During the meal there will be recorded German music by the Oberkirchen Children's Choir, the Robert Shaw Chorale, and others. At eight o'clock there will be a talent program in the main auditorium. All income will be used for the kitchen project.

FIELD TRIPS

Dorothy Imhoff, director of the Freeman College band, took some of the band members to the University of South Dakota for a band clinic. After a day of clinical instruction and demonstrations of techniques, they were the guests at a concert by the University band.

The Academy American History Class, accompanied by Adeline Bartel and John Ewert, spent a day at Pierre, where they watched the state legislature in action and visited various governmental departments.

SCHOOL RELATIONSHIPS

The February Freeman Junior College faculty meeting featured a panel discussion by a group of businessmen. Glen Waltner, banker; Alfred Haar, farm implement dealer; Dr. Dennis Epp, local physician; and President John Ewert, moderator, considered the question of how to foster better school-main street relationships which would be mutually beneficial. The frank and profitable discussion continued during the social hour when refreshments prepared by one of the homemaking classes were served.

MCC news and notes

PETER DYCK TO VISIT HERE

EUROPE—Peter J. Dyck, MCC director in Europe, will return to North America for five or six weeks in early spring to attend several meetings and visit Canadian and American churches for the purpose of interpreting the longer term objectives of the East-West program and giving a realistic appraisal of the present situation.

ROAD MACHINERY HUMS AGAIN

PARAGUAY — "After patiently waiting almost four months, Trans Chaco machinery began to bite into the dirt to build the awaited road of Paraguay," reports Paxman James Plummer (Kitchener, Ont.). "During the first weeks the machines were almost constantly working in mud and at times it became exasperating to see more machines stuck than moving. Gradually, as the ground became drier, construction pace increased. . . . We have been pushing to complete the road to the first major river crossing approximately Km. 90. Rain has again hampered us recently . . . previously we had built about 7½ miles of partially completed road."

VOCATIONAL GRADUATES

KOREA — Twenty-three orphan boys composed the first graduating class of the Mennonite Vocational School in graduation exercises held Feb. 12, 1959. Dr. Koe, chairman of the Board of Trustees, and three MCC workers, Principal Kenneth Brunk, Korean Director J. M. Klassen, and Agriculturist Leland Voth spoke. Special music was provided by a soloist from Taegu, a senior boys' quartet, and the school choir.

Mennonite Vocational School was founded by MCC in 1953 to provide vocational and academic training for teen-age orphan boys, many of whom lost their parents during the Korean war. Graduates must leave the school to find jobs. MCC is providing a temporary hostel in Taegu and will assist them with food and clothing for one year.

Korean Birthdays

Did you know that Feb. 19 is the Korean New Year? Koreans consider this their birthday, when everyone becomes a year older, according to Margaret Wiens, R.N., former relief worker at the Pusan Children's Charity Hospital. MCC nurses have introduced the American birthday party custom to the hospital. Margaret comments, "What a pleasure to see all those happy faces. Perhaps never before had anyone cared whether they had a birthday or not."

BIENENBERG BIBLE SCHOOL

SWITZERLAND—A program given in the Basel Mennonite church Feb. 22 marked the termination of another Bienenberg Bible School year. Peter Dyck, European MCC director who served as an instructor, writes: "A number of young people, and some not so young, have definitely accepted Christ as their Saviour and want henceforth to live for Him. Two of these young people said that they had first realized how empty their lives were when they went to America as trainees and saw the church life there. Upon returning to Europe, they were determined to do something about it. They came to Bienenberg not only to study but hoped that here they would meet Christ."

CHICKS, PIGS FOR PETIT-GOAVE

HAITI—*Poultry Project*: In January, 600 Rhode Island Red chicks arrived at Ferme Centrale, co-operative farm at Petit-Goave where two VS men are currently serving their 1-W term. Donated by Heifer Project, Inc., with air transportation provided by International Cooperation Administration (Point IV), these chicks spell the beginning of a new self-help project for Haitian farmers.

Ferme Centrale assumes responsibility for care, feeding and vaccination of the chicks until they are ready for distribution to local farmers. Each farmer will get a pair for cross breeding with his own flock. Some chicks will remain at the co-operative farm, their eggs to be used for hatching purposes. Church World Service has promised $1,000 toward the project.

Hog Project: The year-old hog project, which experienced a seeming setback last fall, is again going strong. Outbreak of disease, athropic rhinitis, made it necessary to slaughter the entire herd of 150. However, workers report that valuable experience was gained in slaughtering procedure, curing and preservation of pork, and marketing. No financial loss has been incurred.

The Mennonite community of Mountain Lake, Minn., home of VSer Marlin Pankratz who recently returned from Petit-Goave, has provided hogs to replace the original shipment.

VS ORIENTATION SCHOOL

PERSONNEL—The first MCC-VS orientation school of the new year was held at Akron headquarters, Feb. 17-March 2. A dedication service for ten outgoing workers concluded the two-week preparatory ments are: National Institutes of period. Volunteers and their assign- Health, Bethesda, Md., John Herr, Don Slaubaugh, Gary Epp, and Nevin Steiner; Boys' Village, Smithville, Ohio, Marlin and Wilda Pankratz; Kings View Hospital, Reedley, Cal., Dennis and Faye Ratzlaff; Prairie View Hospital, Newton, Kan., Vera Lou Yoder; unassigned, Mary Rempel.

jottings

GINGERICH SPEAKS

Deep Run Church, Bedminster, Pa:. On Jan. 13 we were privileged to have as our speaker Melvin Gingerich, who spoke on his work as a peace missionary in Japan. An inspiring concert was presented Jan. 18 by the North Penn Choir. A Bible Study Class was started recently. Our pastor is the leader of a study of 1, 2, and 3 John, along with discussion and study of selected portions in the book *Studies in Church Discipline,* prepared by the Conference. The Young Men and Women's Bible Class held a banquet Jan. 10. Pastor Boyer is instructing a catechism class which started Feb. 7. Deep Run is participating in a series of Lenten services with neighboring churches; the first service was held Feb. 11 at our church. On Feb. 22 the Pennridge High School Chorus presented a program. The Youth Fellowship sponsored a Valentine Party Feb. 14 and a carry-in supper and service project on Feb. 28. Deep Run was in charge of the Vesper Service at the Frederick Home for the Aged on Feb. 15. The women of the church were invited to participate with neighboring churches in a World Day of Prayer Service. —Doris Moyer, corr.

RECEPTION

First Church, Chicago, Ill.: Paul N. Mc'Elfresh, son of Brother and Sister Paul R. Mc'Elfresh, of First Church of Chicago, and Ceil McVey of Roseland, Ill., were married in Atlanta, Ga., on Dec. 31, 1958. A reception and shower was held for the newlyweds in First Church on Jan. 18, at which time Pastor Coon asked the Lord in prayer to bless this marriage and these two young people.—Corr.

CONGREGATIONAL MEETING

First Church, Wadsworth, Ohio: On Dec. 14 a congregational meeting called to present a brochure made up by the Building, Sanctuary, Sunday School, and Activities committees, and to see slides of the proposed new church and educational units from a model made by the architect. The architect's preliminary drawings were accepted with some changes, one being to have three aisles instead of two. Plans are for construction to begin this year. Our Stewardship Plan will be in effect for the next three years. On Jan. 5 our annual business meeting was held. Officers elected are: deacon, Manford Kilmer; trustee (1 yr.), Blake Lowe; trustee (4 yrs.) Russel Welday; treasurer, Ira Shoup; flower representative, Mrs. Neuenschwander; church correspondent, Mrs. Wm. Stratton; Memorial Home committee member, Will K. Stover; Building Committee member, E. D. Schneider. Reports showed increased attendance in both S. S. and worship services, as well as in the finances of all treasuries. Jan. 19 a son was born to the Richard Gilberts, and a daughter to Mr. and Mrs. Robert Beck on Jan. 21.—Mrs. Wm. R. Straiton, corr.

NEW FIELDS OF SERVICE

Spring Valley Church, Newport, Wash.: On Jan. 1 our church eleced officers for the coming year. The special instruction class for adults met for the first time Jan. 4. Every Wed. evening we meet for the Hour-of-Power. Our young married couples are organizing themselves into an auxiliary of our church, meeting in homes. The young people are launching out into a new field of service, undertaking to conduct a brief service in the Old People's home once a month. Wes Van Nattan was with us Feb. 11. The Day of Prayer was observed Feb. 13 in the Seventh-day Adventist Church, Newport.—Mrs. J. W. Riffel, corr.

CHALLENGE TO SERVICE

First Church, Reedley, Calif.: Our annual church meeting was held Dec. 11, and the newly elected officers were installed Jan. 4. The Junior Choir, under the direction of Mrs. Aaron Epp, presented "The Story of Silent Night" on Dec. 21. The combined choirs of Community Church of Fresno and First Mennonite Church of Reedley presented Handel's *Messiah* here Dec. 14 and in the Fresno Church the following Sunday afternoon, under the direction of Roy Reimer. Cornelius Wall, pastor of the Grace Church of Reedley, conducted a German service in our church Dec. 26. Our young people went to Camp Gains at Lake Sequoia for a winter retreat and a New Year's Eve Watch Night service. Mr. and Mrs. Henry Laemmlen gave us several reports, in word and pictures, of their work in Paraguay in the field of experimental farming. Their testimony was a challenge to all young people to spend one or two years in volunteer Christian service. Pastor Epp preached a series of sermons on the Ten Commandments, closing this series with a sermon on the New Commandment (John 13:34, 35). Marie Foth, escapee from Russia, a missionary in Austria, at present in America, gave a graphic picture of the suffering, privation, and hardship the people of Europe experienced as a result of war. During the month of Feb. our Bethel College Fellowship Committee is soliciting contributions for the college. The drive was culminated by a banquet on Feb. 21 with Pres. D. C. Wedel as guest speaker.—Reinhold Ewy, corr.

VOLUNTARY LABOR GIVEN TO NEW ADDITION

West Swamp Church, Quakertown, Pa.: Our S. S. Christmas program was held Dec. 21, at which time White Gifts were presented. The total amount of the gifts was $886.56. The Youth Fellowship sponsored Christmas caroling, and the Youth Choir sang for sick and shut-ins. Letters and greetings to our congregation from our missionaries were received at the Christmas season. Many individuals were also remembered by them. One is thrilled to realize the faithfulness of our missionaries in writing to the home folks when we at home think we are "too busy"! This year our annual business meeting was held in the evening, to give more people the opportunity of attending. We are grateful to God for all who have faithfully served in their church work, and we especially appreciate the services of our faithful pastor and his wife, the Arthur S. Rosenbergers, also the contribution the senior and youth choirs are making in bringing added inspiration to our worship services. We also thank God for those who have been healed and for His loving care for all. Melvin Gingerich, who spent two years in peace work in Japan, spoke and showed pictures Jan. 15. The building of the addition to our church is progressing nicely. Much voluntary labor has been contributed by men of the church. We look forward to the time when we can occupy our much needed S. S. rooms. The women of our church joined with neighboring church women in observing World Day of Prayer on Feb. 13 in the United Church of Christ of Spinnerstown. A children's service was held after school hours in the St. John's Lutheran Church, Spinnerstown. Our pre-Easter services will be held March 15-18.—Corr.

SURVEY, ANNUAL MEETING

Bethel Deaconess Hospital School of Nursing, Newton, Kan.: Olga Krazinski and Mrs. Norrine Major of the National League of Nursing conducted a survey of the Bethel Deaconess Hospital School of Nursing Feb. 16-21. Miss Krazinski is assistant director of the department of diploma and associate degree programs and Mrs. Major is director of the school of nursing and nursing service at Western Pennsylvania Hospital in Pittsburgh. The surveyors spent the first day of the visit reviewing reports and records of the school. Several days were spent in conference with the faculty of the school, nursing service personnel, and members of the student body. National accreditation of schools of nursing was initiated by the National League for Nursing in 1955. The authority to operate a school is granted by a state board, with national accreditation constituting a mark of superior quality in the program. The school at Bethel Deaconess Hospital was granted provisional accreditation in July, 1957, when the application for accreditation was sent in and approved, and this continued until a survey visit could be made.

Ted E. Claassen of Newton and J. H. Ediger of Inman are the new members elected to the board of directors at the annual business meeting of the Bethel Deaconess Hospital Association on Feb. 24. H. J. Dyck of Elbing was re-elected. Claassen and Ediger are replacing S. J. Goering and H. E. Suderman. Suderman declined nomination, but in view of over fifty years of meritorious service on the board, he was voted to the status of honorary board member. At an organizational meeting of the board following the business meeting, H. J. Dyck was re-elected president: Gerhard Zerger of Moundridge, vice president; Sam Regier of North Newton, secretary; and Otto Sommer of Newton, treasurer. The annual report of the hospital showed that 3,119 patients had been cared for during 1958, with about 56 per cent coming from Newton and vicinity, and 43 per cent from other places in Kansas. Services provided to patients were valued at $437,421.61, of which about 3.5 per cent was given as free service. During the year the hospital received $17,490.60 in cash donations, and $20,518.72 for building improvements and new equipment.

The report for the home for aged told of caring for 80 different persons during the year, with 67 residents at the close of the year. Services valued at $94,267.36 were rendered, of which $7,126.52 or about 7.6 per cent was given as charity. The home for aged received $3,916.08 in cash donations. It was reported that $10,000 had been paid on the debt on the home, with $43,500 still remaining to be paid. The school of nursing graduated 21 students during the year and presently has 61 enrolled. The school of medical technology graduated its first two students during the year, and at the close of the year had one student enrolled, with two beginning February. The report of the school of nursing and the cost of this program received considerable discussion by the members and delegates. The board was asked to make plans for the continuation of the school and provide means to support it financially. The report of the hospital administrator also called attention to the needs for providing additional space in the hospital, and for remodeling certain parts of the present building. He reported that the board hȧd engaged the services of an architect and had appointed a planning committee who were initiating a study of the present hospital services and facilities, and laying plans to meet the needs for more space and better services.

COUNSELING

Mennonite Hospital, Bloomington, Ill.: Dr. R. Elizabeth Brown of the Department of Psychological Counseling at Illinois State Normal University discussed the techniques of counseling with the teaching staff of the Mennonite Hospital School of Nursing in Bloomington at their monthly meeting on Feb. 23. Romeyn Oyer, R.N., Carol Hieser, and Barbara Manchester, juniors in the Mennonite Hospital School of Nursing, participated in a special recruiting tea sponsored by the Tazewell County Medical Society in the First Methodist Church, Pekin, Ill., Feb. 10. Mrs. Maude Swartzendruber, R.N., Director of Education at the School of Nursing, attended a meeting at the Indiana University Medical Clinic in Indianapolis, Ind., for the directors of all schools of nursing affiliating in pediatrics, on Feb. 16.

MISSIONARY SPEAKER

Swiss Church, Alsen, N. D.: Mr. and Mrs. William Unruh became the parents of a boy born Jan. 21, and Mr. and Mrs. Alvin Bartel the parents of a boy on Jan. 22. Verna Janz, missionary on furlough from Morocco, Africa, spoke and showed slides Jan. 28 and Feb. 1. The Alsen High School Trio presented the music. Feb. 3 the Ladies' Mission Society had a duet by Mrs. Walter Scott and Mrs. Henry Peters, a talk and slides by Miss Janz, and a duet by Mrs. Henry Schmiess and daughter Nola. Miss Janz also spoke at the Cavalier County Ministerial Association at our church Feb. 2. The film *Going Steady* was shown in our church Feb. 5 by Pastors Pritchard and Hanson.—Mrs. F. Feil, corr.

MEN GO TO GULFPORT

Inman Church, Inman, Kan.: The laymen sponsored H. B. Schmidt at a workshop in Jan. Disaster needs were presented: what has been done and where we have many more opportunities to be of physical and spiritual assistance. J. K. Siemens brought us a challenging message on meeting temptations on Jan. 11. P. K. Regier, who made an extensive trip through South America last summer, was with us Jan. 18. In the morning he spoke on "The Plight of a Disinherited People," and in the evening he gave us an illustrated lecture on mission fields in Colombia and the different colonies of Mennonites. Menno Doerksen, LaVerne Neufeld, Henry Doerksen, and Pastor Rahn drove to Gulfport, Miss., to work at our mission station.—Corr.

GIVE PROGRAM AT MISSION

Tabor Church, Newton, Kan.: Dec. 13 the young people enjoyed a Christmas banquet. Dec 14 was a Christmas cantata, *Stars Over Bethlehem*. Dec. 24 the S. S. children's Christmas program was given and an offering received for Goodwill Christmas Bundles. Guest speakers have been Esko Loewen from the Johannestal Church Dec. 26, and Oskar Wedel from Germany, a student at our Seminary, Dec. 28. Jan. 1 the annual business meeting was held. Week of prayer services were held Jan. 11-13. Jan. 18, Frank Classen from the Union Rescue Mission, Wichita, spoke. Jan. 22 a group from our church, including the men's chorus, was in charge of the program at the Union Rescue Mission. Jan. 25 W. F. Unruh showed pictures of Western Dist. Conf. activities. Feb. 1 the West Zion Youth Fellowship (Moundridge) joined our YPU for supper and a workshop program worked out with slides and tape recorder. The mixed choir, men's and ladies' choruses and the junior choir are preparing an Easter program. The young people are planning a project night to repair church hymnals. Plans are under way to build a parsonage.—Mrs. Jake J. Goerzen, corr.

mutual aid placement

WORK WANTED

Hospital Position—Young man with B.A. and accounting experience interested in working experience in Mennonite hospital. Married. Offer good references. Contact: Mutual Aid, 722 Main, Newton, Kansas (No. P 261).

conference notes

LOOKING TOWARD GENERAL CONFERENCE

"Looking Toward General Conference" (held at Bluffton, Ohio, in August of this year) is a joy to me as I feel that every conference is a mountain top experience and makes me more conscious of our oneness in Christ, and the oneness that we should share with one another.

I feel that our first and chief conference aim should be spiritual: to honor Christ as the head of the church, to praise and glorify the Triune God, to strive always to do His will and to be led by the Spirit to promote His work, based on the unquestionable truth of the Bible as our guide and constant text for all of our activities.

BLUFFTON
AUG. 12-20
1959

Christ referred to "My Father's Business." In the work of the church and Conference we also have some business to do. Christ also said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Thus we have a Christian obligation to our government, to our community, and to our church. And the business interest in the working of the church must be promoted to His praise and the welfare of souls in a united way.

I feel that Paul in 1 Tim. 6.12 gives us the text of which every speaker and worker of and at the conference should remember, that we may be mindful of our faith, knowing and making our faith known: "Lay hold on eternal life, whereunto thou art also called." Certainly we believe that we have been called; let us remain true to the faith in which we have been called, and with the parting request of Christ, "Go ye into all the world." How can we go into the world without education, without our schools, our churches, the publication of our faith? Without the Christian concern for the needy that can only be learned at the foot of the cross in response to God's grace in Christ, in a surrendering gratitude to the Father above? Let's go into the world from this conference as Christian stewards, with the good faith of our fathers.

—Isaac P. Tieszen

SEND CHRISTMAS BUNDLES

Christmas Bundle folders are now available. Get a copy from your pastor and decide now what you can do to gladden the heart of a child next Christmas.

The Christmas Bundle project is an excellent channel for Christians in a land of material abundance to express their gratitude by sharing their blessings with people in other countries. Preparing bundles can be a family affair in which all members experience the meaning of giving in the name of Christ to a cause that will help to bring good will.

Bundles should be prepared according to instructions given in the folder and should reach MCC centers before July 1 in order to insure arrival at their destination by Christmas. A dollar accompanying a bundle will purchase a New Testament and cover shipping costs. Regular cash support to the relief program is urged. For additional folders write to Board of Christian Service, General Conference Mennonite Church, 722 Main, Newton, Kansas, or to your nearest MCC center.

RATZLAFFS ARRIVE IN INDIA

Word has been received by the Board of Missions office that Mr. and Mrs. Harold Ratzlaff and daughter Mary Ann have arrived at Bombay, India. Of Buhler, Kansas, the Ratzlaffs are beginning their third term of missionary service in India.

WESTERN DISTRICT WOMEN TO MEET

The spring meeting of the Western District Women's Missionary Organization will be held March 17 in the First Mennonite Church, Hillsboro, Kan. The morning session begins at 9:30: worship service, "Lest We Let Them Slip," led by Mrs. Arnold Nickel; address, "Education, a Mission of the Church" by Mrs. Mary Becker Valencia; address: "Women in the Changing East" by Orlando Waltner. After a noon sack lunch, the afternoon session will open at 1:30: worship service, led by Mrs. Levi Koehn; address: "Some Observations of Our Colony Women in Paraguay" by Sister Theodosia Harms; address: "She Kneels to Rise" by Mrs. Edwin Weaver.

A nursery will be provided for preschool children.

INVESTMENT OPPORTUNITY

The General Conference Mennonite Church now has two departments qualified to accept loan funds. The most recently organized is Church Extension Services, Inc. Persons interested in helping to establish new churches in the Conference are urged to invest their saving for this purpose. For details on procedure write to Church Extension Services, Inc., 722 Main St., Newton, Kansas.

NEW ADDRESS

Mr. and Mrs. Vernon Sprunger, who were on loan to the Congo Protestant Council at Leopoldville, Belgian Congo, for six months, have returned to the mission station at Mukedi. Their address is Mukedi-Idiofa, Belgian Congo, Africa.

GERMANTOWN CHURCH CALLS PASTOR

Verle H. Holsteen has assumed pastoral duties in the Germantown Mennonite Church in Philadelphia. He has been a student at Eastern Baptist Theological Seminary in Philadelphia.

NEW VENTURE

Hulda Myers, missionary in Colombia, South America, is teaching at Cachipay this year. She recently returned from Costa Rica where she spent several months in intensive study of the Spanish language. Previously she taught at Bogota.

The Mission this year is co-operating with the Ibague Normal School at Ibague, Colombia, a Presbyterian institution, to train national workers for our mission schools. At present there are two, one at Cachipay and one at La Mesa.

MARCH 17, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE [illegible] SEMINARIES
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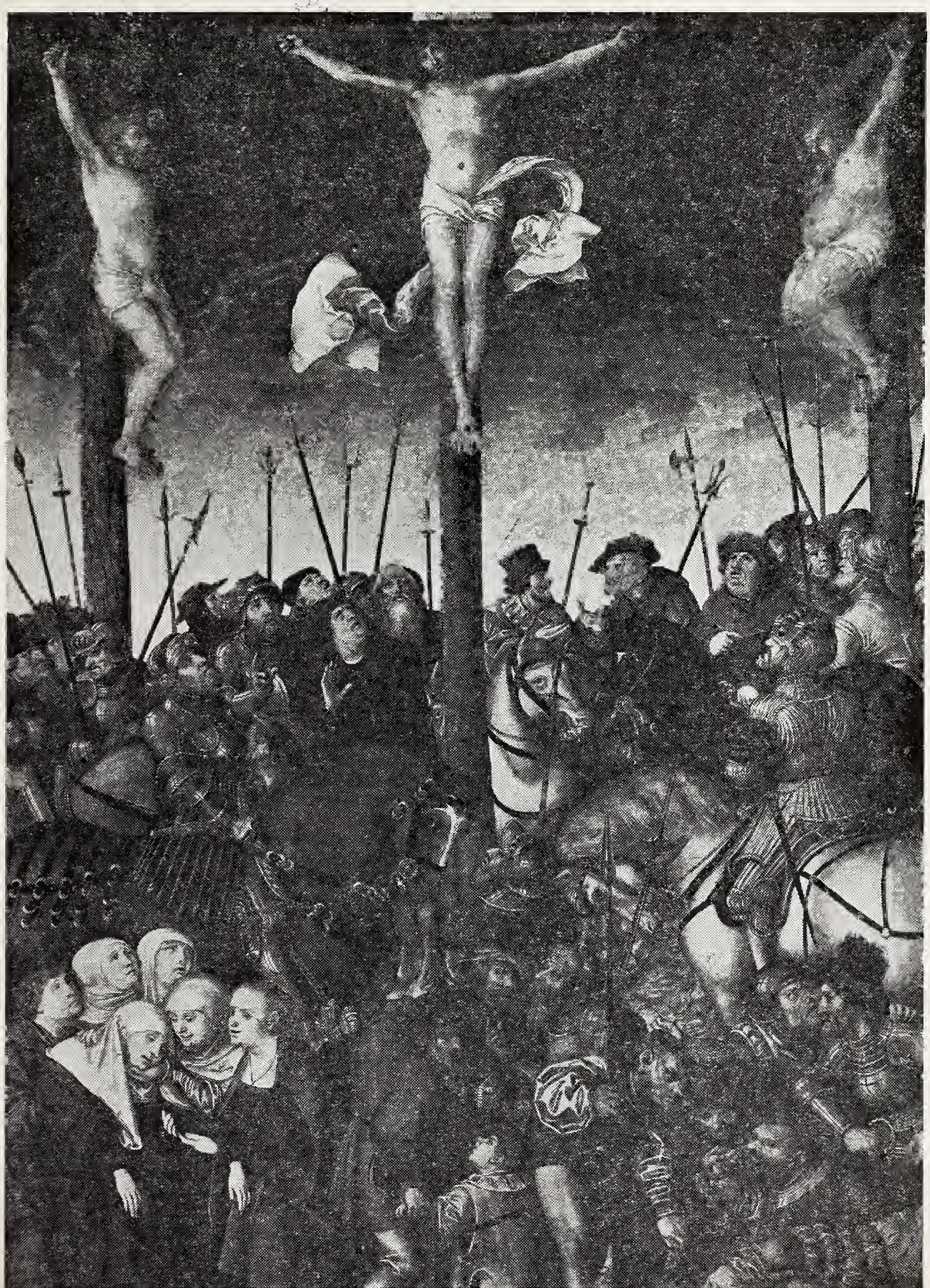

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"The Crucifixion" by Lucas Cranach the elder
Photo courtesy of The Art Institute of Chicago

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of things to come

March 17—West. Dist. Women's Meeting
March 22—Palm Sunday
March 29—Easter
April 19—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
April 23-26—Central Dist. Conference, Goshen, Ind.
April 25-26—Laymen's Retreat, Camp Mennoscah
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 3—Mennonite Song Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 22—Baccalaureate, Mennonite Biblical Seminary
May 23—Commencement, Mennonite Biblical Seminary
June 10-14—Pacific District Conference, Barlow, Oregon
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswold, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 11**

editorials

CONTRASTS AT THE CROSS: HATE VERSUS LOVE

The two powerful forces of hate and love are in constant conflict. In what sharp contrast we see them around the cross. The cruel and malicious hate of the enemies of Jesus comes to its final climax. It will go to any length to accomplish its purpose. The enemies of Jesus had been exposed, their selfish and shallow motives made evident. Instead of repenting, they became angry and full of hate. This unrestrained hate seemed to conquer and overcome its opponent, at least for the time being.

But meeting this force of hate head-on, was the stronger force of forgiving love. See it stream from the cross as Jesus prays for the forgiveness of His enemies. See it in its beauty, providing for the grief-stricken mother. Love would not be conquered or thwarted by the full power of hate, for love is stronger than hate. The whole universe as well as the heart of man was created to respond to and be moved by the power of love. Love will triumph over hate for it has God on its side. Love is the very heart of the gospel which Jesus came to reveal to men.

That love reaches down to us today. Its power has been fully demonstrated at the cross. It is made available to us in every need and in every situation. How slow we are in believing in it completely and in building our lives upon it.

When we really believe that love is the strongest force in the universe, there will dawn a new day.

O power of Love, all else transcending
  In Jesus present evermore,
I worship Thee in homage bending
  Thy Name to honor and adore;
Yea, let my soul in deep devotion,
  Bathe in Love's mighty boundless ocean.

SOUTH AMERICAN PROGRESS

The report of South American brethren as found elsewhere in this issue has a note of encouragement. Over the period of ten years notable progress has been made. In spite of hardships and discouragements, our neighbors to the South have stayed by the difficult task of carving new communities out of the Chaco hinterland. It has been pioneering work of real merit.

We should keep ourselves informed of this struggle to gain a foothold in a new world. In our life of modern conveniences and appliances we may find it somewhat difficult to imagine what life would be like without the electrical aids upon which we have come to depend so heavily. Perhaps we are depending on them too heavily—so much so that we are somewhat out of touch and out of sympathy with the real struggles of simple living.

God has been good to us. But He loves others just as much as He does us. He desires to make plain to us how we can actually show that we love our neighbors as we love ourselves, not only in South America, but everywhere around the world.

How does one use the Bible for help?

The Bible and our Daily Problems

*Harold Buller**

I CAME to my catechism class a few weeks ago all ready to teach a lesson on the Bible. But it occurred to me that it would probably be wise to find out first of all what questions were in the minds of my class members. So I asked that each one write down a question about the Bible that he would like to see answered. To my surprise, four out of nine questions were almost identical. One said, "How can we get the answers from the Scriptures for our daily lives if we do not understand it?" Another question reads, "People often say that in the day of trouble they look in the Bible to see what God wants them to do. How can you do this? How do you know where to look?"

How does one use the Bible for help in answering one's daily problems? First of all, there are several things we need to understand about the Bible if we want to use it correctly.

The Bible is not a book with an index to our problems. Instead, it deals with life and problems as they arose in the lives of people and simply records these, often in a historical sequence or in writings of moral teachings and sermons.

The Bible was written in the distant past within a cultural framework that we sometimes need to understand to know just what is being said. We should not be discouraged when the Bible is not immediately clear to us.

The Bible is the history of God seeking man, of God trying to lead man to salvation and godly living. If we understand this we will no longer attach ourselves to only one passage that happens to suit us and disregard everything else. Rather we will interpret passages in the light of each other and seek to see where stumbling man most fully grasped the great revelation of God's truth.

The Bible is not a book that has been glossed over, varnished and garnished, but presents people just as they are with all their sin. The Bible, as also the Christian faith, is not afraid of sin. This means that we may read the Bible calmly in spite of our own sin, seeking within the Scripture God's answer to our sin.

The Bible presents to us the truths that man has learned about God throughout the centuries. These truths were arrived at under the difficult circumstances of daily life. We may be certain that they will apply meaningfully to our experience also.

Now then let us look at some things we need to do ourselves if we wish to find answers to our problems within the Scriptures.

- We need to want to know God's truth. We will not find it if our minds are already closed to it.
- We need to understand that the Christian faith is not a religion of magic or of mechanical ways of salvation. Neither can we wisely use the Bible as a book of magic which we open at random and then expect it to speak specifically to our problem as when we insert a coin into a scale in order to find out how much we weigh and what our future holds for us.
- We need to get a translation we can understand. If the King James Version or a German Bible speaks most clearly to you, then use it. Otherwise do not hesitate to purchase and to use one or more of the many newer translations of the Scriptures.
- We do well to get and use some helps, but do not depend on them to explain everything. Rather, read the Bible itself until it becomes meaningful.
- Read frequently for a broader view as one would read a novel in order to get the whole story, or as one would read an entire letter from some person in order to get the full view of what this person wants to say. Later one may go back for details.
- Read regularly for specific guidance, taking shorter passages and seeing if there is anything in such a passage that is meaningful to us as something we believe God would like to have us know. Do not leave a passage of Scripture too quickly if it seems obscure, but reread it until you find at least something that you can understand and take with you.
- Keep a little notebook on the things you read, taking down ideas and thoughts you receive from the Bible that apply to your own life or experience. This will preserve for you in a more permanent way the things that God reveals to you and will make these more useful at a later date.
- As you read the Bible, take time to think about your life or your problem in the light of what you already know and understand about God and His will for man.
- Always remember to ask God to send His Holy Spirit to help you understand.

The Bible is a book that brings us into the very presence of God if we read it sincerely. We may not always know what passage to turn to in order to read something that will speak specifically to our problem. But if we come into the presence of God through His Word when we need to make a decision, the Bible will help us to think God's thoughts about life as they relate to our problems.

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*Pastor, First Church, Beatrice, Neb.

Sitting down and reading the Bible keeps us from hurrying pell-mell into a decision on some problem while we are in a state of panic. As we come into the presence of God through the Scriptures, we are close to Him who is now, who always was, and who always will be. We become surrounded by Him and our thoughts rise up to Him who is eternal and everlasting. Under these circumstances we have time to make our decision. We do not need in fear to do the first thing that occurs to us.

When we stop and take time out to read the Bible, we begin to "tune in on God." Under those circumstances God will be able to speak to us directly as well as through the Bible. When we come into the presence of God, cutting off all other channels of communication with other sources for a period of time, we give God a chance to speak to us by the power of His Holy Spirit.

Perhaps most of what has been said here can be summed up as follows: If we want the Bible to be useful to us in answering our daily problems, we need to read the Bible regularly so that God can give us the foundation for our answers even before the problems come. Under those circumstances we will not need to ask, "Where shall I look?" Instead we will say, "What has God already told me?"

Paraguay Revisited

C. A. DeFehr, Winnipeg, Man., spent almost two years in MCC service in South America in 1947-48, when more than 2000 Mennonite war refugees from Europe immigrated to Paraguay. He served as resettlement director and helped establish the two new colonies, Neuland and Volendam. The Mennonite Central Relief Committee (MCRC) of Western Canada asked Brother DeFehr to revisit the Paraguayan colonies in 1958, particularly to evaluate what progress had been made in Neuland and Volendam during this first ten-year period and to see what prospects Mennonites in Paraguay have for a successful future. A summary of Brother DeFehr's report follows:

General Impressions

The new highway from Filadelfia to Neu-Halbstadt as well as a number of other well-built roads certainly are impressive in comparison to the roads used earlier, half of which were Indian trails.

The villages also present a more becoming picture with better homes, fruit and shade trees, more land broken and under cultivation. Most farmers have more and better machinery and they are striving to improve their breeds of livestock. We noticed some of the farmers plowing their land after the crops had been harvested. This helps to retain moisture and makes planting possible right after rain, which is very important in the Chaco. The MCC-sponsored Experimental Farm has been a great help in producing suitable seeds, grasses, vegetables, and fruit trees.

The colonies in co-operation with MCC have decided to build a mental hospital in Filadelfia. $15,000 is to be raised for this project, 50% by MCC and 50% by the colonies. Dr. Marlene Haenel from Germany, who is directing the mental health program of the colonies, will be in charge of the hospital.

About forty miles of the Trans-Chaco roadway have been completed from Asuncion toward the Chaco. This stretch affords ample proof of the importance of the finished highway. Trade has developed and six buses travel daily to Asuncion.

Colony Neuland

A new highway almost 100 miles in length links the central points of the colonies with Rail Station Kilometer 145. Whereas forty to fifty vehicles were formerly required to transport goods from Neuland (in the Chaco) to the station, one truck is now doing the job. Many roads have been improved with a bulldozer, and water holes have been dug.

Neu-Halbstadt, the center of Neuland, serves the surrounding villages with its hospital, school, store, and partially developed industry. We found an oilmill, also a large warehouse; creamery and cheese factory which started operating recently; .palosanto plant costing about $7,000 (not operating for about a year as there is no sale for the oil); co-op with several buildings, serving the people of the colonies; a comparatively well-built hospital with thirty beds filled most of the time, including Indian patients; old folks home next to the hospital; high school, not quite completed as planned, with some classrooms temporarily set up in the dormitories (there are forty students in the high school and six attend the pedagogy classes in Filadelfia); brick and shingle plant (in Neu-Halbstadt there is good clay for brick making, and although the plant is privately owned, it has been a great help in building up the colony); cattle range (through lack of knowledge there were some losses here).

The Committee of Reference and

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Council has an account out of which old and disabled people and women who are alone are given support. In the colony there are 140 single women and widows. Of these about one quarter receive annuity from Germany because they have lost their husbands in the last war. The brethren of the committee gave heartfelt thanks for the untiring help received from the brethren in Canada during the year. From the Dollar Loan Account, an account of approximately $10,000 set up by MCRC, loans can be made to purchase cattle, machinery, and other farm equipment which settlers need but are unable to buy.

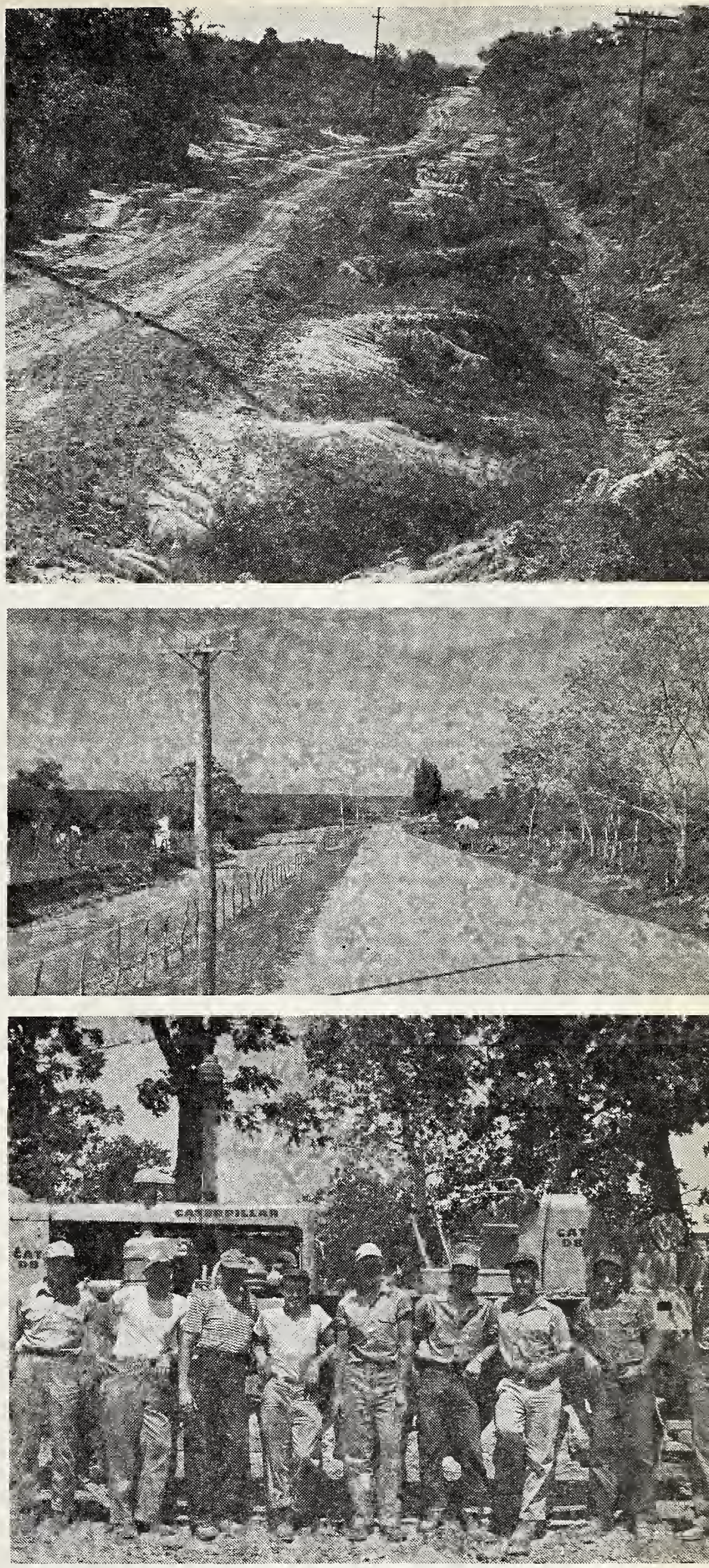
The result of ten years' work can be seen. Actually the first five years were very difficult because of insufficient farm machinery and equipment. There is hope for the growth of the colonies through the Trans-Chaco Highway, which will help them to transport their produce fresh and consequently to receive better prices. There is also hope for oil, which would provide much opportunity for work.

On the other hand the future is questionable due to constant emigration. In 1950 there were 2472 people in Colony Neuland, which would normally mean about 3000 persons today. However, at present there are 1700 persons in the colony. The German Consul has expressed himself to Oberschulze Peter Derksen (administrator) as follows: "Tell your people to have patience another two or three years. Future prospects for Paraguay are bright, and they scarcely will find better opportunities in other countries."

Colony Volendam

The first days in Volendam (east of the Paraguay River) were spent seeing the villages, industries, hospital, school, livestock, and wheat fields. We also visited the two villages, No. 14 and 15, that have been deserted. In the beautiful orchards of these villages much fruit was lying on the ground. Nobody wanted it for all had enough of their own.

The main income for these people until 1958 was lumber. This seems to have been the most profitable project at first, since the land was virgin forest and farming developed rather slowly. After ten years it is evident that more farm-



Top to bot.: old road; new road toward Filadelfia; Pax road builder ing should be done; however many people still prefer the lumber business. There the money comes in daily, whereas a farmer has to wait six months in some cases.

Because there are big swamps which are under water during the rainy season, the farmers decided to plant rice. The ordered machines arrived late so that only 140 acres could be planted. Of these, 115 acres could be harvested, bringing in 103 tons of rice. Next year the colony is planning to plant 500 acres. With an average crop of one ton per acre they could expect a total of 500 tons, worth about $35,000.

Wheat was also tried as a private undertaking but again the machines arrived late and the wheat was planted in unprepared land. The result was four to five bushels per acre. The colony hopes that wheat growing will improve, for they have had good results on campland with fertilization. They have also decided that every farmer must raise one hectare (2½ acres) corn for export. Thereby the colony would have enough for a ship load, and the farmers would get a better price for their corn. There is an experimental farm here also. They are trying to develop a profitable perennial plant. This undertaking is developing slowly as work is done on a small scale.

At present the colony, as such, has a herd of 1290 cattle, double the number it owned five years ago. There is plenty of pasture, and four horsemen are employed to look after the animals and prevent theft. These men could take care of an even larger herd. The people of the colony own over 5000 herd of cattle privately.

Above: administration building, and below: girls' dormitory, both at Zentral-Schule, Paraguay.

Volendam has a new, well-planned, $17,000 hospital with kitchen, dining room, and laundry. The colony is very thankful for the good support they have received in building this hospital.

The co-op undertaking shows great development. Last year it was especially concerned with helping to raise living standards. A general depression has weakened the co-op considerably, however, so that profit went down appreciably in 1958 compared with 1957.

With the resignation of two Canadian teachers, the classes of the high school are partly without instructors, so that this year there are only three classes with twenty-seven students. Next year they expect to have four classes. Thirteen villages have combined to operate four schools with a total of seven teachers and 130 pupils. There is great need for at least one high school teacher.

After the exchange rate was stabilized, the Dollar Loan Account has come into full use, the borrowed monies coming in, except in a few old cases.

I have more hope than ever before for the future of Volendam, except for the constant drain of emigration. One experience by way of example: During my visits to the villages and farms I expressed myself favorably on the progress I noticed, and asked a villager: "What else do you need?" He replied, "I have everything, and also much to thank God for, but I must go to Canada." Upon my question, "Why?" he replied: "My wife's relatives in Canada repeatedly write for us to come, and now my wife's only wish is Canada, and I have to go if I don't want to separate from my family."

Volendam can report progress in all areas except the lumber business. This always meant cash money for the farmer and the colony, without which they thought they could not manage. It seems that a number of settlers spent too much time there, and not enough on their farms. The standstill of the lumber business will force them to spend more time and effort in land clearing and planting. The lumber business should be regarded as a side line. It is important that this change take place very soon, and to encourage the farmers, short term credit for land clearing and purchase of farm machinery could be extended.

Colony Friesland

This colony, east of the Paraguay River, was established in 1937 when a group left the Chaco to settle across the river. There are three classes and thirty students in the high school this year. They have two students in Fernheim, and two in Asuncion who are training for the teaching profession. As of last year, the high schools in the Mennonite colonies are accredited, and students may enter the tenth class in the Academy of Asuncion. At the next Teachers Conference a decision will be reached on requesting the School Board of Asuncion to give credit for the pedagogy students in the colonies. The School Board of Friesland is thankful for the help received and asks that they may be remembered in the future, especially the students in Fernheim and Asuncion.

The colony has realized that lumber hauling to the river port is not profitable for the farmers, and therefore is planning to enlarge the rice plantation. The leadership of the colony is requesting the Dollar Loan Account, such as MCRC has given the Volendam Colony, to help them in land clearing work. The clearing of one hectare costs about $100.

General Conclusions

In spite of a difficult beginning, repeated grasshopper plagues, and constant emigration, the colonies in Paraguay have made comparatively good progress. With regard to the future the most influential factors currently strike one as being the completion of the Trans-Chaco roadway, the prospects of finding oil in the Chaco, and a stabilized currency such as the country has enjoyed the past two years.

Land prices have risen steeply, indicating that Chaco prospects are becoming increasingly brighter. Living standards are still low because income is so small. It is hoped that the million dollar loan will help remedy this problem. As for us in North America, we should not draw back until the colonies can help themselves. —MCC

Canadian Mennonite Peace Delegation, left to right: David N. Neufeld, David P. Reimer, J. B. Martin, J. M. Penner, Elven Shantz, E. J. Swalm, and C. J. Rempel.

Mennonite Delegation Visits Canadian Prime Minister

SEVEN representatives of the newly formed Historic Peace Church Council of Canada met with Prime Minister John G. Diefenbaker on February 16 to present a statement of their concerns. At the assurance of the prayers of our people on his behalf, the prime minister said, "Thank you, thank you very much," and expressed appreciation for the brief presented to him: "I have been very, very deeply touched. . . ."

At the outset of the discussions following the reading of the brief, the prime minister pointed out that all privileges and considerations which had ever been given to the Mennonite people were always upheld by the Conservative government. Three times he reiterated that the provisions for their freedom and respect for their conscience is a policy which is changeless.

The prime minister showed considerable knowledge of Mennonites and our beliefs and customs, having been in Mennonite areas in western Canada. He spoke appreciatively of our efforts in relief and other fields of service, and said that in the event of a nuclear attack, the scope for assistance would be so tremendous that there would be ample room for the type of contribution which our people have rendered. He assured the delegation of an open door at any time for any concerns we may have.

The representatives felt that the prime minister appreciated the delegation, that he knows Mennonite problems and concerns, and that he asks to be supported in prayer that he can do the things which are right.

Following is the text of the brief as presented:

The Right Honourable
John George Diefenbaker
Prime Minister of Canada
Ottawa, Canada

Honourable Sir:

The historic peace churches of Canada, namely: Mennonites, Brethren in Christ (Tunker), Society of Friends (Quaker), and the Church of the Brethren have enjoyed residence in our Dominion for one hundred and sixty years. We are thankful to God for our country, the understanding attitude of our government, and their strong effort to promote peace among all nations.

It has been the happy privilege of our representatives to meet personally in an official capacity your two immediate predecessors. We cherish this opportunity of assuring you, our present prime minister, of our prayer on your behalf. May the blessing of God rest upon you and the government of Canada.

Historically, as peace churches, whose number exceeds 60,000 members, we have a biblical background and deep-rooted conviction against active participation in war. We believe the New Testament teaches us the way of love as embodied in the personal example of Jesus Christ and that discipleship means following Him regardless of the cost. We are indeed grateful to our government for honouring our convictions and granting to us the freedom of conscience and religious liberty which enables us to worship Almighty God according to our understanding of His Word.

These privileges we have enjoyed since our church fathers came to this country in 1790. During this time, legislation in Canada has consistently respected the convictions of all our groups, including those that came during the intervening years.

During World War One, the Government kindly granted to our men indefinite postponement from military service. During World War Two opportunity was given to our men to serve in projects of national importance under civilian supervision. This gave to us fitting opportunity for a positive expression of our conviction. Simultaneously our brotherhood rallied its resources to develop and support foreign relief projects in war-torn countries, rendering our service under the slogan "In the name of Christ," thereby helping the needy regardless of race or creed. This relief effort is still in operation in Europe, South America, the Middle East, the Far East, and other needy areas of the world.

We firmly believe that a consistent peace testimony is based upon a personal faith in God's redemption wrought by Christ's shed blood on the cross. We believe a peace testimony cannot be confined to emergencies only, but must be an integral part of our lives. We therefore encourage our young people to serve their Lord and humanity in some type of Christian service with the result that many serve for periods of from three months to two years in T.B. sanatoriums, mental hospitals, remote outposts, schools of correction, and in other areas where service is considered difficult and unattractive.

We will continue to seek ways and means to serve our country and fellow men in relief work at home and abroad or to engage in work of national importance such as hospitals, mental institutions, and related services. In the provinces where our people reside, Disaster Service Units are organized and personnel is being trained to be ready for immediate action in case of disaster of local or national scope. Considerable voluntary service has already been given through this channel.

We come to you with but one request. In the unfortunate event of a national emergency which, in the view of the Canadian government demands taking inventory of manpower, that our leaders be given the privilege for consultation with proper government officials as to ways in which we might utilize our contributions in manpower and resources to their greatest potential value to our country within the framework of law and with our peace testimony. We are not seeking safety that avoids danger and sacrifice, but we cannot have any part in the taking of human life.

We trust our religious convictions will continue to be understood in the future as it has been in the past. We hope our Government will always respect the conscience of minority groups and individuals.

May the blessing of God be upon the parliament of Canada and may He grant to you, our prime minister, wisdom and courage to discharge your many duties as chief executive of our country.

Respectfully submitted: C. W. Lowen, Winnipeg, Man., Evangelical Mennonite Brethren; J. B. Martin, Waterloo, Ont., Mennonite Conference; David N. Neufeld, Rosemary, Alta., General Conference Mennonites; J. M. Penner, St. Anne, Man., Church of God (Holdeman); David P. Reimer, Giroux, Man., Evangelical Mennonites; C. J. Rempel, Kitchener, Ont., Mennonite Brethren; Elven Shantz, Kitchener, Ont., Stirling Ave. Mennonite; E. J. Swalm, Durtoon, Ont., Brethren in Christ (Tunker). —C. J. Rempel

VI. LUST THAT DESTROYS

IN THE listing of the seven deadly sins which we have been following, lust stands sixth. As the term is used in this listing, sexual lust is meant, although "lust" may mean inordinate and passionate desire for anything else, such as fame or riches.

Now to be sure, not all interest in sex is lust. There is a normal and quite wholesome fascination with this area of life upon which we do not pronounce judgment so long as it is properly disciplined and managed. It is excessive and inordinate interest in sex which is lust.

Many persons do not know what to think concerning right attitudes toward sex. Those who take their cue from the world around us think the highest pleasures of life are physical and that lust is the most desirable of conditions. Such persons will find this view confirmed in the Kinsey reports, in the conversation of many social groups, and in the reading of popular novels. But the church believes that lust is a destroyer.

Lust is a destroyer because it blinds its victims to all other values. No loyalty takes precedence over it. No obligation or duty equals it. The victim of lust soon becomes coarsened with gross tastes and no appreciation for the delicacies of love.

The Seven Deadly Sins

Lust is a destroyer because it inevitably hurts other people. It is followed not with love as a motive, but with the service of self as its goal. Not being tender and sensitive toward another, but only demanding and arrogant, it is sure to yield a fruit of bitterness.

Further, lust is a destroyer because it erodes one's own self-respect. And none of us can get along without our self-respect. The difficulties involved in making a contribution to life are so substantial that the person who lacks this vital strength can only fail.

The purpose of the church is to help people troubled with this sin to develop their capacity for true love, believing that as this is done sex will be brought into right relationship with the rest of life. To develop this capacity, spiritually sick persons need to discover and explore the love of God. This will mean personal discipline—in prayer and meditation, in worship, in reorganizing one's human relationships — and finally in controlling one's mind and body.

—Robert W. Hartzler, pastor of Eighth Street Church, Goshen, Ind.

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Japan's Students

*Robert L. Ramseyer**

"CHRISTIANITY is very good, but I have no time for it now. After graduation I would like to become a Christian." These are the words of one Japanese student, but they typify the attitude of many. They have heard enough of Christianity to know that it is a good thing, but they do not really know what the gospel is and will not take the time to find out. It becomes our task to present Christ in such a way that they can see Him and see their own need for Him now.

Student evangelism has been carried on at Miyazaki University for a number of years. Soon after the first General Conference Mennonite missionaries arrived, they began an English Bible class in one of the university classrooms. In April, 1958, largely as a result of the work done in this class, the Miyazaki University Student Christian Association was formed by the Christian students at the University. There are now between fifteen and twenty Christian students participating.

The group was formed with two stated purposes: to strengthen the faith of the Christian students through Bible study and prayer together, and to carry the gospel of Jesus Christ to the other students of the university. In order to carry out these objectives the association carries on numerous activities.

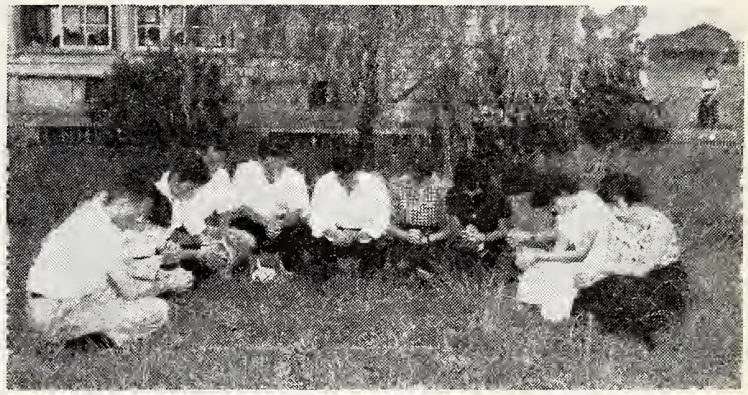
At present I am serving as advisor to this group and am teaching a Bible class at the university once each week. This class is taught in both English and Japanese to interest non-Christian students who want to learn English. This involves considerably more time in preparation than an ordinary Japanese class would and also tends to discourage some students who want to study the Bible but are not interested in English. As interest grows we hope that we can divide the class and have one class in each language.

The students also hold an early morning prayer meeting each week. Here they gather in an unheated classroom early in the morning to read the Bible, sing hymns, and pray together before going to their first classes.

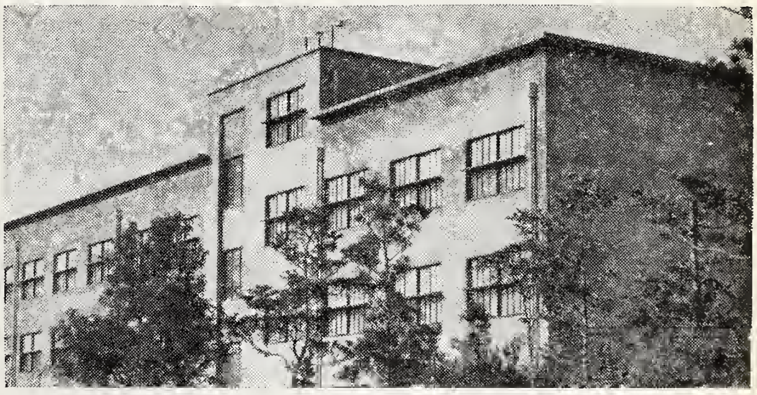
In addition to these activities, the group has sponsored evangelistic meetings in a large university hall, distribution of Bibles among the students by the Gideons, a tract rack in the student union, a special Christmas worship service, and fellowship meetings from time to time.

This is a heavy undertaking for a handful of students with busy academic schedules, but God has filled them with His Spirit and is using them for Him. Within the last year various churches within the city have reported that the number of university students attending services and actively seeking the Lord has begun to rise.

Student evangelism of course has



Student prayer group at Miyazaki University, Japan. (Robert Ramseyer at left).



Part of Miyazaki University, Japan

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*Missionary to Japan

many problems. Students are quite willing to listen to the gospel, but they are not easily led to the Lord. Many more profess interest only in the problems of day-to-day existence and their concern goes little further than a successful job after graduation. Another problem which has hampered our own personal work has been the fact that we are located several miles from the university and are not readily available for counseling. For the majority of students, walking is their only means of transportation.

Now God has led us to the purchase of a small plot of land next to the university, and, God willing, we hope someday to have a small center for student evangelism there. Such a center would have a reading room where Christian books and magazines would be available, a place for counseling and personal work to lead students to a decision for Christ, and a place for Bible classes and evening evangelistic meetings for students.

Student evangelism is full of challenge and promise and we look forward to the day when many more will come into fellowship with God in Christ Jesus. In the history of the Christian church, and especially in the church in Japan, God has used young people as pioneers. Much of the progress in the church and in pioneer evangelism has been led by consecrated young Christians. We believe that God can and will use these young Christians of today, also, to perform His will in this country.

These Christian students need the prayers of all of us that they may stand firm in Christ in a world that is seeking to make them fall. May God help us to support them, may He keep them from falling, and may He use them for himself.

Guided Tour

of MCC VS units with Susan Krahn

This is the second of a series of articles describing MCC sponsored VS projects—the physical environment and the contribution our young people are making.

WE'RE BOUND for an institution known as Junior Village, situated in Washington, D. C. This institution was originally established in 1948 to provide temporary shelter for dependent children but today it provides long-term care as well for children who cannot be placed elsewhere. Rows of cottages along either side of the road comprise the institution and give a village aspect.

William Stone, the director of Junior Village, received us cordially and proceeded to answer a host of questions. We learned that children are referred to the institution by the Women's Bureau of the Police Department and the Child Welfare Division whenever a home situation becomes impossible. Only District of Columbia children are admitted, with 35% remaining at Junior Village less than a month, 65% less than three months. Two-thirds return to their homes, one-third are placed in institutions and foster homes or remain at the Village. Older children, especially teen-agers who have experienced repeated failure in foster homes, are almost impossible to place elsewhere and may stay at the Village until eighteen or twenty-one years of age.

The program of Junior Village is extensive. A school offers instruction from the nursery level through junior high. A few teen-agers attend the nearest public high school, but truancy and an active dislike of school constitute major problems. Some vocational training by way of mechanics, gardening, and the culinary arts is provided, but Mr. Stone feels it is inadequate for adolescents who, upon being discharged from the institution, will be on their own. Medical care and recreational facilities are also provided. The children live in cottages with counselors who serve as substitutes for parents. Unfortunately the enrollment increases far more rapidly than the facilities.

Junior Village children, Washington, D. C.

Mr. Stone and VS unit leader Leon McElmurry (Hesston, Kan.) outlined the duties and activities of the VS unit. The girls are particularly helpful in the nursery with preschoolers. They serve as teachers, train the children in personal habits, play with them, and help maintain a tranquil, orderly atmosphere. The fellows work mainly with the older boys—getting them to help in general maintenance duties and organizing games and recreational activities, especially during weekends. They perform a variety of other duties as well and Mr. Stone commented particularly on their patience and their concern for the welfare of the children.

We discovered that many other volunteers beside Mennonite VSers assist at this project, mostly nonresidents who tutor individual children, conduct craft classes, take youngsters to their home for parties and dinners, and so forth. In 1957 a total of 43,000 hours of voluntary service were put in at Junior Village.

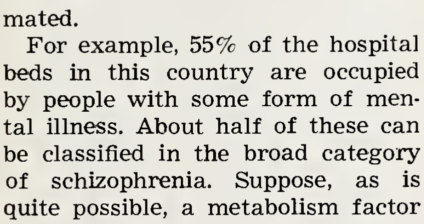
When one sees these tousle-headed youngsters, their mixed-up world in some measure set right by the warmth and security they are offered at an institution like Junior Village, one again senses a rebuke. If the government is doing all this, how much more ought the church to be doing. Thank God for Christian volunteers who by their service are awakening our social conscience and opening our eyes to need.

From Junior Village we went to Bethesda, Md. (suburb of Washington, D. C.), to look up the VS group at the National Institutes of

Health, the leading research center of the U. S. Public Health Department. We were welcomed by Willard W. Maginnis, chief of the Patient Activity Section, and met with staff members to discuss the role of the volunteer who comes to NIH as a normal control patient. Why is he needed? What is his function? Does he derive satisfaction from his work? Does he feel he is making a contribution to society? Is being a "guinea pig" frightening or actually dangerous? Is life at NIH too soft?

We learned that volunteers are definitely needed to conduct research in areas such as heart conditions, mental illness, metabolism, and others. Young people with healthy bodies and healthy minds provide as nearly perfect specimens as possible for testing *normal* reactions. Comparing and analyzing these with the reactions of sick people under identical circumstances may cast light on casual factors of disease and provide clues for prevention or more effective cure. According to Dr. K. W. Chapman, associate director of the Clinical Center, this is a tremendous contribution and should not be underestimated.

For example, 55% of the hospital beds in this country are occupied by people with some form of mental illness. About half of these can be classified in the broad category of schizophrenia. Suppose, as is quite possible, a metabolism factor is involved in 10% of schizophrenia cases. This could be dealt with by adding something to the diet, like iodine is added to salt. Successful treatment would mean new life for thousands of individuals. But the only way doctors can determine what this "something" is, is by painstaking research—testing, measuring, and evaluating. Volunteers may be put on special diets, get drug injections, or have blood samples withdrawn, but while these tests may cause temporary discomfort, they are not hazardous.



National Institutes of Health, Bethesda, Md.

Dan C. Voth, another Summer Service volunteer who extended his time at NIH to a full year, participated in a study called unesterfield fatty acid (UFA) and its role in energy metabolism. He describes his experience as follows:

"The experiment began at 10 a.m. I had no breakfast and only a light supper the evening before. A needle was inserted in an artery of my right arm to obtain blood samples. As radio-active UFA was injected intravenously into my left arm, the first blood sample was taken. For the next hour, I lay and breathed into a special rubber bag which trapped my expired air. Blood and air samples were collected once every hour till 8:30 that night when, for the first time in 24 hours, I was allowed to eat. Three more blood and air samples were taken: just after eating, at 2:30 a.m., and just before breakfast the next day.

"The procedures weren't painful and I never felt that I was in danger. I would say that the most uncomfortable aspect of the experiment was the 24-hour fast."

A little later we met with the entire VS group (currently eleven men) in a lounge on the eighth floor. Questions revealed that a number of the fellows were having difficulty in recognizing the significance of their contributions at NIH. A few expressed their need to do something more tangible, entailing hand labor and physical exertion; spare time hung heavy on the hands of others.

However, in the fruitful discussion that followed, it became clear to all of us that a mature attitude refuses to be defeated by the seeming unproductiveness of the moment, so long as the long range goal is constantly in view. In a sense NIH is a test of resourcefulness, and the best way to combat boredom and defeatism is to fill one's time with useful sideline activities. NIH has excellent educational and recreational facilities.

In June the entire unit will disperse for temporary reassignment in Summer Service units elsewhere. They will be replaced by a special NIH summer unit which provides openings for approximately thirty-four interested young people (both men and women) to serve in this worthy and demanding project. For further information write to Summer Service, MCC, Akron, Penna.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

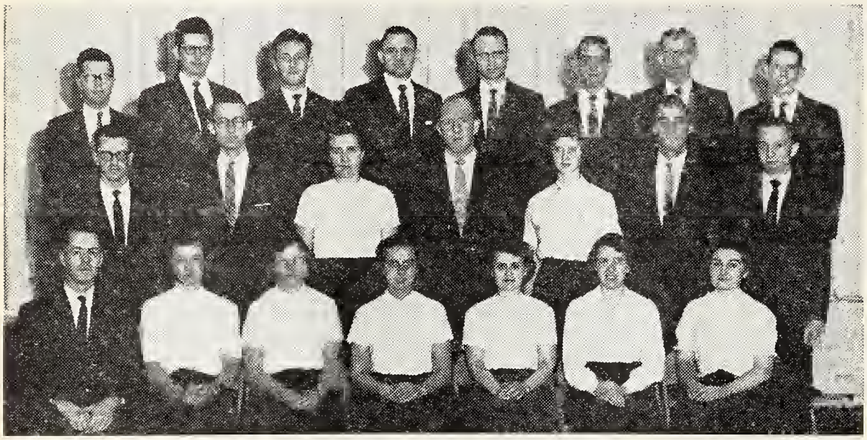
RICHERT ELECTED PRESIDENT OF ROSTHERN JUNIOR COLLEGE

Elmer Richert, who has served in the capacity of principal of Rosthern Junior College the past four years, was unanimously elected as president by the board of directors on Feb. 20. Mr. Richert will take on his new duties April 1.

A native of the Waldheim community, Mr. Richert received the Bachelor of Education degree at the University of Saskatchewan. His wide experience in educational circles, in Mennonite churches, and as leader of the Saskatchewan Mennonite youth organization, makes him well qualified for the new position. At the college he has been teaching mathematics and science, and has taken an active part in sports.

Because this is the first time the college board of directors has called a president, the duties of Mr. Richert were outlined only in broad terms at the recent meeting. He will be relieved of a good part of his teaching load so that he will have more time for administrative duties. The college has seen good progress under Mr. Richert's leadership as evidenced by the fact that the college has an enrollment of 168 students this year, the second largest in the school's history.

SEMINARY STUDENTS TO GIVE EASTER PROGRAMS



Above are the Mennonite Biblical Seminary students who will give Easter programs in churches in Kansas and Oklahoma during the Easter season, March 20 to 30. The group will divide into three smaller groups for most of the tour. First row, left to right: Professor Marvin Dirks, Virginia Claassen, Catherine Snyder, Mrs. Harold Regier, Wanda Lehman, Mrs. Vern Preheim, Hedy Sawadsky. Second row: William Block, Leonard Wiebe, Martha Giesbrecht, George E. Janzen, Muriel Thiessen, Peter Kehler, Vern Preheim. Third row: Bruno Epp, George Janzen, Oskar Wedel, Peter Neufeld, Harold Regier, Marvin Zehr, Peter Fast, Abe Krause.

NEW PIANO DEDICATED

A new grand piano, bought with funds donated by music loving friends of Canadian Mennonite Bible College, was dedicated to the Lord in a chapel service recently. The president expressed his appreciation for the tireless efforts of Mr. Wiebe and the music society in this project. Mr. Wiebe remarked that we cannot dedicate the instrument itself; we must dedicate ourselves and our talents in its use. A music recital in which piano and voice students participated was held on Wednesday evening.

ANNUAL PRAYER DAY

The faith and life committee of Canadian Mennonite Bible College invited students and faculty to take part in the annual prayer day on Feb. 27. The afternoon and evening were set aside for prayer for our immediate concerns at college, for church and Conference, for government and world needs, and for our witness in the world in the areas of children's work, city missions, MCC, and foreign missions. The day drew to our attention our intercessory obligation toward the church and the world.

BETHEL BANQUET

"Never was a Christian liberal arts college education more crucial than now," said Dale Lund, president of Bethany College at a Bethel College banquet in the First Mennonite Church, Newton, Feb. 27.

Dr. Lund decried the trend toward specialization, indicating that it has already become more difficult for man to retain his humanity. He pointed out that even the broadly educated person may still be a ship without a rudder unless he has a deeply committed faith. "As Christian colleges we believe in our students and are interested in what they may become. We believe in love, forgiveness, and a second chance. Thus what may seem to be our weakness in dealing with students is really our strength."

OUTSTANDING STUDENTS

At the South Dakota High School Band Festival held on the Augustana College campus at Sioux Falls recently, Loren Preheim, Freeman Academy senior, was selected from twenty-five applicants as second chair cornetist. Selection was on the basis of musicianship.

Academy principal Gerhard Buhler announces that Warren Kehn, member of last year's Freeman Academy senior class, received a Certificate of Merit from the National Scholarship Corporation for potential for college achievement by distinguished performance on nationwide selection tests. This puts him into the finalist competition, winners of which will be granted four year scholarships.

Academy debaters ranked third in the Inter-State Academy Debate Tournament at Edgerton, Minnesota. Superior individual ratings were won by Virginia Ortman, Darla Albrecht, and Loren Preheim.

VOTHS SPEAK

Mr. and Mrs. W. C. Voth, missionaries who have been active in China, Japan, and Formosa, spent several days at Canadian Mennonite Bible College. Brother Voth described the success of evangelistic work in China and the actual closing of the doors there. Slides of the work in Taiwan were shown in an evening meeting. Mrs. Voth told of typical experiences of a missionary wife and mother, emphasizing that daily dedication and trust in God are essential in a missionary's life.

MCC news and notes

GINGERICH SPEAKS AT SENATE HEARING

WASHINGTON—A statement on the Mennonite peace position was presented to the U. S. Senate Armed Services Committee by Melvin Gingerich at the public hearing March 3, 1959. The hearing was on H.R. 2260, the bill to extend until July 1, 1963, the induction provisions of the Universal Military Training and Service Act.

On Jan. 30 Esko Loewen spoke on behalf of the Mennonites when the House of Representatives Armed Services Committee conducted hearings on the same bill.

Brother Gingerich, managing editor of the Mennonite Encyclopedia and director of research of the Mennonite Research Foundation, served as MCC peace representative to Japan from 1955-1957. A copy of his statement is available from MCC Peace Section on request.

HOME FROM MIDDLE EAST

AKRON—Associate Executive Secretary Orie Miller arrived home March 5 from a three and one-half month commissioner trip for the Eastern Mennonite Mission Board that took him to mission stations and churches throughout Africa. He also paid an MCC visit to the LeTourneau project in Liberia where five Paxmen have been stationed since January. In Europe he stopped at the Agape-Verlag publishing project in Basel, Switzerland, and other MCC units.

MENNONITE IN ATHENS

GREECE—A 65-year-old lady who is possibly the only Mennonite residing in Athens, Greece, wrote a letter to a friend in America with the request that American Mennonites be informed of her existence. Mrs. Helen Maximos, daughter of a certain Hamm in Chortiza, Russia, grew up in a Mennonite home, married a Greek from Odessa, and fled to Greece with him in 1919.

The friend, a former Church of the Brethren relief worker in Greece, writes that Mrs. Maximos is a well educated woman who speaks Russian, German, French, and English fluently. However, she has suffered much and is getting on in years. By teaching a few English classes for Greek children she manages to earn a meager living.

SPONSOR AN ORPHAN

KOREA AND JORDAN—Picture your child turned out on the street —no food to eat, no place to go, haunted by the loss of parents and home. Perhaps a neighbor comes along, pities him, and takes him to an orphanage. But there are thousands of children like him, and there is not enough money or personnel to provide adequate care for them all. Perhaps he grows up on the streets, begging, stealing, hiding.

The image is not a pretty one, yet it is stark reality for countless children in the world today. Did you know that for $10 a month you can give new meaning to the existence of one of these hapless youngsters? Your regular contribution will provide food, clothing, shelter, and an education. Your interest and concern will give him the much needed assurance that someone cares for him personally. Language barriers cannot stop love.

Under the MCC orphan support plan you may individually, as a Sunday school class, or organization, sponsor an orphan. There are two projects to choose from.

At the Mennonite Vocational School in Korea approximately 200 boys, twelve to eighteen years of age, receive vocational and academic training. Your $10 may convert a Korean street waif into a useful citizen. If you prefer to help an Arab child, you may adopt one of the 35 youngsters (mostly boys) at the Hebron Mennonite Orphanage in Jordan.

More than thirty sponsors are needed immediately. When you indicate your willingness to support an orphan, you will receive a picture and case history of the boy who becomes your charge. Channel all communications through MCC Relief Office, Akron, Pa.

BERLIN CITY COUNCIL ASSISTS IN REFUGEE MAINTENANCE

GERMANY — The MCC refugee home in Berlin receives approximately sixty-eight cents per refugee per day from the Berlin Senat (city council). In addition, the Senat provided all the furnishings for the home at the outset. For Christmas, each child received a bag of sweets and a coupon worth about $3.50 to purchase clothing.

Minimum floor space and food rations for refugees have been carefully specified by the Senat. At the MCC home this means that six to ten people must share a room, an arrangement that frequently causes problems. It also means that MCC and government surplus foods have to be supplemented by other varieties to meet the required standard.

"Our refugees come from various social strata and professions. Some are polite and well-mannered while others are coarse or even uncouth. Many are in very poor health," comments Director David Janzen. "The greatest wish these people have is for a room or two for themselves. The Senat has a number of large apartment blocks where each family gets one room and a number of families will share a common kitchen. But the available space is so limited that even those with means may have to remain in a refugee camp for three years."

A Cross Is Made

(An Easter Phantasy)

Some time, perhaps,
Before that fateful day in Golgotha,
A group of men,
With viciousness not too well hidden
In their smirking countenances,
Approached our Master;
Carrying two freshly-hewn logs,
And an assortment of primitive
  woodworking tools.
They said, in effect,
"You are a carpenter,
Make us a cross."
The Sinless One, all-knowing,
  sensed their evil purposes.
He set to work, with heavy heart,
Realizing full well that this was
  to be His cross.
He shaped it carefully, for on it
  was to hang
The Perfect One, the Innocent
  Lamb.
He built it strong, for on it was to
  hang
The weight of all the sin of all
  mankind,
Of every age and generation.
And was there shadow of ill-feeling
  in His soul
As He delivered the finished product
  to His crucifiers?
Ah, no!
A God-like smile, and a deathless
  prayer,
"Father, forgive them, for they
  know not what they do."

—Edwin C. Graber

jottings

SING AT JAIL

Grace Church, Enid, Okla.: Our relief offering on Christmas Eve was $106.50. Jan. 18 our church decided to take part in the Laymen's Organization with Nate Sharp, a converted Jew, as speaker. The meetings are being held March 8-15. Pastor A. J. Unruh, has accepted for another year. Jan. 15 a son, Carlon Ronney, arrived at the home of Mr. and Mrs. Clayton Koehn. Jan. 27 Mr. and Mrs. Leland Unruh and daughter Debra met with a head-on collision near Fairfield. Mr. and Mrs. Unruh were hurt very seriously, however Leland is to go home soon. Debra was not hurt. Our Men's Chorus is singing every Monday evening at the county jail during Feb. Some of our members have been putting up a ceiling in the church basement, and ladies helped with the painting.—Corr.

MISSION SOCIETY PROGRAM

Herold Church, Bessie, Okla.: Mrs. Ben Harms, who suffered from a lengthy illness, passed away Feb. 8 in the Sentinal Hospital. The funeral service was held Feb. 12. We are glad that the last work on the improvements for our church has now been done by our brethren. Jan. 22 was an all-day special meeting of the Mission Society. There was a grocery shower for Mrs. Herbert Dalke on this day, her birthday. She gave an interesting talk about her work among the Indians of the Clinton area. Feb. 15 was a Mission Society program in the interest of our mission field in Mexico. The Norman Bartels were guest speakers. Feb. 22 to March 1 there were revival services with Albert Unruh of Enid. —Mrs. Margaret Horn, corr.

NEW CHURCH MEETS AT YWCA

Topeka Church, Topeka, Kans.: A review of the past year at our annual meeting held recently showed several significant events as highlights of the year. Early in 1958, with the help of the Western District, we made a down payment on a parsonage which is serving as a meeting place on Sundays as well as a home for the pastor and family. Our Missions Sunday and week end in June, with the Paul Boschmans as our guests, was a high point in the year for us. Having our first vacation Bible school last June with a number of children from the community represented another step forward. Since September we have met in the parsonage for Sunday services with a monthly fellowship meal at noon. Beginning Feb. 22 we are meeting in the YWCA assembly room for our Sunday services. Babies born in recent months include Eric Paul to Dale and Kathy Klassen, and William David to Roland and Mary Duerken.—Corr.

LENTEN SERVICES

Upper Milford Church, Zionsville, Pa.: Jacob Hiestand suffered a heart attack and is resting in the North Penn Hospital. World Day of Prayer services were held here Feb. 13, sponsored by the church women of Zionsville. The speaker was Mrs. Daniel Habegger. On Feb. 14 the pastor and his family moved into our new parsonage. All willing helpers joined in the moving. Open house and dedication will be held in April or May. Our Communion service will again be held on Good Friday evening. Lenten Services are held every Sunday morning and evening during Lent. On March 29 we will have the Bluffton College Choir with us. Union Lenten Services will be held the last three Tuesday evenings of Lent, with the churches of the community participating.—Mrs. John Rheinhart, corr.

LEADERSHIP TRAINING

First Church, Sugarcreek, Ohio: When the annual business meeting of the church was held, the pastor reported the following statistics: nine Rosebud Services for babies born to members of the congregation; ten new members received; one wedding performed; two funerals conducted. Our church is participating in a Leadership Training School sponsored by the Ministerial Association. "Teaching Adults" will be a course taught by Lester Hostetler; Mrs. Ernest Raber, Jr., will instruct in "Teaching Kindergarten Children." J. E. Hartzler of Goshen, Ind., will be with us for pre-Easter Services March 8-13. The Bluffton A Cappella Choir will be here March 20. The brick work on the new sanctuary is almost completed. It is hoped that everything will be completed by May 1, so that dedication services may take place sometime in May. The young people took part in a Community Youth Program on Feb. 8. Bob Detweiler of Orrville, Ohio, spoke on "Dare We Live in the Household of God?" Pastor and Mrs. Harold D. Thieszen became the parents of a daughter, Barbara Ann, born Dec. 20.—Mrs. Ernest Gross, corr.

REWARDING PROJECT

Eden Church, Inola, Okla.: About a week before Christmas a group of our ladies made the usual monthly visit to the Mental Hospital at Vinita. This time instead of just the usual cookies and favors, some prettily decorated packages of homemade treats were taken and distributed among the patients the ladies were privileged to entertain. Hospital supervisors report that due to these visits from various groups, not one patient felt neglected at Christmas time. Just seeing the look of genuine pleasure and appreciation on the faces of the patients, heretofore forgotten people, is ample reward for our effort. Our community was saddened by the sudden death of a faithful member of our church, John Golbek. He suffered a heart attack on Dec. 3. Verna Jantz is home on furlough from the mission field in Morocco. She is presently visiting churches in Oklahoma. We are truly thankful that God has lent Brother Regier the necessary health and strength to carry on the ministry in our church until such time as the Lord sends us a full-time minister. At the Young People's Christmas Banquet, Samuel Stevenson of the Inola Baptist Church was guest speaker.—Mrs. W. T. F., corr.

MISSIONARIES WRITE

First Church, Aberdeen, Idaho: Esther Wiebe sailed for India from New York aboard the Queen Elizabeth on Jan. 27. She writes as follows: "Soon after arriving in Deck C, Room 50, the steward brought in a huge handful of letters. . . . How wonderful is the love of God as it is shed abroad through your hearts. . . . The trip has been so pleasant thus far. . . . The water sounds rough. So I went on deck and it is quite reassuring. It is fairly smooth." Pastor Dyck and three other members of our church attended the Mid-Year Committee Session of the Pacific District Conf. at Portland, Ore., in Jan. Paul Boschman, Japan, underwent surgery for ulcers on Jan. 29. Following are excerpts from a letter written by LaVerne the following day: "A famous doctor from Kyoto did the operating. . . . Before an operation they always have prayer and that was very much appreciated. . . . The doctor says . . . so far everything is normal." The King's Daughters met Feb. 3 with their husbands for a potluck supper fellowship, and Swiss Travel film. The Retreat Program Planning Committee is busy planning for retreats this coming summer. This Committee was in charge of an evening program at the Faith Memorial Church in Filer on Feb. 15.—Corr.

FILMS SHOWN

Woodlawn Church, Warroad, Minn.: Mr. and Mrs. Ray Stewart celebrated their fifty-first wedding anniversary Jan. 11. A film, *Mr. Jenkins,* was shown Jan. 23, also a children's film, *Dynamite.* Feb. 8 Pastor and Mrs. Geisbrecht, from Ontario, were here and brought the morning and evening message. Pastor and Mrs. Ortmann's son Elmer is in the hospital. Also on our sick list have been Mikael Harder, John H. Janzen, Mrs. Nick Fast, and Mrs. Ed. Unruh. Pastor Ortmann showed films Feb. 20: *Hidden Power, Happiness,* and *Rapture.*—Mrs. Nick Fast, corr.

YODER SPEAKS

Hereford Church, Bally, Pa.: Harry Yoder, assistant to the president at Bluffton College, has given interesting discourses on four different evenings, Feb. 11-15. He based his messages on the book of John using the following sub-topics: "When Life Becomes Light" "Light for the Living" "The Comforting Light" and "The Continuing Light." He also reported on Bluffton College and he visited members in the interest of the college. March 8, Vernon Stoop Jr. spoke on "Jesus in a Home." On March 15, George K. Ludwig spoke on "Jesus in the Temple." March 22, Kenneth Kline will speak on "Jesus in an Upper Room." On Palm Sunday we will observe baptism and reception of new members, and our Communion service will be on April 5. The Young People's S. S. class will have charge of the Easter dawn service. March 23, the teachers, officers, members of Board of Christian Education, and their families will have a covered dish meal in the church. Former pastor Wilmer S. Shelly will speak. Ida C. Oberholtzer, was buried this past week. Our S. S. rooms, pastor's study, and basement are all being repainted by our members.—Mae Latshaw, corr.

into the beyond

Arthur Bergman, of Wichita, Kansas, and charter member of the Lorraine Avenue Mennonite Church, Wichita, was born March 20, 1893, and died February 13, 1959.

Ella (Ewert) Warkentin, wife of Henry Warkentin, of Lehigh, Kansas, and member of the Lehigh Mennonite Church, was born May 17, 1894, and died in Texas while visiting her daughter, December 28, 1958.

Mrs. Helena Engbrecht (nee Deckert), of Marion, South Dakota, and member of the Bethesda Mennonite Church, Marion, was born March 17, 1865, and died February 4, 1959.

conference notes

(continued from page 176)

INFORMATION ON VS

Attractive folders outlining the work of MCC and General Conference Mennonite summer service and Voluntary Service, and Conference long-term VS and Missions Pax have been mailed to all peace and service representatives, pastors, schools, and Conference students in non-Mennonite colleges and universities. Individuals who have not received a copy through these channels may write to: Board of Christian Service, 722 Main, Newton, Kan.

SAMUEL HSIEH IN CHICAGO

Samuel Hsieh of Taiwan, with whom many churches became acquainted while he was a student at Bethel College and through itineration in Canada and the United States, is continuing his studies at McCormick Theological Seminary in Chicago. He completed his work at Bethel College the fall quarter of 1958. After he completes his studies in the United States, Brother Hsieh plans to return to Taiwan to serve his people.

101 HYMNS IN GERMANY

Erwin C. Goering, executive secretary of Mennonite Voluntary Service in Germany, reports from Kaiserslautern that the supply of *101 Hymns* which the Twentieth Century Sunday School Class of the Bethel College Church donated to MVS, were gratefully received. These editions, especially useful for camps, retreats, and other group functions, are used at workers' camps where young people from more than twenty countries share a service experience.

Brother Goering frequently receives letters from former MVS workers, commenting on the contribution these books made to their camp life. Workers feel that the songs they sing together highlight their stay at camp.

RADIO COMMITTEE MEETS

The philosophy on the use of radio by Mennonites has been studied by the Conference Radio Committee at recent meetings. A paper for the study of the committee was prepared by Maynard Shelly, in which he considered the potential of radio, its limitations, and its present status. Some ideas the paper enlarged on were that radio must be a part of the church's program, its methods must be in keeping with the Christian message and purpose, and the broadcaster must know his audience.

PEACE CONFERENCE

"The Word of God in the Nuclear Age" is the theme of the third National Church Peace Mission Conference which will be held at Evanston, Ill., April 20-23. The Church Peace Mission was set up in 1950 by protestant groups interested in the cause of peace. Its purpose is to bring together Christians who desire to witness against war and want the church to speak to the same effect. MCC serves as the sponsoring agency for the Mennonite constituencies.

Fifty delegates have been allocated to the Mennonite churches. J. Harold Sherk, NSBRO executive secretary, has been appointed MCC Peace Section representative.

The four main topics to be discussed are: "Theological and Biblical Basis for Christian Peace Action" "Christian Dynamic for Social Change" "Christian Faith and International Politics" and "Christian Peace Strategy and Nuclear Weapons."

THE GOSPEL FOR HOPIS

Orlando Waltner, acting executive secretary for the Board of Missions, upon returning from a tour of the mission stations of Arizona to orient himself regarding the witness of the General Conference Mennonite Church to the Hopi Indians, made the following observations of that field.

The apparently quiet Indian villages on the mesas of Arizona are in reality battlegrounds.

In their underground kivas Indians are increasingly observing rounds of religious ceremonials. Dances, feasts, and initiations into religious circles are desperate attempts to win the loyalty and strength of Indian youth for the ancestors' religion.

But in the same villages in the Christian circles of church and home is a growing desire to have the gospel break through the mud and stone circles of ceremonial religions. While Christ is today knocking on the trap doors of the Indian kivas, the dancing and singing underground becomes louder and more intense.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

As we look forward to the General Conference to be held this next summer, there are two questions that we as individuals or churches might ask ourselves. First, what can I expect of the General Conference? Second, what can the General Conference expect of me?

To the first question we might answer that we expect the conference to be a spiritual blessing for us, that we expect to renew acquaintances and meet new friends, that we expect to observe beauties of nature as we travel to the conference, and so forth.

BLUFFTON
AUG. 12-20
1959

As we consider the second question we are aware that as a membership, we have a responsibility to our conference organization. We are reminded of the traveler, many years ago, who came to a church in France and discovered that no provision had been made for lights in that church. Upon inquiry he was told, "Wait and see." That evening he saw the parishoners coming, each one carrying a lighted lamp and placing that lamp on the provided stand as the person was seated in the church. The light of that church was dependent on the quality and quantity of the lamps that had been brought.

Spiritually speaking, I believe this applies to our individual churches and also to our General Conference. The quality of our light will be bright as we seek, and obey, God's will. It will be very dim if self-will becomes apparent at conference sessions. Our responsibility is then that we allow the Lord to cleanse our lamps (lives) and join with others to give an effective positive testimony for our Lord.

Daniel G. Regier

CAMP LEADERS WORKSHOP

A camp leaders' workshop will be held May 1-3 for church representatives desiring to learn about camp programming and for those who hope to serve some day in the camp program. Sponsored by the Camp Friedenswald committee of the Central District, the workshop will be held at Camp Friedenswald, Shavehead Lake, R. D. 3, Cassopolis, Michigan. For information write to Daniel J. Graber, Route 1, Box 64, Goshen, Ind.

ADMISSION TO CONFERENCE

Churches or fellowships wishing to be received into membership in the General Conference Mennonite Church at the August sessions should make application as soon as possible. Application blanks may be obtained from the secretary of the Church Unity Committee, L. E. Troyer, Meadows, Ill.

ARTHUR THIESSEN RETURNS

Arthur Thiessen, medical missionary in India for more than six years, arrived on furlough in the United States March 7. Dr. Thiessen's first stopover is Peoria, Ill., to join his wife and three daughters who returned in December and are staying with Mrs. Thiessen's parents, Mr. and Mrs. Carl Martig.

Beginning the middle of March the Thiessens will spend several weeks in North Newton, Kansas, visiting Dr. Thiessen's parents, Mr. and Mrs. John Thiessen, who also were missionaries in India until 1949. The Arthur Thiessens will make their home while on furlough in the Chicago area, where Dr. Thiessen expects to take special refresher courses in medicine.

In India Dr. Thiessen is in charge of the medical department of the Bethesda leprosy home and hospital at Champa, M. P., where five hundred leprosy patients receive care. Dr. Thiessen specializes in restoration therapy, enabling patients to regain the use of their hands and feet.

Besides the hospital and home, the leprosarium operates a dairy farm which supplies milk and grows rice and vegetables for the patients. At present a new wing is being added to the P. A. Penner Memorial Hospital and a two-unit hostel of modern design for leprosy boys was recently completed. A hostel for girls was built earlier.

In addition to the leprosy hospital, there is a general hospital at Champa, where Drs. Harvey and Ella Bauman are in charge. Another hospital operated by the Conference in India is located at Jagdeeshpur, M. P., and is in charge of Dr. Joe Duerksen of Newton, Kansas.

R.N. ARRIVES IN INDIA

A happy welcome by co-workers awaited Esther Wiebe of Aberdeen, Idaho, when she arrived in India early in March for her second term of service. Before returning to her nursing duties at Jagdeeshpur, M. P,. Miss Wiebe will probably spend several months learning the Uriya language to better equip herself for communication with patients in the hospital and especially in the villages where she will work in the public health program. Most of the women served through the public health program in the villages do not know Hindi, the official language of the country, which all missionaries learn during their first term in India.

MISSIONARY PASSAGE

$700,000 of the $994,440 Conference budget for 1959 is designated for missions. Alone to transport missionaries to and from their fields of service is expected to take $40,000. Budget projects for missions include such items as literature, radio, school equipment, hospital supplies, cost of language school, and many others. For churches or individuals who prefer to earmark their contributions for specific purposes rather than leaving it to the discretion of the Board, the Missions office has prepared a list of budget projects. This list may be obtained by writing to Board of Missions, 722 Main, Newton, Kansas.

POLIO IN TAIWAN

Word has been received in the Board of Missions office that the young son of Hugh and Janet Sprunger, missionaries in Taiwan, has contracted polio.

Please pray for the parents as the extra demand of exercising the child's limbs is made on their already heavily scheduled time, and that they may keep trusting the Lord and remain confident that His grace is sufficient for all things.

(continued on page 175)

MARCH 24, 1959

THE MENNONITE

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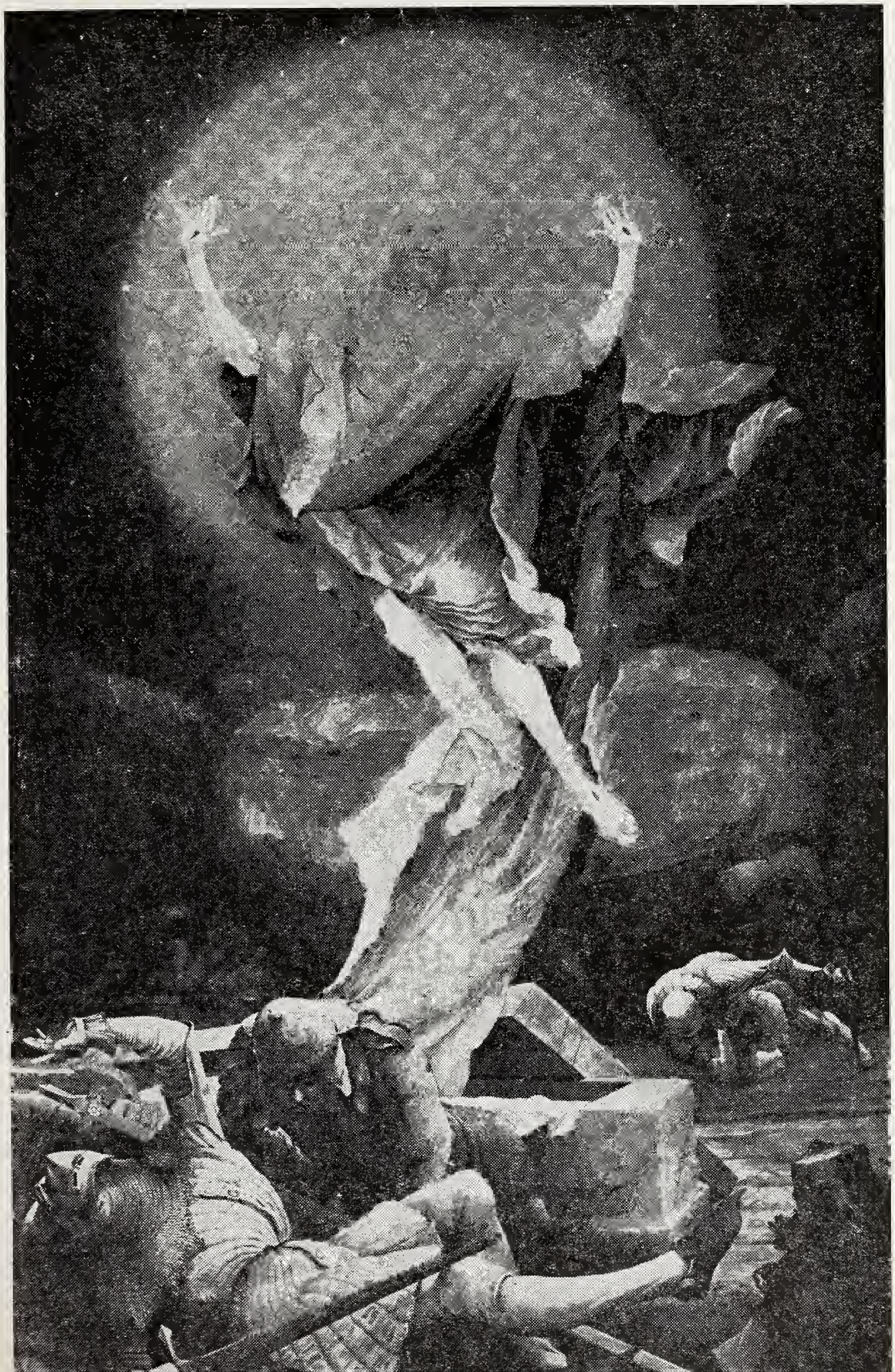

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"The Resurrection" by Mathias Grünewald
Photo courtesy of Unterlinden Museum

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of things to come

March 29—Easter
March 30-April 4—Faith and Life Radio speakers: staff and members of the Board of Christian Service.
April 19—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
April 23—W. D. Council of Committees, First Church, McPherson, Kan.
April 23-26—Central Dist. Conference, Goshen, Ind.
April 25-26—Laymen's Retreat, Camp Mennoscah
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 3—Mennonite Song Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 24—Baccalaureate, Mennonite Biblical Seminary
May 25—Commencement, Mennonite Biblical Seminary
May 29—Commencement Day, Freeman Junior College and Academy
June 10-14—Pacific District Conference, Barlow, Oregon
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 12**

editorials

CONTRASTS AT THE CROSS: DEFEAT VERSUS VICTORY

The day of the crucifixion of our Lord did not seem like "Good Friday" to His followers; to them it was "Black Friday." His enemies had seemingly won out completely. Death was their decisive winning weapon. The triumph of sin seemed final. Military might was after all stronger than love—so it seemed.

What a heartbroken group of disciples that made their way slowly and sadly from the last awful scene. Their high hopes for the Kingdom were dashed. Their leader was slain. The cause to which they had given their allegiance seemed to end in complete failure. Was there ever a day so black with despair as that Friday of the crucifixion of Christ?

Then on Sunday morning came the startling, shattering news. The triumph of sin was not complete after all! Out of apparent defeat came joyous victory! Wrong cannot win permanently over right. "Truth crushed to earth shall rise again." Military might is not the ultimate force. Love is stronger than hate. Victory lies on the side of God.

Here was complete victory over SIN; for sin had done its worst and was now completely defeated. Sin does not have the final word. It need not dominate and shackle our lives. There is One stronger who can set us free from its bonds. Through Christ the most hideous and powerful sin can be defeated. Here is hope for us all.

Here is victory over SUFFERING. When we are called upon to suffer keenly we are apt to cry out, "O God, why?" Suffering seems to snuff out joy and victory. But from that "Good Friday" there comes good news: suffering does not have the last word. It is not a final destructive force grinding out our lives. Out of the bitterest suffering there can come victory, so that even the suffering can be turned to good. The suffering of Christ avails for us, and in the fellowship of His suffering we, too, may be conquerors. Suffering can be used to enrich our spiritual lives and to contribute to our spiritual growth.

Here at the cross we see victory over DEATH. Life, eternal life, will not be defeated by what we call death. Life in Christ is eternal and death cannot touch it. So death is not as final as it seems, for life in Christ is victorious and will triumph over death. What comfort we can draw from this great truth! The life in Him will not die, it will live eternally, for Life, not death, has the final word.

Victory over SIN, over SUFFERING, and over DEATH—the three greatest enemies of man—is assured through the fact of Easter morning. Thus Black Friday becomes Good Friday, for what good news we have! We are on the overcoming side. We are more than conquerors through Him who loved us and gave himself for us. This is glorious victory! "God hath raised up the Lord, and will raise up us also by His own power."

The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun.
Alleluia!

This is eternal life

*Earl Salzman**

THERE ARE many happy days in the Christian calendar, but perhaps the happiest of all is Easter. Nothing but a shout is sufficient for a text for Easter—it is a day of joy and victory. All through the Old Testament, the Prophets, and Psalms we find a note of hope, but it is a rather distant hope. But on Easter morning we find the tomb empty, the bands of death burst asunder; there is a positiveness. "The Lord is risen". . . "We have seen the Lord," the disciples declare over and over again. "He is risen as He said."

Students of the Bible are often surprised to find so little reference to any kind of immortality in the Old Testament. Only a longing here and there—and in most cases this involves a crude or vague conception of immortality. By Jesus' time, faith in eternal life had become very strong. The Sadducees denied it, but the Pharisees taught it zealously. Yet they believed it simply as a continuation of life after this life, given as a reward for keeping the law. But when Jesus spoke of eternal life, He put a new and greater meaning into the old content. It was as if Jesus had said, "You are mistaken in your understanding of eternal life. It isn't length but depth; not quantity but quality; not something conferred on you hereafter but a kind of life to be lived here and now and forever, simply because such a life is, in the nature of the case, indestructible."

A YOUNG man came running to Jesus and said, "Good Master, what good thing shall I do, that I may have eternal life?" He had the idea that eternal life is the survival after death given as a reward for the faithful. Jesus said, "Go sell all you have and give to the poor." Jesus is trying to teach him that eternal life begins here and now. It is a quality of existence that is expressed by love and generosity and not simply a reward in the future. It is a life of noble, gentle, loving character so valuable that it must live on after death. That is the meaning of eternal life.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The word is something more than to grasp with the intellect. It is to recognize, respond to, appreciate and be like. That is the heart of eternal life—to know, love, appreciate, be like God and Jesus Christ.

A LITTLE earlier Jesus had said, "I am come that they might have life, and that they might have it more abundantly." His supreme work was to bring God into man's life so as to make a new kind of character. All who opened their hearts to Him came to feel the throb of that new life. Paul came to know it when he said "If any man be in Christ, he is a new creature" "For to me to live is Christ." Read the lives of such saints as Augustine, Francis of Assisi, John Wesley, Menno Simons, David Livingstone. Eternal life possessed them as they learned to know, love, and serve God through Jesus Christ.

You yourself have come to know Him, have come to feel the pulse of the new life full and free that you know is deathless. Eternal life is a kind of noble life. Men who have this do not aimlessly question the survival of life after death. They cannot prove it, they assume it. Indeed they feel that eternal life has already begun in themselves; hence death to them is no more than a transition in the history of the soul. Notice, Jesus says "This is life eternal," not "this *will be*" but "this *is*." It is a present reality, not a future reward, and the other world begins in this one.

Eternal life is fellowship with God, and Christlike living begins now and goes on forever. "He that heareth my word, and believeth on him that sent me, hath (not *will* have) everlasting life." Life shall not come into condemnation but is already passed from death into life. As we fellowship with God and share His kingdom work, we have the eternal life He came to bring. It does not mean we are living in some otherworldly existence, piously waiting to get into that other distant world, but it means a commitment to eternal values of truth and love of Christlike character. John says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." This concept puts meaning and purpose into this life here and now, not a strange, vague life that may come sometime.

IT IS easy to become bewildered in trying to trace the details of the resurrection. Our abiding proof of the resurrection is the existence of the Christian church. Out of that upper room they came, going over all the world declaring their conviction, "He lives, He lives, He is risen." Every church steeple, every sanctuary, and every cross on the altar bears witness that Jesus lives today.

The story of the Risen Lord speaking to the troubled hearts of the disciples on the road to Emmaus is a direct challenge to us across the ages. It seems too much that Christ should have died for ordinary people like us. It is natural that we should be humble; but it is also natural that we should rise to the high estate to which we are called. It is natural that we should begin this very day to be worthy of eternal life, to lay hold on those values which are immortal because they are akin to the spirit of the Risen Christ.

This to me is the great inspiration of Easter morning—an inspiration that has value for me in the life I live now. Easter becomes real when we not only look back to the open tomb, not only look forward to the open skies after death, but look into the open heart that Jesus Christ may be risen in us. May we say with the great Apostle. "I live; yet not I, but Christ liveth in me."

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*Pastor, Flanagan Church, Flanagan, Ill.

The Good Samaritan Lives On

*David Derstine Jr.**

IN THE familiar story of the Good Samaritan, Jesus refers to three types of people: those who are *beaten up*, those who *pass up*, and those who *pick up*. In this account Jesus points out that there is a law by which we must live—the law of love.

"What must I do to inherit eternal life?" asked the lawyer. Jesus answered, in effect, "It is not a question of how much good work you do in your community or in your church; the important thing is: do you love God? Are you a committed disciple? And, do you love your neighbor? If you love God and your neighbor you will live."

The man then asks, "But who is my neighbor?" I think the lawyer was sincere. The question which he really posed—a question that should be asked by every human—was, "How far does my responsibility go?"

Jesus then unfolded a most interesting scene. A man on the Jericho road was attacked by thieves. In addition to being robbed he was badly beaten and left for dead. Along comes a priest. Surely this man will stop; but without even giving first aid he goes on his way. The second man, a Levite, stops, looks at the man, pities him. But he, too, moves on, leaving the man half-dead, broken, bleeding, helpless.

Then the Samaritan appears, an unknown man of another nation. Jesus said, "He was filled with compassion" for one who was suffering. Instead of looking for excuses to bypass the suffering man, the Samaritan is moved to action: he stops to help this brother in distress, pours wine upon his wounds to keep down inflammation and oil to insure healing, binds up his wounds, sets him upon a beast, takes him to the inn, and pays the bill.

Jesus turns to the lawyer and says, "You asked me 'Who is my neighbor?' I have told you a story. Now you tell me, who do you think was neighborly?" Unhesitatingly the lawyer replied, "He who showed mercy."

Today, too, we see people who are *beaten up*. I suppose most of us have at one time or another been on the scene of a disaster. I recall the flood disaster in eastern Pennsylvania in August, 1955. The rains came. Rivers and streams overflowed their banks. In a matter of hours many bridges were washed away. In the course of one night a swift current of water swept through towns in the valley taking along houses and animals and people. Death and destruction were everywhere. I shall never forget one of the first sights I saw—mud being shoveled out of windows on the first floor, the second floor, the third floor. Amid all the rubble and ruin we saw faces — empty faces, dazed faces, hopeless faces.

There were people in our area, in Mennonite churches too, who shrugged their shoulders and made excuses for not going to the rescue. They were too busy, weren't feeling too well, ready to go on vacation, it was too far away. Here were professing Christians who *passed them up*. But there were others who laid aside everything and went to the disaster scene.

Come and Gone

I suppose every one of our Mennonite Disaster Units is noted for being on-the-spot and eager to serve no matter how difficult the task. We have been known for our efficient organization and operation. We have received good publicity, we have been called heroes, we have been honored. But have we really left a spiritual impact upon those whom we have helped? Can it be that we are nothing more than "angels of mercy — helicopter style" dropping in on those who have suffered tragedy, and then, when the cleaning up operations have ended, taking off for home, never to be seen or heard of again?

How well have we been able to share our faith with disaster victims? Have we been able to get across to them the reasons for our service? Do they know us as committed followers of Christ and His love?

Continued Contact

I should like to suggest three areas which would enable us to give a spiritual message to the individuals or communities in which we work: (1) *The family plan*—the disaster volunteer, perhaps with his family, could call upon the families he has helped. Keep in touch; visit with them and share your convictions and ideals. (2) *The church plan*—visit your new friends as a brotherhood or invite the disaster community to an annual anniversary service in your church. There may be a possibility of a summer Bible school in the community. This doesn't mean we must throw our faith at them. (3) *The community organization plan* — some of you might belong to community service clubs. What have you done as a Christian in helping your local club relate to a similar organization in the disaster community? This could well be the beginning of continued friendship.

We must know what the law of God really is. We must be neighbors. Past generations have been faithful in passing on to us a living faith; now as Good Samaritans, let's share it!

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*Pastor, Menn. Church, Blooming Glen, Pa. From an address given at the Mennonite Disaster Service annual meeting, Chicago, Feb. 12, 1959.

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Mennonites in Bolivia

J. W. Fretz

OVER the past five years two Mennonite colonies have been established in Bolivia. Tres Palmas, meaning three palms, is the name of the first colony established by six families from the Fernheim Colony, Paraguay, in January 1954. It now consists of twelve families. The second colony was established in 1957 on land adjacent to Tres Palmas. It consists of twenty-five families coming from the Menno Colony in the Chaco. The colonies are not well organized either religiously or economically. Nicolai Kroeker, a farmer and lay preacher, is serving both colonies as spiritual leader. Services are held on alternate Sundays at each colony.

Those families migrating to Bolivia were in search of a way of improving their economic condition. Some of them expressed a strong desire to operate as free enterprise farmers without the compulsory cooperation necessary in the Paraguayan colonies. None of the thirty-seven families now in Bolivia were among the more successful farmers in Paraguay. After several exploratory trips to Bolivia by delegations of investigators, a decision was reached to "try Bolivia."

This country is trying to attract about 5000 farm families into the Santa Cruz area in order to increase agricultural production. Special inducements are being offered to immigrants who come to Bolivia. Among such inducements two have been of special interest to the Mennonites. One is the guarantee of religious freedom, including exemption from military service and control of schools; the other is financial assistance in the form of supervised credit somewhat comparable to programs in North America, formerly known as Farm Security Administration, and now known as Farmers Home Administration. The credit is intended to help new colonists with money for temporary food needs until they begin producing their own, with capital for machinery and livestock, and with crop loans.

Frank Wiens, South American Director of MCC activities, accompanied me to Bolivia. This was fortunate since he had worked for U. S. Point Four as colonization advisor for a year and a half out of the La Paz, Bolivia, office and was thus familiar with the Santa Cruz area. This area is considered the most fertile agricultural spot in Bolivia.

The Tres Palmas colony has had the advantage of five years' work and experience plus a good deal of assistance from supervised credit. Most of the twelve families are thus rather well established, considering the usual struggles of a new colony. The Canadian Colony, however, is having considerable difficulty. The families came out of the Chaco with very little or no money; they have not received the credit which they had been promised and for this reason they have not all been able to move on to their land, clear and plant it. Seventeen of the twenty-five families are on their own land but have not been able to clear and plant as much as they need to. The eight most recently arrived families are still without land and are living in temporary quarters.

Mr. Wiens and I spoke to the Supervised Credit representatives in Santa Cruz about these problems and received a most sympathetic hearing. They asked us for our recommendations, expressed a willingness to do all they could, and said the Mennonites were without a doubt the best colonists since they were experienced farmers, exceedingly hard workers, and developed a diversified type of family farm. This, they felt, is exactly what Bolivia needed. I appealed to the Board of Christian Service for a financial contribution and it was promptly sent. The contribution plus private contributions and the hope of government credit will help to bridge the temporary struggle.

Each of the villages has a school. For the past two years the Fernheim Colony furnished a teacher to the Tres Palmas group, which has about fifteen children. The Canadian Colony has forty-eight school children. Families in this colony are quite large. Spiritually, there is much room for growth. Many of these colonists were not active in religious matters in Paraguay. Every person we talked to—and we talked to representatives of almost every family—were agreed that the climate here was more favorable than in Paraguay. They felt, too, the proximity to markets was an asset. On the whole, optimism seemed to prevail and there were no regrets in having moved to Bolivia. Several women expressed the deep desire to have a larger number of families.

Susan Hiebert from Steinbach, Manitoba, who served for several years in the Menno Colony in Paraguay, has come to Bolivia and opened a small clinic-hospital. She is serving both Bolivians and Mennonites and looks upon her work as a missionary challenge.

As in many parts of South America, there are vast numbers of rural families that seldom see a priest although they think of themselves as Roman Catholics. In the absence of organized religion they develop and devise both forms of worship and systems of belief that are a mixture of faith, idolatry, and superstition. Moral practices that are considered shocking to the devout evangelical Christian are accepted as quite normal by these poor, uneducated, and spiritually unenlightened people. The Tres Palmas community has been diligently searching for a schoolteacher with a missionary interest to serve both Mennonites and Bolivians.

As we visited with the families in their homes and worshiped with them in their Sunday service, I had

The Jacob and John Neufeld families, Bolivia.

long thoughts about the different way God works in the lives of all of us. Here were people with the same names, the same backgrounds, the same basic interests, singing the same hymns, uttering the same prayers, and having the same long-time goals of Mennonites everywhere. They came here to a new country not authorized by a conference, not sponsored by a colony or a congregation. They came as a group of seeking individuals—seeking for a better and a more meaningful way of life. They do not consider themselves religious or spiritually pious, and yet I can't help think that God may be using these new colonists in a new country to expand the Kingdom. The common man, the little people, the unimportant people who are lost in the colonies at home, seem to be challenged by the new situations and often emerge as leaders of other men in the new colonies. "God moves in mysterious ways His wonders to perform."

Thus far no church is organized. All the people worship together.

Seminary Board Meets

WHILE a fuller report will appear in the Mennonite Biblical Seminary *Bulletin*, we give here a few highlights of the meeting of the Board of Trustees of Mennonite Biblical Seminary, held March 4-5. Meeting at this time enabled Board members also to attend the first series in the Associated Mennonite Biblical Seminaries lectureship, presented this year by Eugene Nida, translations secretary of American Bible Society. Dr. Nida's lectures struck at the key purpose of Mennonite Biblical Seminary: "Communication of the Gospel."

President's Report. President Waltner reported on progress during the first year of operation at Elkhart, on faculty operations, plant development, and other aspects of getting started in the new program of seminary education. Special mention was made of the three primary areas of co-operation in the Associated Seminaries program: the joint library, joint classes, and the Institute of Mennonite Studies.

Dean's Report. Dean Pannabecker reported on the curriculum, stating that the turnover to the new course of studies is satisfactory and that the joint class work with Goshen College Biblical Seminary is working well. He referred to a two-year study on curriculum being conducted by the Associated Mennonite Biblical Seminaries. Total enrollment was reported as 58, and mention was made of two summer school sessions.

Spiritual Life and Deputation Plans. Chairman Marvin J. Dirks pointed to the daily chapel periods as a very vital part of the life of the school. Weekly prayer meetings alternate between an all-school function and smaller groups. Professor Dirks announced plans for a deputation trip to Iowa, Kansas, and Oklahoma during the Easter recess.

Practical Work. Director of Practical Work Leland Harder referred to the policy of the seminary that all students participate in practical work. He listed the places students serve and what they do, saying, "In all these ways, the practical work experience is not only a means of practical internship, but also a genuine opportunity to minister and serve for Christ's sake."

Library. Librarian Magdalen Friesen reported on the development of our library in the context of the library arrangements of Associated Mennonite Biblical Seminaries, went into details as to the inner workings of the three libraries and reported two major gifts of books. By gift and purchase there were 765 acquisitions thus far this academic year.

Institute of Mennonite Studies. Director C. J. Dyck reported for this research arm of the Associated Seminaries, speaking of present activities and future plans. He made special reference to the first meeting of the advisory council of the Institute of Mennonite Studies, held in Elkhart Jan. 3 and announced that a seminar is being sponsored on June 18 on the Elkhart campus.

Business Office. Business Manager C. J. Dyck gave full reports of the business and financial operations of the seminary, referring to the sale of Chicago properties and giving, special attention to the business operations at Elkhart. He noted that $30,000 had been paid on the bank loan in December and that $210,000 still remains to be paid.

Building Committee. Chairman S. F. Pannabecker said that the basic building operations are completed. He listed a number of questions still to be settled, upon which the Board took action. Buildings are in full operation and are proving satisfactory.

Public Relations. Director A. R. Shelly reported briefly on publicity church visitations and other phases of work and reported on students. He announced that the April issue of *Mennonite Life* will feature the Associated Mennonite Biblical Seminaries, and that a 16mm. color sound film is being produced by William Zehr entitled *This Day.*

Finance Committee. Chairman A. R. Shelly reported on the fund raising program during the past years with special reference to 1958. He stated that the Lord has blessed and that more and more of our people are catching the vision of the need for sacrificial sharing. Since the Elkhart accounts were opened Nov. 1, 1956, $406,471 has been contributed. Of this amount, 42% was in amounts of $99 and less; 20% was in amounts of $100 to $999, and 38% was in amounts of $1,000 and over. During 1958, church giving reached an all-time high.

Mention was made that 1959 is a very crucial year for the seminary financially, and that although the total goal was not reached, more was given during January and February than last year.

The Board of Trustees met in an atmosphere of humble gratitude and deep commitment, remembering the ways the Lord had led. As He has led in the past, President Rosenberger said, so we go on with confidence in this work to which He has called us.

—A. R. Shelly

The Power of the Resurrection

*W. Harley King**

WHAT has Easter come to mean to us this year? Does the resurrection of Christ mean all it might? Consider what it meant to the Apostle Paul. He never outlived the wonder of Christ's atoning sacrifice for sin. Yet Paul saw clearly that unless Christ had risen from the dead all faith was futile — all was lost. He had met Him face to face on the Damascus road; it was this experience which wrought such an amazing revolution in his life. To the Apostle, the Resurrection was the miracle of miracles: a stupendous creative act of God. In his great prayer for the believers (Eph. 1:19-20) he yearns that they might know "what is the exceeding greatness of his power to us-ward."

Why did the thought of Christ's resurrection so captivate Paul's thought and imagination? To raise one from the dead was no new miracle — Elijah restored to life the widow's son; Christ raised the daughter of Jairus and also Lazarus. But Christ arose from the dead possessing a glorified body, no more subject to death, unhindered by the material world. A God who could work such a miracle was able to do for believers abundantly above what they could ask or think, according to the power working in them.

The same almighty power which raised Christ from the dead has quickened those who were dead in trespasses and sins (Eph. 2:1). That power has also "raised us up together, and made us sit together in heavenly places in Christ Jesus" (2:6). Through faith, the power of God which wrought the miracle of the Resurrection may be ours also. This is realized only in full surrender to God, in willing to be but the instrument of His glory. As we begin to realize this fact and by faith lay claim to this promise, astounding things will begin to happen and the work of God will go forward.

Are we ready to yield ourselves to Him, body and soul and spirit? Are we ready to use His power for His glory in the salvation of souls? If so, we are ready to be nothing that Christ may be everything, and then we shall be "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:11). And we shall begin to know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:19-20).

The Workers Exchange

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*Pastor, Hanston Church, Hanston, Kan.

VII. THE SIN OF GLUTTONY

GLUTTONY, the last of the seven deadly sins, may be the one of which the reader thinks he is not guilty. Others may eat too much, but it's a rare individual who thinks he himself does. But, alas, gluttony refers to more than food, including as it does the excessive consumption of *all* goods *and* services. Gluttonous consumption of food and drink is common, but scarcely more common than gluttonous consumption of manufactured goods, gadgets, machinery, and the like. And equally common is the gluttonous consumption of services—entertainment, medical attention, beauty parlor services, and many other personal ministries involving the services of other people.

This is not to deny the good that is in all the abundance which God has provided. Properly used, this abundance fosters the growth of the human spirit. But the vicious circle of consumption for consumption's sake can destroy.

For one thing, consider how gluttony destroys all sense of the valuable. The glutton buys a book to read and discard. Serviceable clothing must be discarded because it has ceased to be fashionable. The innumerable gadgets for living are tossed aside as they become obsolete. Historical traditions seem like nothing because "you can't eat traditions." The spiritual is "impractical" and religion "doesn't pay." Gluttony destroys the true value of things.

The Seven Deadly Sins

What's more, gluttony misses the very blessing for which it reaches, namely, the enjoyment of life. There comes quickly bondage to gluttony, when a man *must* have everything and is made miserable because he cannot have everything.

And gluttony is particularly offensive from the Christian point of view because it is so crassly self-centered. It knows nothing whatever of consideration for others but is always ready to satisfy itself at the expense of others.

We have not described the seven deadly sins and enumerated their perils for the purpose of pronouncing judgment. Rather, our hope is that some may be led through this to a fresh recognition of their need for Jesus Christ. Only Christ can deliver men from sin—whether the sin be gluttony, pride, envy, anger, dejection, avarice, or lust. Before this list none can but acknowledge himself to be guilty and recognize in his guilt his own vast need for Christ. We each need a Saviour; we need to be redeemed; we need the forgiveness which Christ offers.

—Robert W. Hartzler, pastor of Eighth Street Church, Goshen, Ind.

Mennonite men

Service at Gulfport

LAST December, five men in a station wagon filled with tools headed south one thousand miles toward Gulfport, Miss. They were A. B. Froese, P. R. Lohrentz, Raymond Siemens, Eldo Regier, and D. L. Regier, all from the Buhler, Kan., community. Mostly farmers, they had left home, field, and business work behind for one week to give voluntary service in Gulfport. The men noted as the miles passed that farm buildings were getting smaller and less modern and that the climate was getting milder. As they drove through Mississippi, they observed with curiosity this state which has a population of 48% Negro and 52% white, a per capita income of around $700, and the strongest segregation tradition in the South.

Arriving on a Sunday, the men plunged into the task of remodeling a barracks into an apartment for a Voluntary Service couple on Monday morning. They did carpentry, plumbing, and whatever was needed; material was furnished by the Conference. The men were hampered slightly by lack of the right kind of tools for every job, since they did not know beforehand all that they would need to do. In spite of such inconveniences as having to run uptown to have pipes threaded, in one week they had laid flooring, built kitchen cabinets, nailed on sheetrock for room partions and stripped it, and done most of the plumbing. By the end of the week the barracks had turned into a home with living room, kitchen, bathroom, and bedroom.

Before leaving for home, the men took time for some deep-sea fishing on the Gulf. In the evenings the five Kansans were saddened by what they saw. One of the men comments: "The colored people are not exactly slaves any more but they are next to it. We were told that in some instances they are kept away from the polls. They are not seen in front of business places or stores. They are used for unskilled work.

"The Negroes see that they are underprivileged, and they try to lose themselves in the world. Night clubs are many; there are beer joints on all corners, and houses of vice. Bartenders pay off the law once a month so that they can sell liquor openly in a dry state."

Orlo Kaufman, director of the work at Gulfport, took the men to see the Community Center. They had questions to ask: "Who owns this place? Why such an old unpainted building?" The director answered, "*We*, the General Conference Mennonite Church, own the place and building. The Center can buy only as much as we supply it with funds."

All in all, the men felt, there was great opportunity for work and witness in Gulfport. One of the men said, "The whole group benefited from the experience . . . more work of this nature should be encouraged. I would suggest that Mennonite Men organizations encourage and sponsor such projects. The Mission Board could provide for more of this type of voluntary service by men. Many of us Mennonites are so busy with working for ourselves that we may miss some of the richest experiences we can have in serving the needy with our time and money in the name of Christ." (*Jan. 11-15, Pastor Ben Rahn, Menno Doerksen, Henry Doerksen, and LaVerne Neufeldt, of Inman Church, Inman, Kan., also worked at Gulfport.*)

Looking Toward Bluffton

IT IS not too early to start thinking about attending the General Conference to be held at Bluffton Aug. 12-20. Since our conference was organized in 1860, this conference session has been designated as the Centennial Sessions, signifying the approaching one-century mark of conference history. Local committees in the Bluffton area have been at work for some time already, preparing for those who will attend.

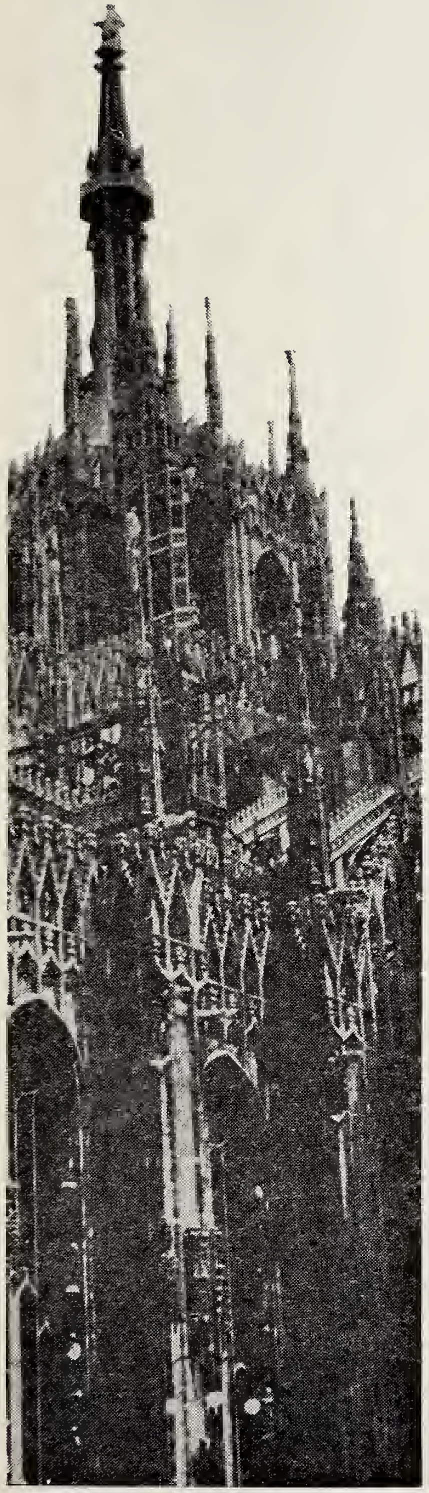
Without a doubt, a large percentage of ministers are planning to attend these Centennial Sessions—but how about the laymen? The conference definitely needs the support of the devoted laboring, business, and professional men of our churches, and every man interested in the work of the church needs the inspiration and fellowship that these sessions of conference will afford. Conference time is a time of spiritual growth and a source of renewed interest in the work of Christ and His Church. So this year, let us as Mennonite Men not merely plan to send our pastor to conference; let us go with him to share in this deep spiritual experience.

Leadership Conference

MENNONITE Men of the Western District Conference held their fifth annual Leadership Conference at the Buhler Rural High School in Buhler, Kansas. This workshop-type conference was held Feb. 21-22 and was designed to generate interest and inspiration for the leaders of the local brotherhoods. Pastor Waldo Kaufman served as co-ordinator of the program and led in the worship services of all sessions. The messages and discussion periods centered around the general themes of stewardship, program, and service. Periods of group recreation were observed between sessions and before retiring for the night. Also, wholesome times of fellowship were experienced by all those in attendance at mealtime, etc.

This conference, indeed, proved to be a mountain top experience and was a source of inspiration for all the men who took time from their busy everyday routine of life to attend. Undoubtedly this conference will help to build better programs and projects for the local brotherhoods whose leaders attended.

Editor: Richard F. Graber, Moundridge, Kan.



Prayer for Easter

God,
We are so surrounded with the beauty
And magnificence of this season
That it is only natural to give thanks from the depths of our souls.

We thank Thee for the churches in which we will worship next Sunday,
For our homes, our schools, our jobs,
For the capacity for friendship and love.
We thank Thee for the fact of a living Lord
Who showed Thee to us.

And with our thanks we would ask Thee to give us
Ambitions that are bent to Thy love,
Standards that meet with Thy approval,
Ideals that harmonize with those Jesus taught.

God,
Sometimes we go all out to give honor to Thee—
We want things beautiful and magnificent
And then we say, "This is dedicated to God."

But teach us also to realize the greater greatness
Of patience and empathy,
Of taking time out to listen,
Of giving up something in order to give.
Teach us to know the strength
Of personality which is dedicated to Thee.

And with these requests we would ask Thee to forgive us
For acting as if we were centers of the universe,
For becoming so involved with second-rate things,
For slighting time spent alone with Thee.

God,
We are surrounded by the newness of life that has not grown old
Since the first Easter when Jesus illustrated it.
We ask Thee to awaken in us
A rededicated response to Thy love.
Amen.

Yokes for Youth

*by Aaron J. Epp**

THOSE who receive *The Mennonite* found a thought provoking cover on the Jan. 27 issue. It is a picture of a girl in deep thought. I wondered why it wasn't a picture of a girl with a beaming face. Speculation can lead us on an endless trail. But then, I still like to think that youth is serious. Youth wants to know, wants to do what is right. The molding of character is *today* rather than tomorrow. Too often we are slow and allow a shock to awaken us to this fact.

There is a text for this article in the Lamentations of Jeremiah, 3:27. "It is good for a man that he bear the yoke in his youth." In other words, it is good to bear a yoke when you are young. Hard to believe?

Yoke can mean various things. It can refer to discipline—work that is irksome, compulsory, and painful. On the other hand, Matthew 11:29-30 reads, "Take my yoke upon you and learn of me." This speaks of a yoke of service and obligation to Jesus Christ. The figure is taken from farm life. If an ox is not broken in when it is young it will never be worth much for the plow.

Together with mention of his yoke, Jesus gives an invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." To those who are burdened with legal requirements of professed religion, to those whose hearts are heavy with doubt and fear and guilt, Jesus gives this gracious call.

THE PEOPLE to whom Jesus spoke were already wearing a yoke—the yoke of the law. Jesus proposes an exchange of yokes. The rabbis themselves referred to their religion as the yoke of the law. Now Jesus speaks of a voluntary yoke: *Take!*

We all agree that we need something, someone, to which or with whom we can identify ourselves. The carefree life is not free from care, the reasons being that our nature is made for loyalty. The soul of man is always given in allegiance, for it is incomplete in itself. Jesus pleads that life should be given to God by faith. So this yoke becomes a yoke of faith—of personal allegiance to Christ. Jesus gives release from the yoke of mechanical religion and in its place gives humility, that there may be pardon and peace. He says in essence, My yoke is that men should be humble, meek, loving, and tenderhearted. Do this, and it will not only give you peace, it will shape your whole life.

It is good for a person to bear Christ's yoke in his youth because it saves that person from snares. There are many of us today who can speak of the grace of God in our life, but must recall tragedies of our youth because we failed to take this yoke upon ourselves *then.* A devotion to Jesus Christ keeps us from giving devotion to that which is less than Christ.

It is good for a person to bear Christ's yoke in his youth because it gives him a longer time in which to serve the Lord. If we have the conviction that God is true, we want to be with God after death; would it not stand to reason that we would want to serve Him as long and as much as possible? The earlier we take this yoke upon ourselves, the better we will become established in things of God.

DISCIPLINE is a second yoke that belongs to us. A disciplined young person becomes an adult who knows how to live. This is not true because young people are bad, but it is true because we all need training in order to develop and grow into sound character. Too much is at stake. Youth can go right or wrong, and the course is dependent upon the yoke that is accepted and placed upon them. Discipline is the handmaiden of order. Simply to say: "Take the yoke of Christ, and all will be well," is irresponsibility on my part. To say: "Take the yoke of Christ upon you and receive the discipline of life," is essential for the development of the *whole* man.

I am personally persuaded that youth is as good and as bad as ever. His potential for good or evil are ever before him. There is an interesting statement on an Assyrian tablet dating back to 2800 B. C.: "Our earth is degenerating in these latter days. There are signs that the world is speedily coming to an end. Children no longer obey their parents. . . ."

Self-denial is a yoke that comes with discipline. The efforts needed in forming right habits are a yoke. The subordination of the present to the future, the lower to the higher, the human to the divine, is a yoke. Discipline is not the most favored word in our world. We talk of freedom. We delight in self-expression. We believe self should be freed from inhibitions. Yes—but all this too has discipline as a lowest common denominator. And what is more, discipline is the Christian way. Ironically enough, many of the very people who readily admit the necessity of discipline in science, art, or education, object to it in Christianity.

FINALLY, there is a yoke of external circumstances. Many who have had hard times when young have come to worth, later on, because of those same hard times. We must keep in mind, however, that external circumstances have not in themselves any worth. We must make the decision as to what we are going to do with circumstances. From these experiences can come good. From suffering can come understanding and growth. Those who are strong to suffer are also strong to serve. From sacrifice comes greater union with Christ. It all depends how we interpret our circumstances.

In the time of Jeremiah, many of the young people were carried into captivity. I believe it is to them that he said, "It is good for a man that he bear the yoke in his youth." It seems so difficult to say that the yoke of affliction is good, and yet it is this that had made men humble, weaning them from the world.

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*Pastor, First Church, Reedley, Calif.

But how do we bear the yoke so that it is really *good* for us to bear it? In verse 28 of Lamentations is one answer: when we sit alone and keep silence. In other words, when we do not run to and fro with our complaints, aggravating our calamities and quarreling with God's acts concerning us. In verse 30 is another answer: when we are meek towards those who are the instruments of our trouble, when we are of a forgiving spirit. If tribulation works patience, patience will work experience, and experience will work a hope that makes not ashamed.

Someone has said: "It is the very nature of every belief that it costs you something." A worldly person, for example, is a person who believes in this world, and he or she does not mind paying for it. Such persons will pay almost any price to purchase such a corruptible crown. They believe in the thing and therefore they pay for it. When we are unwilling to pay for a thing, it means that we have ceased to believe in it.

These are the three yokes I have been speaking of: the yoke of Christ, the yoke of discipline and restraint, and the yoke of external circumstances. Saying it in another way: give yourselves completely to Jesus Christ in all that He asks of you. Accept discipline as a means for building of character. Interpret difficult circumstances as such which youth can bear and which can make later life more meaningful. The interesting and startling thing about this is that the yokes that fit youth fit all of us! These are the yokes that make men free.

First Class Mail

TO THE editor of the Mennonite and those associated with its publication:

This letter is merely a thank you. I have been a reader of *The Mennonite* for quite a few years now, although it has only been recently that I have really gleaned from it. I've been a member of the General Conference Mennonite Church (Deep Run Congregation) now for about ten years and didn't realize until just recently how much I have come to appreciate the General Conference scope.

I was rummaging in our cellar and came across a stack of old *Mennonites* and browsed through them. As it turned out, I carried a huge stack up to my room where I could delve into them more extensively. I started with issues dated in the year 1951—which is not too far back, but I spent the entire afternoon at this task and have been spending many of my evenings at it since then. It is amazing to me how much I got out of these issues. At the time they were printed, I was still a young adolescent and did not have the breadth to appreciate many of the articles. Now with the addition of a few years and little more experience in the work of the church—via one year at Bluffton College and a year of VS at Prairie View Hospital—I feel a bit closer to the work of our church.

Although I am merely scanning these issues, I have separated quite a few of them which I plan to read thoroughly. I would recommend that other young people do this. At the time these issues were printed, we were too young really to know what was going on. Now that we are a little wiser, it would be of inestimable value to go back and search through the back issues of *The Mennonite.* Thereby you can see actual existences of today in their dreaming, planning, and growing stages. I was especially interested in the issues before, during, and after the establishment of Prairie View Hospital.

I would certainly like to add my small voice to those of people who receive a tremendous blessing through the publication of *The Mennonite.*

It is also quite interesting to see the format as it changes and evolves over a period of years.

Sincerely,
Shirley Moyer, Pipersville, Pa.

Six Thousand Serve God and Country

Since the beginning of the 1-W program in the United States seven years ago, 6,000 men have served as 1-W conscientious objectors to military training. Pennsylvania, Ohio, Indiana, and Kansas furnish fifty per cent of the total men entering alternative service. The one in 3,000 registering as a CO now is a considerably smaller percentage than during World War Two.

In June, 1958, statistics showed 1,813 men in 1-W. Forty-nine faiths were represented, and of these, 1,174 were Mennonite and Brethren in Christ. In the seven-year period of our present drafting program, 45 men were recorded as having no church affiliation, while during the war period there were 776.

According to Wilfred Unruh, Board of Christian Service, 128 men represent the General Conference Mennonite Church in the 1-W program, 101 serving in the United States and 27 overseas. Thirteen are serving under the Voluntary Service and Pax programs of the church, while 43 are in MCC Voluntary Service, Pax, or on the staff at MCC headquarters, making a total of 56 in church-related positions. The church is encouraging this trend to church-related 1-W.

Price of Peace

French conscientious objectors, who have hitherto faced the possibility of repeated prison sentences, may be in for a slightly happier future. As a result of a campaign organized by the pacifist periodical, *Liberte,* seven of the nine COs who have served five or more years have been released, among them one who has spent nine years in prison. More than 100 men are still in.

(from *Fellowship*)

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

SCIENCE SEMINAR

Ronald Rich and Arnold Wedel of the science faculty of Bethel College spent March 3 at Pretty Prairie High School giving popular addresses on science subjects and discussing vocational aspects of science. Rich, who teaches chemistry and astronomy at Bethel, spoke to the Pretty Prairie students on "The Life on Other Worlds" and demonstrated the Geiger Counter and a new Field electron emission microscope. He also discussed satellites and space travel. Wedel, teaching in the area of mathematics, spoke on the number system of mathematics. In the afternoon the discussion centered upon vocational opportunities and space problems.

MUSEUM ANNEX DEDICATED

More than 500 visitors from Newton and the surrounding area visited the Kauffman Museum at the occasion of the dedication of the Museum Annex and the open house following this ceremony. Claude Rhoades, president of the Newton Chamber of Commerce, spoke on behalf of the Chamber which a year ago conducted a financial drive to build the Annex. The Museum Annex, immediately west of the museum proper, is equipped with skylights, forced air heating, and fluorescent lighting. The museum artifacts have been rearranged to display all items to much better advantage.

CHAPELS

William Unrau, pastor of the Bethany Church of Freeman, spoke at the March 4 chapel service at Freeman Junior College. He presented a panorama of problems from the current American scene, concluding that we live in a confused world, but that God understands and loves it nevertheless. If we are to do the best for this world, we too need to understand and love it.

The Bethel College Chorale gave a short chapel concert while they were in the Freeman community.

The Yankton College Wind Ensemble, directed by J. L. Weed, was featured at the winter quarter student entertainment program March 2.

PEACE FELLOWSHIP CONFERENCE

Seventeen Bluffton College students attended the annual Intercollegiate Peace Fellowship Conference held at the United Nations headquarters in New York City March 12-14. The theme this year was "Problems of World Disarmament and Peaceful Uses of Atomic Energy."

March 12 the students were taken on a guided tour of the United Nations building, and a special briefing by the Atomic Energy agency and a visit to the Trusteeship Council meeting followed. The next day more United Nations meetings were attended, and there was opportunity to visit the missions of U. N. delegates from various countries and discuss with them. A seminar-type discussion began Saturday's activities, followed by a business meeting and evaluation.

Dean of the conference was Elmer Neufeld, who was the Peace Emphasis speaker at Bluffton College this spring. C. N. Hostetter Jr., president of Messiah College, is advisor to the International Peace Fellowship. A Schowalter Fund grant of $1000 has been divided among member colleges of the International Peace Fellowship on the basis of total enrollment and distance from New York, for travel expenses.

CHOIRS TOUR EAST

The Bluffton College Choir is making a spring tour through eastern Ohio, Pennsylvania, and New York March 17-30. Thirty-seven members from the regular concert choir of eighty are making the trip with their director, Professor Earl Lehman. The repertoire consists of anthems from the classical school, current literature, spirituals, and selected hymns. The accompanist is Doris Liechty; also appearing with the group will be a trumpet and trombone duet by Paul Krouskop and James Miller; a flute and clarinet duet by Ann Stauffer and Nancy Amstutz; solos by Beth Clemens, and vocal ensembles.

INTERNATIONAL SUPPER

An International Supper Party was held in the Founders Hall gymnasium at Bluffton College on March 7. The party was sponsored by four campus organizations under the Student Christian Association.

MCC news and notes

PSYCHIATRIC NURSING PROGRAM GROWS

Prairie View Hospital psychiatric nursing program continues to grow. In addition to the class in the Newton community for nurses interested in the human relations aspect of nursing, another six months class is being conducted in Wichita by the Prairie View director of nursing, Elsie Martin, R.N. Several of the Wichita hospitals are also taking their psychiatric student affiliate group to Prairie View for a day's workshop once each quarter.

The most important aspect of the Prairie View psychiatric nurses' training program is the one year in-service training. The hospital is able to take three to five nurses at one time for this purpose. There is an opening in such a training position currently, and again several during the summer months. This program is designed not only for psychiatric nursing but to help in the human relations aspect of general nursing. Those interested should write to the Director of Nursing, Prairie View Hospital, Box 356, Newton, Kan.

AMAS CONFERENCE

"New Horizons for Mennonite Mutual Aid" was the theme of the fifth annual conference of the Association of Mennonite Aid Societies held in Chicago, March 5-6. Grant Stoltzfus, instructor at Eastern Mennonite College, served as devotional speaker. His series of five talks on the nature of mutual aid and man's search for fellowship in all of life will be available in printed form from Howard Raid, AMAS secretary-treasurer, Bluffton College, Bluffton, Ohio.

Discussion at the conference centered on the problems growing out of increasing urbanization and the need to think creatively about the application of mutual aid principles to more complex economic situations. At the fellowship dinner, C. L. Graber spoke on the prophetic vision of mutual aid and pointed out that Christians need each other increasingly in working out problems that are becoming too great for the individual.

AMAS reported participation of five new societies within the last year. The association, which was formed five years ago is open to all Mennonite and Brethren in Christ aid associations which endeavor to serve their constituencies as Christian organizations. Mennonite Indemnity Inc., the first Mennonite risk resharing corporation, reported on its first year of operation. The organization is serving a definite need and continues to show growth.

WORKER MAKES NEW CONTACTS

YUGOSLAVIA—A two-week visit to Yugoslavia by Austrian MCC Director Irene Bishop gives reason for optimism, as far as MCC relations with that country are concerned. Earlier attempts to open relief channels to Yugoslavia were rebuffed when the government insisted all bulk relief shipments must be sent via their Red Cross without control over actual distribution. Individual parcel service was permitted, but since this is a relatively costly and time-consuming procedure, it is not feasible for large-scale assistance.

Late 1957 a new development took place when the Yugoslav Red Cross agreed to distribute fifty bales of baby and children's items, to be followed by an MCC inspection visit. Miss Bishop's two-week trip was the result of this agreement. She reports a cordial reception throughout. The Red Cross had given the MCC bales to orphanages, babies' and children's homes in four of the six Yugoslav states. She visited these institutions, was greeted warmly by staff members, and to her surprise found the MCC sticker "In the name of Christ" tacked up in several offices in company with portraits of Tito!

Dr. Olga Milosevic, General Secretary of the Yugoslav Red Cross, wrote later ". . . we do hope that during your visit to children's homes and institutions in our country you were satisfied with the way the received goods were distributed. We would be grateful if your organization could continue shipments to the Yugoslav Red Cross."

Miss Bishop also fellowshiped with Yugoslav Christians in Zagreb and Belgrade, spoke with Brother Horak, President of the Baptist Union in Yugoslavia, and obtained names of needy families who will receive private packages of clothing. For the time being she suggests that MCC continue to help on the present basis.

HOSPITAL COMPLETED

VIETNAM—An eighteen-bed hospital for cases other than leprosy has been completed on the leprosarium compound of the Christian and Missionary Alliance at Banmethuot. An MCC medical center was established on the compound in 1955. Workers have been giving the local tribespeople general medical assistance on the compound and by means of regular mobile clinics. The hospital will enable them to provide better care for seriously ill patients, although the additional workload will necessarily curtail village clinic service somewhat.

Built by Paxmen with Vietnamese helpers and financed by MCC, the hospital was opened officially the end of January. The need for it was so great that patients were admitted for treatment months before the building was completed. A heavy responsibility rests on the MCC nurses who are currently serving without the assistance of a full-time physician. They report that a doctor miraculously "happened to be around" each time an emergency situation came up in the past.

Native clinic helpers are being trained in bedside nursing and simple procedures, although they are hampered by their limited educational background.

PRESIDENT EISENHOWER PRAISES OVERSEAS RELIEF MINISTRY

President Eisenhower has given his personal endorsement to the appeals of religious organizations for funds with which to sustain their world-wide ministries to ease the suffering of the homeless, hungry, and destitute abroad. In identical messages to Protestant, Catholic, and Jewish agencies the President said:

"The overseas relief programs of our religious organizations constitute a major portion of America's private aid to people in need around the world. For the hungry, the homeless, the sick, and for all who require a helping hand, these programs are a faithful source of life and hope. With gifts of food, clothing, medicines, and assistance of every kind, our citizens are able to express their individual concern for the welfare of their neighbors abroad. It is a heart warming tradition and an incalculable force for good."

jottings

BIBLE READING

Immanuel Church, Downey, Cal.: At the beginning of the year Bible reading schedules were distributed to the congregation to enable anyone to read through the Bible in a year. A new Bible study class for young parents who are now members was started in Jan. and is taught by Pastor Albert Epp. Jan. 25 the Fuller gospel team, "The Ambassadors," presented us with musical numbers and a message. Many young people attended the Los Angeles Christian Endeavor Rally held in our church Feb. 1. Bruce Kurrle gave an inspiring message and challenged youth to give their lives for Christian service. The Calvary Men's Quartet served with a selection of song. Nine new members were received by letter into the fellowship of the church Feb. 8. Paul Sukau and Loretta Lepp were united in marriage Feb. 14. A Missionary Conference will be held March 18-22. —Mrs. Leonard Kliewer, corr.

FAREWELL FOR MISSIONARIES

Buhler Church, Buhler, Kan.: Feb. 8 our church observed Church Loyalty Day in connection with a farewell for our beloved missionaries, Harold and Ruth Ratzlaff and daughter Mary Ann. They took part in the morning message. The Bethel Chorale under the direction of David H. Suderman presented a concert of sacred music. Our prayers accompany the Ratzlaffs as they return to India for their third term. At present the Shelton Allens, missionaries in Japan, are with us. She is the former Arlene Friesen from our church. Feb. 16 she spoke to the Mission Helper Sew Society, who presented her with a shower of clothes for the daughter born on furlough. An Inman-Buhler Community Chorus has been organized. The Easter cantata, *The Lord of the Eastertide,* will be given Easter Sun. evening. March 5 the spring missionary program was held with Mary Schrag as speaker. Feb. 21 the Western Dist. Men's Workshop was held in Buhler High School. Brother Earl Salzman will be here for pre-Easter services Mar. 22-25.—Mrs. N. D. Esau, corr.

SPECIAL MEETINGS IN APRIL

Flatland Church, Quakertown, Pa.: The main feature of our Thanksgiving Day service was the film *Forward with Christ,* a joint service with Bethany Church. The Christmas cantata, *The Great Light,* was presented Dec. 14. The Bluffton College Gospel Team, with Jane Herstine (member of our church) as speaker, presented a program Dec. 29. Howard Habegger, supply pastor at Grace Church, Lansdale, preached here Jan. 11 while Pastor Wilmer Denlinger had charge of the communion service at Grace Church. At our yearly business meeting Jan. 12 those elected were: deacon, Clarence Kooker; trustee, Victor Fluck; S. S. supt., Oscar Frei; asst. supt., Ralph Laux; D.V. B.S. supt., Mrs. Clarence Kooker. In the evening Bible study hour, Jan. 27, we began a study of the Book of Daniel. Dec. 31 our adult C. E. Society and Youth Fellowship held a combined Watch Night service. Flatland had charge of the Vesper service at the Mennonite Home, Frederick, Pa., Feb. 1. Special meetings will be held April 12-14 with Frank Ward, the new pastor of Eden Church, Schwenksville, as speaker. At a congregational meeting Nov. 23, it was decided that all worship services will be held in the morning.—Mrs. Franklin Milz, corr.

HARDING SPEAKS

Hoffnungsau Church, Inman, Kan.: Nov. 23 Mr. and Mrs. P. P. Penner observed their twenty-fifth wedding anniversary with open house. Pastor Gaeddert brought the message on Thanksgiving Day. Dec. 14 missionary Harold Ratzlaff showed pictures of their work in India. The Christmas Eve program was given by the Jr. S. S. Dept. Christmas Day ten children were consecrated to the Lord. Christmas second holiday, Oskar Wedel from Germany, now student at our Seminary, was the guest speaker. Three new homes were established in Dec.: Leroy Schmidt and Vickie Hayes, Dec. 19; Lorene Epp and Vern Graber, Dec. 20; and Dale Gaeddert and Judy Enns, Dec. 21. New Year's Day message was brought by Pastor Gaeddert. Jan. 11 W. F. Unruh showed an MCC filmstrip telling the story of relief and Pax today. The week of Jan. 11 Pastor Gaeddert spoke on the Faith and Life radio program. Jan. 18 C. J. Dyck brought the morning message and in the evening told the story of the Seminary in picture and word. New babies blessed the following homes: Kimberlee Allison, born Nov. 27 to Mr. and Mrs. Larry Dick; William Edward, born Dec. 21 to Mr. and Mrs. Vernon Flaming; Lori Michelle, born Jan. 29 to Mr. and Mrs. Arlo Buller. At our special mission services Feb. 5-8, guest speaker Vincent Harding spoke on: "Co-workers with God" "The Church Task Today" "The Jericho Road" "The Story of Woodlawn Church" and his own story, and "Home Missions and Race." He also spoke at the Brotherhood meeting, and the young people's banquet. Leo Driedger spoke recently on "Can Laymen Work in Kingdom Work?"—Kathryn Klassen, corr.

CHURCH DEDICATION

First Church, Clinton, Okla.: The young people meet monthly and exchange invitations with neighboring Mennonite churches. They sponsored a chili supper Feb. 20 for the public. The Mission Circle meets twice every month; articles made were sold at public auction in Oct., preceded by a chicken dinner. Proceeds of nearly $1,000 were divided for missions, church building, and to replenish material for 1959. Oct. 8 the Gerald Bergens, missionaries to Brazil, shared a film of their work. Our new church house was dedicated to the Lord on Nov. 30. Speakers were Levi Koehn and Ben Rahn. A week of special meetings began Nov. 30 with J. J. Regier as speaker. A reception for the Norman Bartels, new missionaries at the Hammon Indian Station, Hammon, Okla., was held Jan. 9. Our church and the Herold Church, Bessie, Okla., were hostesses. S. S. officers and teachers were elected in Sept., and the annual church meeting was held in Dec.—Mrs. Gus Nickel, corr.

NEW OFFICERS ELECTED

First Church, Geary, Okla.: The first communion service in 1959 was observed Jan. 11. The annual church business meeting was held Jan. 11.. The following officers were elected: church sec., Otto Krehbiel; trustee, Harvey Base; Mennonite Aid Plan, Harry Coil; correspondent, Mrs. H. C. Zwiacher. Pastor Hege gave his report for the year, along with a challenging talk. Plans were made for church activities to interest young people and to encourage families in the community to become acquainted with church families. Bible Study and Prayer meetings resumed in Jan. with study of the Gospel of John. They had been discontinued during Pastor Hege's hospitalization. and convalescence.—Corr.

CONFERENCE PLANS

First Church, Bluffton, Ohio: The Bluffton Businessmen's Association at a recent meeting discussed how the Bluffton business community can assist with hospitality for the 1500 persons who will visit here in August during the triennial general conference. The meeting was held in a local store. Robert Kreider, general chairman of the conference planning committee, outlined plans for housing and feeding the visitors. P. K. Regier, executive secretary, attended a meeting in Bluffton to assist in planning. The meeting was held in Ramseyer Chapel and attended by the eleven committees who are making plans to provide facilities. Brother Regier answered questions of committee chairmen concerning duties of the committees. The eleven committees involve approximately seventy persons from local Conference: First and Ebenezer, Bluffton; Grace and St. John, Pandora; First, Lima.

STRIKE OVER

Waters Church, Copper Cliff, Ont.: There was rejoicing in the Sudbury area when the three-month strike against the International Nickel Co. ended a few days before Christmas. This strike caused many hardships, but the financial needs of the church were met by generous donations from southern Ontario churches. A Christmas program was given by the S. S. children on Dec. 21. The young people of the church had a tobogganing party Dec. 23, followed by carol singing in the district. The annual business meeting was held Jan. 10: church council, Isaac Klassen, Henry Thiessen, Ervin Albrecht; organist, Mrs. Dan Forbeck; librarian, Mary Jacobson; C. E. com., Paul Martin, Mahlon Bast, and Don Forbeck. The ladies of the church were guests of the Lively Baptist Ladies on Feb. 9. Pastor Menno Ediger and the Misses Mary Jacobson and Erna Martin attended a youth conference at Waterloo, Feb. 13-14.—Mrs. Thomas Martin, corr.

MCC CANNING

New Hopedale Church, Meno, Okla.: The P. K. Dirksens were with us Jan. 18. They showed pictures and told of the work in the Arizona. On Feb. 1 communion was observed, and a fellowship meal at noon. In the afternoon was a farewell service for the Harold Ratzlaffs. Mary Ann told of their trip, Ruth spoke on what they were leaving behind and what they were looking forward to, and Harold gave us some impressions he received of the church in America as he visited the congregations in various communities. Feb. 8 W. F. Unruh gave an informative, illustrated lecture of our Conference work and MCC service. The MCC Canner was set up in Deer Creek this year, and seventeen beefs were slaughtered on the J. B. Barkman farm. Mary Ellen Shoup showed pictures and told of the work in the Valdoie French Children's Home, on Feb. 17. Special services were held

March 1-6 with Arnold Nickel, pastor of the Eden Church, Moundridge, Kan.—Mrs. H. J. Becker, corr.

CHORALE TO SING

Hanston Church, Hanston, Kan.: P. K. Regier was our Christian Life Speaker for a series of meetings in Nov. Union Thanksgiving Services were held in the Methodist Church with our pastor, W. Harley King, as speaker. Western District Field Secretary W. F. Unruh showed slides on the progress of extension work, Dec. 8. The annual Christmas program was given Christmas Eve. The Community Christmas Cantata, *The Song and The Star,* was given Dec. 28. A series of prayer meetings Dec. 28-31, was held in various community churches, the last being held in our church Dec. 31. Afterwards the Young People's Fellowship and the Kings had open house for the congregation at the parsonage. The annual business meeting was held Jan. 11. The Young People's Fellowship met Feb. 22 in Dodge City for fellowship and study of the Hopi Indians of Arizona. The Men's Fellowship met March 1 in the parsonage for devotions and the annual business meeting. The Bethel College Chorale group will sing in the grade school auditorium at 11 a.m. on Good Friday.—Mrs. E. E. Hirschler, corr.

UNION LENTEN SERVICES

Zion Church, Donnellson, Iowa: *A Star in the Sky,* a Christmas cantata, was presented by the choir Dec. 28. The Bluffton College Gospel Quartet gave a sacred program Dec. 30. At the annual congregational meeting Jan. 5, Walter Sprenger was elected chairman; Ivan Krebill, deacon; Delbert Koller, trustee. The Father-Son banquet held Feb. 18 was well attended; guest speaker was Warren Kendall of Burlington, Iowa. A number of ladies attended the World Day of Prayer Service Feb. 13 at West Point. Mr. and Mrs. J. P. Galle observed their sixtieth wedding anniversary Feb. 19. Union Lenten services began Feb. 22 with services in the Presbyterian Church; J. S. Gohde of the E. and R. Church was the speaker.—Corr.

SAWATZKY INTERIM PASTOR

Bethel Church, Mountain Lake, Minn.: Fourteen members of the catechism class and Mr. and Mrs. Wesley Ratzlaff gave their testimony Feb. 22. Upon request of these young people and their parents, they were baptized and received into church fellowship March 1. Pastor Walter Gering officiated before leaving for his new duties in Elkhart, Ind., early in April. Brother Ben Sawatzky, returned missionary from India, will remain with us as interim pastor until June 1. The congregation is looking forward to the pre-Easter services with our local pastor as speaker. A Homebuilders Fellowship has been organized in our church. Subjects of common interest are discussed by the young married couples and parents of children. Plans are being made for a monthly service at the Sioux City Gospel Mission. The Bethel, First, and Gospel church groups will alternate, having charge of the service on the first Thurs. of each month.—Mrs. David H. Fast, corr.

into the beyond

Daniel Goertz was born April 12, 1896, and passed away March 7, 1959. He was a member of the Johannestal Mennonite Church, Hillsboro, Kansas.

conference notes

(continued from page 192)

NINE ACCEPTED

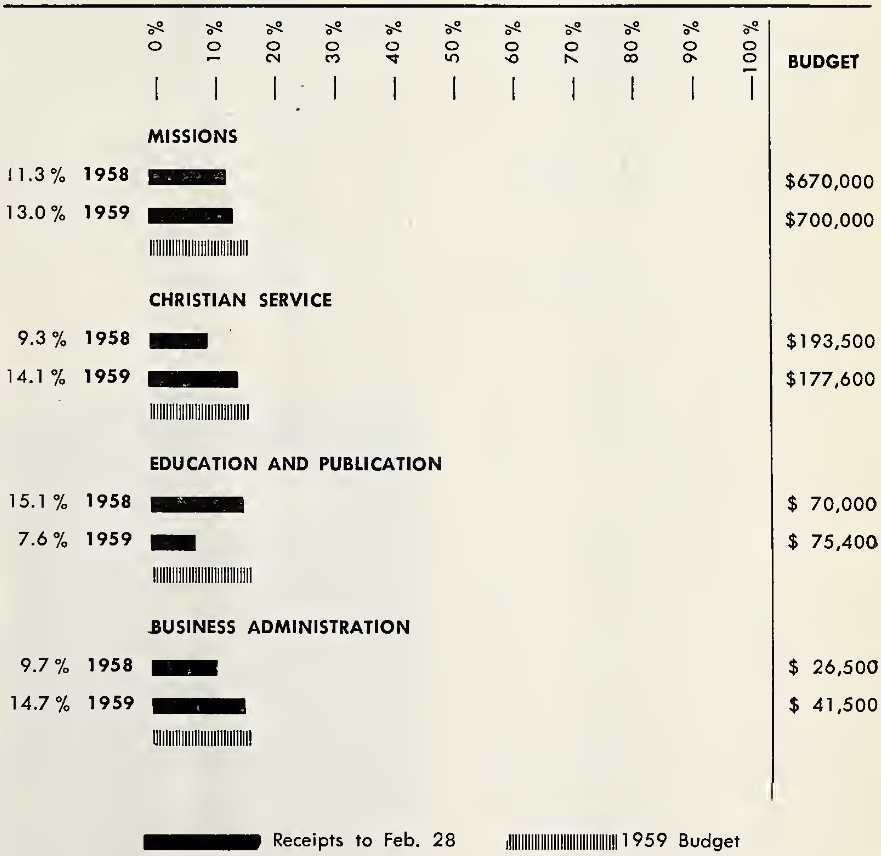
In its session on March 13, the executive committee of the Board of Missions was again aware that the Spirit of God continues to keep His church as the mission to the world. To young people comes the deep sense of God's call to confront men with the claims of Christ upon every person. From among the applicants for mission service, the Board accepted nine young people.

PASTOR RESIGNS

Ellis Graber, pastor of Zion Mennonite Church, Souderton, Pa., announced in an open letter to his congregation that he is terminating his pastorate at Souderton on May 24 to accept a charge at Union Congregational Church, St. Louis Park, Minn.

conference stewardship

February 28, 1958, as compared to February 28, 1959



conference notes

LOOKING TO GENERAL CONFERENCE

In times past God had His ancient people come together from all over the land to meet at the temple in Jerusalem for the great festivals. These were occasions of joy and praise, fellowship and worship, as well as times of heart searching as they brought their gifts and offered their sacrifices for sin. Such large gatherings were an inspiration, for they revealed the seal of the people for the things of God and their unity and oneness.

BLUFFTON
AUG. 12-20
1959

What was true of those gatherings is in our minds as we look to conference time. We anticipate spiritual enrichment and joy over the triumphs that God has wrought during the past three years. Perhaps there will be some heart searching because of our failures in certain areas of the work. But may we come as a people united in Christ, in prayer, in zeal, and in purpose that God's will may be done in the planning and the activities of the next triennium.

Mrs. Olin A. Krehbiel

CENTENNIAL PROGRAM

Eldon Graber, who is serving as chairman of the program committee for the thirty-fifth triennial meeting of the General Conference Mennonite Church, to be held in Bluffton August 12-20, has announced that the preliminary program is completed for publication.

According to Dr. Graber, a very important phase of the conference program will be the Centennial aspects, which will highlight the 100 years since the founding of the Conference in Iowa in 1860. A centennial banner is being prepared and will be displayed in Founders Hall, where the major portion of the meetings will be held.

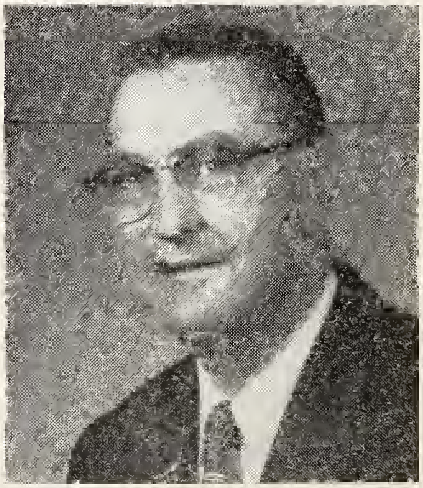
On March 21 the Pageant Committee met in Bluffton to discuss pageant details. Script has been written by Maynard Shelly, Newton, Kansas, and music composed by Harold Moyer, Goshen, Indiana. Two performances will be given Sunday, August 16.

Also highlighting centennial aspects will be two addresses by Franklin H. Littell, Anabaptist scholar and author of the book *The Free Church*, published in both English and German. These addresses will be given on the opening day of the conference, August 12.

The conference sermon of Erland Waltner, president of Mennonite Biblical Seminary and Conference president, will be given during the first regular morning session on August 13.

Men's Brotherhood, Young People's Union, and Women's Missionary Association (auxiliary organizations of the Conference) will meet simultaneously in different places on August 14 and 15.

Provision has been made for twenty discussion groups which will meet four different times during the conference. Elmer Ediger, administrator of Prairie View Hospital, is in charge of discussion leaders. Each of the twenty groups will have a leader, an assistant leader and a recorder. Elmer Neufeld, Chicago, is chairman of the recorders. Questions discussed at the four meetings will center around each of the four conference boards: Business Administration, Missions, Christian Service, and Education and Publication.



Eldon Graber, program committee

CALLING ALL NURSES

A real challenge comes to all nurses qualified to serve in the Voluntary Service program in Mexico. The Board of Christian Service is anxious to receive applications for work in the community hospital at Cuauhtemoc, Chih. Urgently needed is a nurse to begin duties in April, and another will be needed to replace a member of the staff in July. Rush your application or inquiry to Board of Christian Service, 722 Main, Newton, Kan.

COMMITTEES OPERATE IN MANY AREAS

Various items were dealt with when three committees of the Board of Education and Publication met in March. Such items as coverage, content, and philosophy of church papers were discussed by the associate editors of *The Mennonite* as they met with the editor, J. N. Smucker, in Elkhart, Ind., March 6.

On March 10 the Committee on Educational Institutions met at Newton, Kan. Topics discussed were Conference and institutional giving, relationship of the Conference to its educational institutions, nursing education as related to the college curriculum, and National Christian College Day 1959 and 1960. The survey of college plans for 1958-1976 was studied. Representatives of Conference-related schools form the committee.

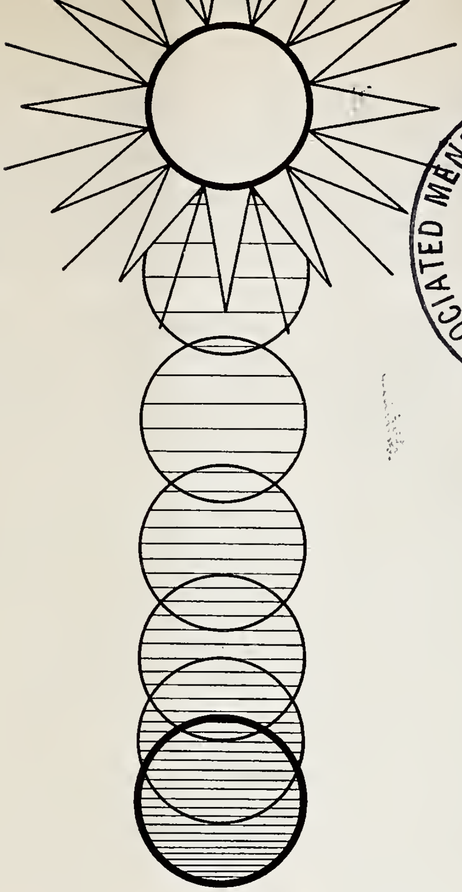
The Visual Aids Committee met at Newton, Kan., March 11 to discuss the procedure of operation of the Audio Visual Library in the Publication Office. Conference boards will continue to deposit visual aids in the Library.

ON FURLOUGH

Mary Schrag of Pretty Prairie, Kan., will be taking courses in public health nursing and supervision at the University of Colorado School of Nursing in Denver March 23-June 5. A registered nurse, Miss Schrag spent six years in Conference mission in India and will be returning to the field probably in fall.

The Albert Jantzens are on furlough from the Hopi Indian Mission in Arizona. Their address is temporarily General Delivery, Phoenix, Arizona.

(continued on page 191)



ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Spring bursts today,
For Christ is risen and all the earth's at play.

Flash forth, thou sun,
The rain is over and gone, its work is done.

Winter is past,
Sweet spring is come at last, is come at last.

Uplift thy head
O pure white lily through the winter dead.

All herds and flocks
Rejoice, all beasts of thickets and of rocks.

Sing, creatures, sing,
Angels and men and birds, and everything. . . .

From An Easter Carol by Christina G. Rossetti

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

MARCH 31, 1959

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of things to come

April 6-11—Faith and Life Radio speaker: Irvin Richert
April 19—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
April 23—W. D. Council of Committees, First Church, McPherson, Kan.
April 23-26—Central Dist. Conference, Goshen, Ind.
April 25-26—Laymen's Retreat, Camp Mennascah
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 3—Mennonite Song Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 24—Baccalaureate, Mennonite Biblical Seminary
May 25—Commencement, Mennonite Biblical Seminary
May 29—Commencement Day, Freeman Junior College and Academy
June 10-14—Pacific District Conference, Barlow, Oregon
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
West. Dist. Retreats, Camp Mennascah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 13

editorials

WE ARE WITNESSES! In one of Jesus' post-resurrection appearances He confers upon His followers the responsibility of being His witnesses. They are to "preach repentance and forgiveness of sins" as made possible through His death and resurrection.

Preaching repentance may not seem very difficult; at least not as long as we try to show how important it is for other people to repent. It may even give us a feeling of righteousness to denounce the sins of others and threaten them with dire results if they do not repent.

But a true witness can proclaim only what he has experienced himself. How we all need to repent, again and again! How much we need His forgiveness time after time! This personal repentance and sense of forgiveness now enables us to prove to others how repentance is possible and how the great forgiving love of God can work its healing power.

A witness is one who knows what he is talking about, not simply passing on second-hand information. To share the need of repentance and the hope of forgiveness, these experiences must be vividly real to us personally. We must love as He loves and be willing to forgive as He forgives. Change of heart in others comes when they sense a change in ourselves. The forgiveness of God becomes real when they sense our own forgiveness of other's faults. How the world needs such witnesses.

NUCLEAR GIANTS AND ETHICAL INFANTS We are doing marvelous things in nuclear development. We can send miniature planets into orbit not only around our world but around the sun. Our ballistic missiles are super-deadly. Our appropriations for continued production and tests are fantastic. We are planning to meet the "Berlin Crisis" with a show of devastating power. We are nuclear giants and want the world to take note of it.

Would that we were spiritual giants instead! But in this realm we are mere infants who can scarcely stand on their feet, let alone walk with sure step. We say "In God We Trust"—but we don't really: we trust in our nuclear weapons, for they seem so much surer and stronger than God!

If all who say they believe in God would really put their full trust and confidence in Him instead of in nuclear powers, then God could show us something of His power and might. He would have a different method of solving the "Berlin Crisis" as well as all other crises. He is waiting to give us the wisdom and power to use His means, as soon as we have grown enough to be entrusted with them.

This is not a time to lean back in ease and self-comfort; this is a time to be actively in earnest about our religion! This is not a day for hugging our tiny denominational doctrines; this is a day to launch out on great convictions. May God forgive our feeble efforts and awaken us to the desperate need of the world for His gospel of love lived in flesh and blood. May we cease being mere spiritual infants and start growing up in Him!

The Law of the Lord

*George G. Dick**

Psalm 19:7: "The law of the Lord is perfect, converting the soul."

The word "law" is used in various ways in the Bible. In this Psalm it conveys the idea of being the essence of the will of God. This is often minimized in our day. It seems as though people must think in terms of either "authoritarianism" or complete "rationalism." The inner awareness of the "law" witnessing to the person and the person in turn witnessing to this experience, is a thing often frowned on.

Yet the greatest value of the Bible is that it witnesses to that which God has done in human hearts. In many instances, we lose the essence of the experience when we emphasize a word or phrase. The emphasis must always be: what did God intend to reveal through this experience?

The psalmist's conclusion is that "the law of the Lord is perfect." What is our inner experience concerning this conclusion? Do we believe that the will of God for us is perfect? Is it perfect for the day in which we are living? Will it fit into life in 2000 A.D. if there be a time like that? Do we believe that this universe of which we are a part is a "universe" or do we inwardly believe it is "chaos"? Or have we so divided life, faith, and pursuit of happiness that we have come to feel there may be order in some phases of life but it isn't possible in all areas of life? I think that our inner awarenesses, which God has created and to which He gives life, heartily agree with the psalmist. The universe is the projection of the energy of God into space, fully in keeping with His love, standards, and purposes. Therefore we can confidently also say, "The law of the Lord is perfect."

The psalmist goes further: he adds "converting the soul." Few in our day would deny that at least some people ought to be converted. Others would say that all people ought to be converted. A few might be arrogant enough to feel that all but they ought to be converted. The psalmist, who had been through some hectic experiences such as stealing, lying, cursing, murder and open rebellion, knew what he was saying when he added the phrase "converting the soul."

Jesus summed up the Old Testament revelation in these words: " 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbor as thyself.' On these two commandments hang all the law and the prophets" (Matt. 22:37-40). The converting power is of God; the coverage is all-inclusive, Godward, self-ward, and manward. It is not enough to be converted—conversion must go on and on. As new light comes through to us and we enter into that light, new phases of conversion enter into our experience. This I believe is what the Apostle Paul meant when he said "changed from glory to glory." It is a witness to the working of God in the soul. To many people this has become and remained a mere dogma. They have never experienced the "converting of the soul."

Modern mankind, as man in the past, is plagued with nonconversion or partial conversion, the first group living more or less on an animal level and the other group content to live in egocentric escapism. The revelation of God in Jesus Christ is the fullest unveiling that has come to man. Here we have an insight into the Being of God, which is on the Son basis. It is not merely witness to the acts of God, but Act and Actor are one.

To His will and purpose we must continuously be converted. As new light comes, new opportunities of service open, new situations arise; we must be made ready to enter in. This inner preparation is not the entering in of a foreign power but the life-giving Spirit by whom we were made and after whom we were patterned. In this experience and continuation of this experience, we witness to the psalmist's conclusion that "the law of the Lord is perfect, converting the soul."

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*Pastor, Bethel Church, Winton, Calif.

Sonnet to Faith

Forget, dear Friend, the melancholy air
Deep seated in the soul of darkling night,
And watch the morning, vacant of despair,
Describe on earth its God inspired light.
Forget the pain that rankles in the heart
And fills the soul with rays of shudd'ring gloom;
Undaunted truth of heaven shall impart
The power to break the seal upon thy tomb.
Forget to fear uncompromising death;
The flower lives again within the seed;
Inspire thy deed with love's eternal breath
And God shall shape thy life instilling creed,
In him who lives in love's eternal day,
God's faith resides impervious to decay.

—HAROLD BULLER

From Wichita to Jerusalem

*Mrs. Harold Ratzlaff**

AND WHEN they had prayed, and laid their hands on them, they sent them away" (Acts 13:3). In like manner we felt blessed when approximately thirty-five relatives and friends sacrificed a night of sleep in order to see us off to India at the Wichita airport on the 16th of February.

Boarding the plane, we hardly had time to fasten our seat belts before we roared off into the darkness. It was the first time we had been on a plane, and as we soared into the air, I found myself repeating, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:9-10). This verse became ours for the next week.

In the darkness of the plane (for the other passengers were sleeping) we tried to orient ourselves to our surroundings, inside and outside. We rode over a few brief "waves," and almost before we knew it we were in Kansas City, then Chicago, where we changed to a TWA nonstop flight to New York. On boarding the plane and finding our seats, we again noted the lighted signs in front: "No smoking. Fasten your seat belts." This now became routine procedure on ascending and descending, and in rough weather..

About 8:45 a.m., the stewardess came down the aisle announcing, "Time for breakfast," and she handed each of us a small pillow! This provided a firm base on which to set our breakfast tray. Breakfast was quite substantial, and all was dainty and convenient. We were now soaring at 19,000 feet, far above the clouds so that we couldn't see below. Later the pilot called over the intercom, "Wake up, you sleepy-heads. We'll be in New York in fifteen minutes." It seemed unbelievable! As we descended to Idlewild Airport, the pilot explained various sights.

We had an eight hour wait for our big jump—on the jet—so we drove out to make a tour of the United Nations Building. Our guide was a beautiful Indian woman who wanted to crawl into one corner of our suitcases when she learned we would soon be in her homeland.

By 6:30 p.m. (EST) we were on board the Pan American Jet Clipper, flight No. 114. We were assigned seats No. ABC on the left of the aisle. As we passed through the Deluxe section on the way to our Economy section, we noted that there were only two seats on each side of the aisle, with plenty of knee space. Economy's greatest difference is less space, which is not a serious inconvenience as the trip is a matter of hours. Waiting with our belts fastened, we noted the individual overhead lights, air vents, and tables for eating and writing. Under each seat was a life jacket; soon the stewardess came in to demonstrate its use and to brief us on other safety measures.

Now we were ready and engines roared. But then everything was turned off; soon the pilot announced, "There will be a delay of a couple of hours. You will be given your dinner in the airport dining room. You should take all your hand luggage with you." We all deplaned. While we were eating, an officer reported that the engine trouble was more serious than at first thought, and the plane would not leave until 4 a.m. The entire group was taken for a few hours of sleep to a luxurious hotel—a welcome rest.

By 3:30 a.m. we were on board again, and a half hour later the jet taxied down the runway. The noise of the engines was terrific as we gained speed and were aloft. One could feel the tilt of the plane as it gained altitude rapidly. Later the noise lessened, and after that there was only a steady swishy sound, almost less than in other planes. We continued climbing until a height of 37,000 feet had been reached. Way, way down one could see clouds and occasional patches of blue, probably the ocean. Although we were flying at the rate of 600 miles per hour, it was the most perfect traveling we have ever experienced.

We were served breakfast; then almost everybody was lulled to sleep. Five hours later the pilot announced we were over Ireland. It was clear and we could see the land looking like islands of sand. The broad shadow of the jet stream was plainly visible on the land. Lunch was now served, and seven hours after leaving New York we landed in Paris. The change in air pressure was noticeable in all planes, but especially in the jet, and each plane served gum before takeoff and before descending.

We now had to set our watches hours ahead — we were having a short day! In the hour and a half we were in Paris, we were not allowed outside the airport. Then the flight continued as far as Beirut, Lebanon. Enroute there we had a delay of almost three hours in Rome, waiting for a plane from London to make connections. While waiting in the air terminal, Harold entertained himself by carrying around a four-and-a-half-month-old baby, thus giving the mother a rest.

On the way from Rome to Beirut, we had a beautiful view of large, billowy white clouds like huge mounds of freshly fluffed cotton. Above us the sun was shining brightly. We descended through the clouds to land at Beirut eleven hours after leaving Paris.

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*Missionary to India

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Here we were met by Arnold Dietzel of Menno Travel Service, who had made arrangements for our Holy Land tour. Also at the airport was my cousin, Frank Regier, who teaches in the American University in Beirut. We had expected to spend a night in this city, but due to our delay in New York, we were again on our way to Jerusalem in a short time. This last stretch of two hours was made in a two-motor plane. None of us had been airsick on the way—and it was the first time I'd crossed the Atlantic without missing a meal or losing one!

When we landed in Jerusalem, we had been on the way only forty-seven hours since we left Wichita, Kansas. Now we were looking forward to a good rest and then three and a half days in the Holy Land.

"Bless the Lord, O my soul. O Lord my God, thou . . . who walketh upon the wings of the wind . . . art very great."

A statement to the United States Senate Committee on Armed Services presented at public hearings March 3, Washington, D. C. by Melvin Gingerich on behalf of the Mennonite Central Committee

A Peace Witness

MR. CHAIRMAN and members of the Committee. My name is Melvin Gingerich and I live in Goshen, Indiana, where I am managing editor of *The Mennonite Encyclopedia* and director of research of the Mennonite Research Foundation. I appear before you in behalf of the Mennonite Central Committee, organized in 1920, the service agency of approximately 160,000 Mennonites and related groups in the United States. Recently I served two years in the Orient as a representative of this Committee.

Along with our Canadian affiliates, our organization in 1958 had 497 workers in 26 countries around the globe, ministering to under-privileged peoples . . . including refugee groups, because we are convinced that our Christian faith must find expression in deeds of love and mercy. As a church body we have believed since our beginning in 1525 that Christ commanded His disciples to return good for evil. Consequently our consciences have not allowed us to support programs of war or violence, and thus we have been deeply concerned for the principle of religious liberty and freedom of conscience, suffering persecution and fleeing from one country to another rather than accepting a program that prohibited the free exercise of conscience.

We are deeply grateful for the liberty that we have enjoyed in America. . . . We have confidence that the present Congress will continue to make provisions for conscientious objectors to war if military conscription should be renewed.

WE NEVERTHELESS FEEL constrained to speak words of warning. History seems to teach us that they who place their trust in and eventually take up the sword will finally perish with the sword. In 1957 I heard the great historian Arnold Toynbee say in a public address in Tokyo that his conclusion after a lifetime of study is that the great civilizations of history fell because none of them learned how to deal with the problem of war. The warning of the Bible against placing our trust in horsemen and chariots, meaning military strength, is applicable to America.

What appears to us to be the almost feverish preoccupation with American military superiority frightens many of our friends abroad and makes them wonder if our national motto is not "In a conscripted army, H-bombs, and guided missiles we trust." Reading our American periodicals abroad, I came to understand why statements by our military leaders such as those to the effect that we have demonstrated our capability of striking "any target on the face of the earth" are interpreted as boastful declarations of confidence in military power and even produce fear among our potential friends.

This trust in military power, the seeming growth of influence of the military in our political and national life, the apparent acceptance of peacetime conscription by a great number of people as the inevitable fate of America, and the military indoctrination of the young men in the armed services alarms us and causes us to fear that a spirit is developing in America which will eventually greatly restrict all our freedoms, including religious liberty, as has nearly always happened when militarism became a powerful force in any nation's life.

It is for this reason, as well as others, that we are appearing before you. . . .

IT IS NOT our intention to minimize the problems America faces in preserving freedom. As a church committee we have heard the tragic stories of thousands of refugees who fled from areas where freedom no longer existed and thus we know something of the nature of totalitarianism. We do not ask you to accept as a national policy the love ethnic of the Way of the Cross when the majority of Americans may not be prepared spiritually to love their enemies and to refrain from returning evil for evil. Nor do we presume to give you advice in the area of military strategy. We wish primarily to register our concern that the actions of Congress shall reflect a deep understanding of all aspects of the moral and spiritual strength of the nation, for it is in these that genuine security resides.

In this connection we are reminded of the warning issued by Russel Davenport in his great book *The Dignity of Man* (a book which Henry Cabot Lodge Jr. said could "change the whole course of human history"), which stresses that the crisis of the West is a spiritual and a moral one. Davenport wrote,

"Indeed, the entire thesis of those who place their primary faith in military power collapses as soon as one turns to the pronouncements of the great prophets of the Communist doctrine. From Marx to Stalin, those prophets have been unanimous in their affirmation that communism can, and will *capture men's minds*. In the eyes of its leadership, at any rate, the real power and hope of the Communist movement lies in the very thing that Americans tend to discount—that is to say, in the ideology."

His book comes to the conclusion that in many areas of the world we are losing the battle for the minds of men precisely because we cannot carry on a vigorous campaign for freedom since we no longer understand its spiritual basis and have even accepted much of the secular materialism of that part of the world that has rejected freedom. This, we believe, is a correct analysis and causes us great concern. If America is to be strong, this problem must receive our greatest attention.

Adlai Stevenson's recent speech concerning "the condition of survival" quoted at length in the editorial of *Life* magazine (Feb. 9) makes a similar point. Mr. Stevenson speaks of our "paralysis of will," of the truth which "the men of the Western world once believed," of our commitment to "mass pleasures," of the fact that we spend more on "drink and tranquilizers" than any other nation has ever spent, that we seem to be giving ourselves to "the clattering, cluttering tyranny of internal aimlessness and fuss," and finally he calls us back to the days when our concern was not with what we owed to ourselves but rather with "what man owes to God and his neighbor" which was then a "common theme of public discourse."

We have been impressed too with the words of Vice-president Nixon, who recently said when he introduced the documentary film *M. D. International,* which explains the work of American doctors around the world:

"In this day of great concern with weapons in our search for security and peace, this program documents a power some of us often overlook. It is the forceful good that lies in the basic brotherhood of man. In my travels around the world I've often observed how a hand outstretched in friendship, a heart full of good will, can do more to win the affectionate support of people than all the guns in our arsenal."

My experience as I observed our own young people and other voluntary ambassadors of good will at work in Japan, Korea, Formosa, Vietnam, India, Pakistan, and the Middle East confirmed these observations of our vice-president. The Mennonite Central Committee would agree with him that "through their humane work they are making a positive contribution to peace." One wonders what would happen if there would be sent to the corners of the earth by voluntary agencies many thousands of young Americans, encouraged by ample scholarships that would train them in meeting the needs of the underprivileged areas of our globe, in correct approaches to strange cultures, and in technical assistance skills.

We along with you are especially concerned for those people sometimes referred to as the "uncommitted nations" living in that area where most of the people of the earth reside and where is going on one of the greatest revolutions of all times—the great "Asian Revolution." The Communists have promised these people that which they want desperately—peace, and with it the opportunity to achieve the social and economic progress that will enable them to have doctors, hospitals, schools, good roads, and other advantages they see other parts of the world enjoying. The result is that the Communists are looked upon by many as the party of peace in our day and we of the West are regarded as the followers of a religion that blesses and sanctifies violence. I remember one occasion when a group of Japanese high school teachers expressed amazement at the close of my address because they had never before heard a Westerner oppose Communism and advocate peace in the same speech.

Having given several hundred addresses followed by discussion periods before thousands of Orientals in four Far Eastern countries, I can testify that we have a tremendous job ahead of us in interpreting the better and, we trust, the true America—an America deeply interested in establishing understanding and good will among these uncommitted peoples who should be on the side of freedom in this great struggle for minds of men.

We who have uneasy consciences because of the disproportionate share of our tax money which is going into military expenditures in contrast to that which is going into nonmilitary foreign aid would be most happy to see the Senate explore new and dynamic ways in which our surplus foods and our technical skills could be used to wage peace in our world. To tip the balances in this direction, the Mennonite Central Committee believes that discontinuing compulsory military service would demonstrate to doubting peoples that we have no aggressive purposes.

In summary, we are witnessing against military conscription because we believe it produces a false sense of security in military power; because conscription tends to promote militarism with all its attendant evils; and because conscription helps to divert American thought and resources from a program of waging peace by nonmilitary means among all our potential friends around the globe.

Literature for Congo

*Levi Keidel**

I RECENTLY returned from a six-week 1700 mile trip through Central Congo in the interest of Christian literature distribution in the Tshiluba language area.

Little was it realized when the inter-mission Tshiluba regional literature committee was formed in August of 1957 and I was asked to serve as chairman, that the task would develop into one of such magnitude, or that our combined outreach would touch so many people.

At subsequent annual meetings we agreed upon new types of literature which were needed, made assignments for their preparation, read and approved manuscripts for publication, and divided the printing jobs between the mission presses. Integrated plans for writing, publication, distribution, and finance have done much toward achieving an aggressive program of Christian literature.

As we made considerable progress in literature production, it was becoming increasingly evident that our common problem was that of distribution. At the 1958 annual conference of the American Presbyterian Congo Mission, an invitation was issued to visit all their stations during '58-'59 school year "for study and advice on bookshops and literature selling." The C.I.M. requested that the itinerary be extended to include our five stations which use the Tshiluba language.

Trevor Shaw, who is responsible for the colorful religious monthlies currently being published in four of Congo's chief languages, requested to send along Kabeya Noa, African editor of the Tshiluba magazine *Sankai*. This capable journalist flew to central Congo and met me at Luebo on Nov. 7. Here we began the tour, traveling in the "Bible Wagon," a 1956 Chevy carryall with a large book cupboard mounted on its side.

Our itinerary took us to eighteen mission stations staffed by 136 missionaries, serving an area of 80,000 square miles populated by about three million people. Our activities included literature fairs, sales demonstrations, counseling with heads of station departments and missionary groups, and speaking to student bodies, teachers, medical personnel, women, girls in station compounds, out-village evangelists and church leaders.

Some of the more immediate results include cupboard literature cash sales of $340 (plus perhaps half again that amount in orders left for books on the fair display tables), concrete plans for the location, stocking and financing of station bookstores, accelerated distribution by employing church leaders in colportage work, and perhaps 4,000 new monthly buyers of *Sankai* magazine.

Much of the success of the trip must be attributed to the dedicated, tireless ministry of *Sankai* editor Kabeya Noa. I have never met an African with greater vision for the future of his people, greater spiritual devotion, or more fearless declaration of his convictions. He is certainly God's chosen man for the task. With *Sankai* circulation moving past 10,000 copies monthly, he could become one of Congo's most powerful figures.

As we tossed tracts from the car windows and sold literature at a few of the larger centers along the way he said, "Somebody ought to be doing this work all the time. We'll plan our next trip for six months instead of six weeks. We'll have a three-ton truck loaded with literature following along behind us, and we'll stop and sell at every one of these centers." Many of you have made gifts to *Sankai*. You would be thrilled to meet its editor and tremendously heartened to see the impact his publication is making upon the spiritual and cultural welfare of Central Congo's peoples.

It was spiritually refreshing to meet God's many dedicated talented missionaries who are living daily lives of victorious witness for Jesus

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*Missionary to Belgian Congo

Christ. It was a rare experience to meet all strata of Congo society—from progressive elite of urban centers to knife-carrying, nude, cannibal tribes of the bush country. It was challenging to meet a few of the thousands who love the Lord Jesus, who are leading the emerging Congo Church, whose lives literature can touch and mould, and who can reach by their evangelistic witness the hundreds of thousands yet in spiritual darkness. As Kabeya said, "Everyone wants progress. Everyone wants to learn. If we fail to get books into their hands there will be a big reaction from the Africans."

Can you sense with us the note of urgency—the thrill of unclaimed challenge? Should not literature be instrumental in keeping African hearts on fire for God as well as our own? With 75 per cent of Congo's school age population literate, should it not be a chief vehicle in evangelizing the masses?

Pray for us that by God's grace, 1959 will be Congo's biggest year for Christian literature.

Reconciliation between races on a

City Street

THE STREET, walled by three-story brick row houses, was the quietest it had been all week. Only the occasional one-way rumble of cars, a few trucks, and the familiar switch and grind of the trolley broke the early Sunday morning stillness. Like its inhabitants, the street seemed to doze as the sun came up.

Suddenly sleep was at an end. A man was running down the street; after him chased another man brandishing a strap. There were cries of "Help! Help!" as heads popped out of bedroom windows up and down the block. A woman yelled, "Call the police!" In no time at all, four bright red police cars had appeared. Both men were picked up, the cars roared away, and the street relaxed once more.

This is the city street in Philadelphia where Mr. and Mrs. Erwen Graber, long-term Voluntary Service workers, and their three children live, work, and play. The mixed-race neighborhood is in the vicinity of the all-white First Mennonite Church, north of the city's heart. The Grabers' home, known as Friendship House, is one unit of a ninety-year-old row house. Next door is a furniture store, across the street is a taproom, and nearby are a secondhand furniture place and a drugstore.

Most of the week the street is full of activity and noise—hucksters with horse and wagon selling potatoes, apples, cabbages; the clanging trolley, the sirens of police cars or ambulance or fire alarm, the roar of cars and trucks, and the shouts of voices raised in violent argument.

There is not much civic pride. Mrs. Graber writes that "streets are littered with papers, there are too many bars . . . women are in danger on the streets alone at night, many purse snatchings occur until one realizes it is better not to carry a purse at all, the school is much below par in material taught as the main job for teachers is that of discipline." It is a community in transition, and those who resent change resent the Negroes who are moving in. As a result there has been tension and low morale. Many whites have chosen to leave and to close their churches and build elsewhere rather than open their fellowship to Christians of other races.

Here in this community Curtis Bedsworth, pastor of the First Mennonite Church, began a witness to the love of God for *every* person. The Erwen Grabers are supplementing this witness as they and Pastor Bedsworth work toward the accomplishment of several goals.

One goal is that of sowing the seed by telling gospel stories to Negro children. The Gospel Bus can reach about two thousand Philadelphia children every week, and it is usually crowded with youngsters of every age. Storytelling and worship are held inside the bus while Erwen informs adults outside what is going on.

As young people from Eastern District churches have participated in the program (the work in Philadelphia is sponsored by Eastern District Conference organizations: Peace and Service, Missions, and Youth), a second goal has grown out of the first: to interest youth in becoming missionaries and Christian workers. Young people are volunteering a day over the week end or a week during the summer vacation to teach on the Gospel Bus, and interest increases with participation.

Then there is the aspect of reconciliation between races. Mrs. Graber writes: "By the love of Christians one for another regardless of race . . . the barrier may be broken down. If all white people could experience the thrill of holding a cuddly Negro child and of loving it, knowing that it is just as precious and innocent as any white child, hatred could hardly continue to exist." Reconciliation *can* be brought about when Christians learn to know each other.

Another area of witness is that of the Christian family living in a city community. For the Grabers this involves dedicated daily living, loving community relationships, and evangelistic teaching. Evangelism at Friendship House includes a Tuesday evening Bible Club, which two Bible College students teach, and the beginnings of a teen-age Bible Club on Monday evenings, in charge of the Grabers.

In everything there are problems and challenges. There is the undisciplined child, the incoherent drunk, the indifferent teen-ager, the old resident who will not love the new resident—and there are also those who respond, in whose hearts the seed falls onto ready ground. If these "bring forth fruit with patience," the city street may itself change from a place of prejudice, tension, and violence, to a highway for our God.

Pax, Congo, and Me

by Fremont Regier

THE Congo is more to me now than the beating of drums in a strange faraway land inhabited by even stranger people. I used to think of a foreign missionary as a man dressed in a white suit and white helmet, standing under a palm tree in the steaming jungle with a Bible under his arm while he taught weird looking natives Bible stories; or perhaps as a nurse going about among people almost all of whom were infested with huge open sores, or little children with terribly distended stomachs.

I've learned that missionaries are more than white cork helmets and Bible stories, and Africans more than weird, infested, and bewitched natives. I learned this through a marvelous opportunity we Mennonites have—**Pax.**

Now the Congo is a vital, living land to me—not a place of photographic dreams but reality itself. From under those romantic white helmets (most of them are khaki colored!) pours very real sweat—sweat because the missionary is working hard at his job. Be it truck driving, building, mechanics, medical work, teaching, or agricultural extension, he is going about his work as we do here; every type of work is a method of reaching the goal of evangelism. Of course at the same time there are also those who are out under the palms preaching the gospel. Or, as a living symbol of the advancement of modern missions, they are teaching in Bible institute, preparing Africans to become spiritual leaders of their people.

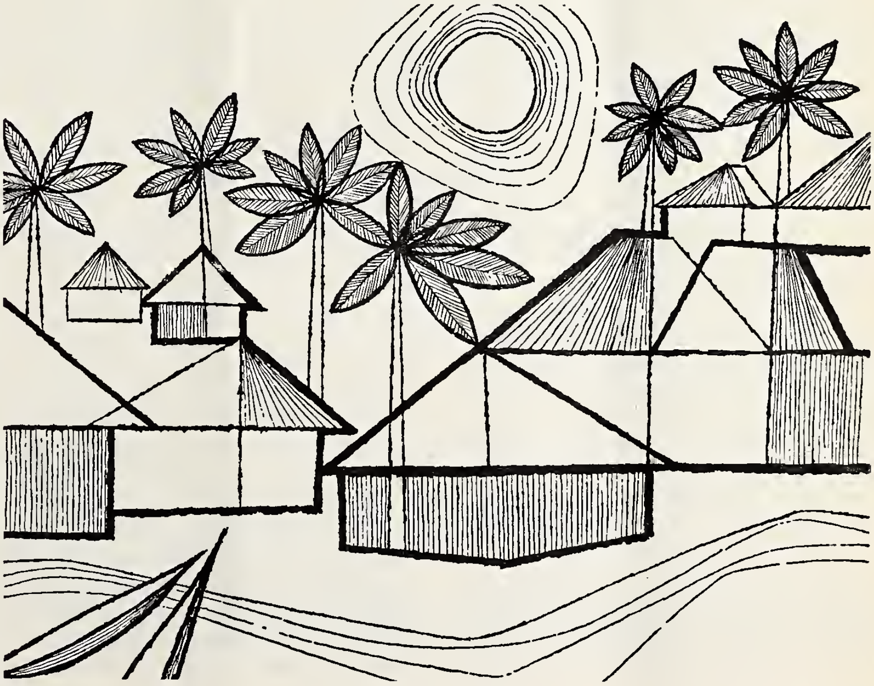
I observed and felt some of the tremendous needs agricultural work presents among a people who know and practice practically nothing in the realm of animal science, but who at the same time suffer from lack of protein in their diet. The soil of the plains is now poor, and the rich, organic forest soil is rapidly being depleted, exhausted, and eroded away. If the Christian community is to become self-supporting and the people are to have a balanced diet, these agricultural problems must be explored in co-operation with government officials. The plains must be made to produce—not rank coarse unpalatable grass—but grass that will produce pounds of protein-laden meat on grazing animals. The fertile forest soil must be conserved to produce garden crops for human consumption.

The conception I had of an agricultural missionary was even more vague than my missionary concept as a whole before my experience there. Now I know much better the problems and how better to train myself for this work. Also of great importance is the added incentive one receives to study when he knows just what he studies for.

Even more important was learning to work *with* people and not *for* people. I learned of a few of the problems that a missionary faces in creating an indigenous church that will stand secure on its own feet if and when the too-much-celebrated white man must leave. I experienced the joy of gained confidence and deep comradeship of people who, when I learned to know them, became much more than "natives."

It's hard to put in words all two such years can do for a person in preparing him for missionary work because feelings don't easily express themselves in words. And feeling is what I experience whenever I think of Congo.

And how did all these blessings come to me? Through Pax—a word which has come to mean more to me than peace among nations. It is peace with our fellow man, stemming from the peace of God which we can help bring to restless souls by giving ourselves and our time in Pax service.



MCC volunteer with Wiltwyck boys

Visit to a Village

MENTION New York City, and images of skyscrapers, the stock market, United Nations, and Rockefeller Center come to mind. Less happy thoughts are those of the city's crime record and its notorious juvenile delinquents. Knifings, beatings, rape, and murder, frequently committed by teen-age gangs, confront the city with a problem that defies an easy solution.

Wiltwyck School for Boys, located ninety miles north of the city on the bank of the Hudson River, represents a redemptive approach Sensing the need for *preventive* measures, private individuals have collected funds, appointed a board of directors, and opened a special school away from the city atmosphere. Boys who are constantly getting into trouble and appear to be heading for a life of crime are brought here for remedial treatment.

We were cordially welcomed by Walter I. Johnson, resident director, while Anna Jo Trost, one of our volunteers, smiled hello from the switchboard in the adjoining office. After arranging for an interview with Mr. Johnson later in the day, we left with VSer Barbara Yoder for a tour of the premises. One of the boys proudly conducted us through the buildings. We saw the crafts shop, gymnasium, stock room, barn, billy goat, hospital facilities, and staff quarters.

At noon we assembled in the huge dining room for lunch. At each long table a counselor supervised his noisy charges. Suddenly there was a hush, and then a raucous chorus broke out with "Happy birthday to you" interspersed with lusty cheers at the end of each line. What, again? This time the singing was even more hearty as a popular counselor's birthday was remembered.

In the interview with Mr. Johnson we gathered some pertinent fact about the school. Wiltwyck is both a school and an institution. As a school it is subsidized by New York City and staffed by the city school board. As an institution it is supported by private donors and charitable funds; a staff of professionally trained social workers look after the boys outside of school hours. There are approximately 100 boys with a live-in staff of from forty to fifty. All the boys come from New York City and are admitted on the recommendation of a psychiatrist. While the child is at Wiltwyck, social workers in the city work with the home situation.

A VS unit of seven is serving at Wiltwyck currently. Untrained volunteers obviously cannot give professionalized services, but they can perform a host of necessary duties which do not require specialized training. The girls fill secretarial positions and help in the institution's activity program. The men assist in construction of buildings, drive the school vehicles, take care of the farm project, and help organize the recreational program.

A significant contribution has been the group's participation in religious activities at Wiltwyck. They have taken part in chapel services, taught Sunday school classes, read Bible stories to the children at bedtime, and conducted summer vacation Bible schools.

In a recent article for an MCC publication, Mr. Johnson wrote: "Of great importance to the rehabilitation of our children is the fact that the Mennonites give their services without monetary gain. To most of the children, it is at first incomprehensible that anyone would want to contribute so much for so little. In learning that people can work for the enjoyment they experience in contributing their services and that the inner satisfaction derived can be payment enough, our children can find a new world of meaningful values suddenly before their eyes.

"During these nine years the Mennonite Central Committee has with a high degree of selectivity sent to us not only young people of the highest caliber but also those whose interest in the work has been notably high. Our staff has found working with them both pleasant and fruitful."

Before we left, we were invited to tea at the home of one of the head counselors. A spirit of goodwill and fellowship pervades this home and makes the visitor feel instantly at ease. One feels that this spirit must carry over into the staff-pupil relationship as well.

The visit to Wiltwyck has been enlightening. We have seen a group of workers coming to grips with the problem of the city's socially maladjusted children. We have recognized our sins of omission, for should not these children be first and foremost the Christian's concern? "Bear ye one another's burdens and so fulfill the law of Christ."

For further information on Voluntary Service units this summer, write to: Summer Service, Mennonite Central Committee, Akron, Pa.

—Susan Krahn

Summer Service With MCC

Did you know that 198 young people served in twenty projects in the MCC Summer Service program last year? Perhaps you were one of these volunteers. If so, you will have experienced the joy of sharing Christ in a practical way with your fellow men. Or possibly you are one of those who wanted to go but didn't.

Men are called "to be glad instruments of God's love in this imperfect world," says Albert Schweitzer. All men? Certainly all Christians, for it is they who have experienced the love of God! As summer again approaches, new service opportunities challenge youth to respond to the call.

If you are a prospective volunteer remember that the significance of your contribution is the impact of your Christian work and witness. You will be glad that there is a variety of locations and jobs to choose from in order that you may serve most effectively. A tour of several representative projects will give you an idea of some of the possibilities.

Clearwater Sanatorium

Perhaps you would like to go north. Five hundred miles north of Winnipeg, at The Pas (pronounced The Päh), Manitoba, is Clearwater Sanatorium with Indian and Eskimo patients. This is beautiful country with its stony tundra, lakes and evergreens. But it is needy country also, presenting many opportunities for service, for it is one of the northernmost points of civilization.

Outposts in the north country depend upon The Pas for medical aid and communications. If you are a nurse or could serve as a dependable orderly or aide, and if you have an adventurous spirit, this the real place for you.

Migrant Camps

Or perhaps you like teaching. A demanding job awaits you in this field as well.

Near Hamilton, N. Y., or in neighboring Waterville you can work with migrants. You can learn to know these people who make their living by following the cash crop harvests along the eastern seaboard.

You can share in the fellowship of Bible study and prayer meetings. You can break down barriers by picking beans together. Did you ever notice the openness that develops between fellow workers? Did you ever discuss the questions "What am I?" "Where am I going?" under those circumstances?

The challenge of the work with migrants is great. Giving your time and concern for these underprivileged persons will prove truly rewarding. Fifteen volunteers served in these units last summer and there are openings for a larger number this year.

Camp Paivika

Could the mountains of the Pacific Coast lure you? There is greater bait than these.

Have you the patience to work with a crippled child until he can take his first step or eat his first mouthful unaided? Imagine the thrill of his first success. You can share it with him for it has been your joint project. Perhaps you can help a child with a paralyzed leg learn to swim. You may need to spend hours in the water with him, teaching him to kick.

The lure of the mountains is great but the lure of children who need your patience and love at Camp Paivika in California is greater. Ten volunteers are needed there this summer.

How About You?

These and many other opportunities are yours for participating in MCC Summer Service throughout North America. Last year eighty-eight volunteers in Canada worked in tuberculosis sanatoriums, general hospitals, mental institutions, and at Ailsa Craig Boys Farm. In America, 110 young people served in crippled children's camps, migrant camps, health centers, state mental hospitals, schools for disturbed children, and the National Institute of Health. But 200 individuals is only a fraction of the total number who served as glad instruments of God's love.

What are *your* plans for *this* summer? People in every sector of the U. S. and Canada need physical and spiritual help. Summer Service offers a wide variety of ways in which you can serve. For further information write to Summer Service, Mennonite Central Committee, Akron, Pa.

Forty Volunteers So Far For Conference Service

The Voluntary Service and 1-W Committee met at Newton, Kan., March 12-13. A report on a unit study of 1-W projects at Denver, Colo., and Evanston, Ill., by Albert Gaeddert, H. B. Schmidt, and Wilfred Unruh, was thoroughly discussed and plans drawn up for more effective service.

Long-term VS projects were reviewed and possibilities for new projects evaluated. At this time the 1959 summer service program is being launched, and Leo Driedger reported forty applications already received for this summer. A VS alumni rally is being planned for all who have served in the Conference program or under MCC, to be held in the Newton area in spring.

Operating under the Board of Christian Service, members of the committee are Peter Ediger, Gordon Dyck, Peter Kehler, Albert Gaeddert, John Bertsche, Harry Martens, H. B. Schmidt, William Stauffer, and David Schroeder.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

SCIENTIST TO LECTURE

Arthur W. Waltner, professor of physics at North Carolina State College, Raleigh, is coming to Bethel College April 2-3 to give a series of lectures on nuclear energy and to report on last fall's Geneva Conference on the Peaceful Uses of Atomic Energy. Dr. Waltner's visit here is sponsored by the "Visiting Scientist Program in Physics," financed by a grant from the National Science Foundation.

A member of the Raleigh faculty since 1948, Waltner writes his own textbooks, which, however, are almost obsolete before they are off the press. He has been elected a Fellow of the American Physical Society in recognition of his research and publication.

Dr. Waltner is being scheduled for a 10 a.m. lecture and another presentation at 7:30 p.m. on April 2; and a 7:30 p.m. lecture on April 3. These lectures will be open to the public.

MATH CONTEST WINNERS

Bethel students placed first and second in the individual ratings in the Kansas Conference Intercollegiate Mathematics contest and the Bethel team led the field of eleven colleges taking part in the contest, according to the math department of the University of Kansas, which had prepared and graded the contest examination. Individual first place winner was George J. Dick, while second place was won by Nabil Khabbaz.

TRAVELING PLAY

The Bluffton College dramatics department has selected *Cry, the Beloved Country* as this year's traveling play. This is an adaptation of the novel by Alan Paton. Professor Dale Dickey will direct the performance.

The cast consists of James Weaver, Gary Yoder, Carton K. Steiner, Gary Sprunger, Patricia Gross, and Mary Margaret Youngkman. Each actor will play more than one character during the three acts. The play will be produced in church chancels without properties. Costuming will be limited to essentials.

The story concerns a man's search for his son in Johannesburg, South Africa, and the existing social and racial problems there.

BIBLE CLASS FIELD TRIPS

The members of the senior Bible class of Freeman Junior College and instructor Leola Schultz attended services at St. Joseph Cathedral, a Catholic parish; St. John Baptist Church, a colored congregation; and the Assembly of God Church at Sioux Falls on March 15 as part of an effort to acquire knowledge and understanding of other denominations and forms of worship.

PEACE CLUB REPRESENTED

Two members of the Freeman Junior College Peace Club attended the annual Intercollegiate Peace Conference at the United Nations Headquarters in New York. They also visited with Edward Ries, Standard Oil Company geologist and Freeman Junior College graduate.

PASSION SUNG

The annual Passion program was presented recently at Canadian Mennonite Bible College. The Passion according to St. Luke attributed to J. S. Bach was performed by the a cappella and the oratorio choirs. The Passion is thought to have been written in Bach's youth. Conductor George Wiebe said that he hoped that this somewhat easier composition would prove to be the introduction to the appreciation of Bach's two more difficult works, the Passions according to St. Matthew and St. John. Chief soloists were Vernon Neufeld as the evangelist, Abe Peters as Jesus, and Lydia Boese, who sang several soprano arias.

STUDENT COUNCIL ELECTION

New members of the 1959-60 Bluffton College Student Council were recently elected by the student body. Ronald Lora, Frances Mauger, and Glenn Snyder were chosen from next year's senior class. The future council president will be elected from these three. Representing next year's junior class will be Ted Berkey, Mary Jo Diller, and Doris Liechty. Sophomore delegates include Barbara McDowell, Dan Pannabecker, Walter Sprunger.

COMMENCEMENT

Dr. L. L. Ramseyer, president of Bluffton College, has announced that this year's commencement speaker will be Dr. Thomas E. Jones, retired president of Earlham College at Richmond, Indiana. Commencement will be held on Monday, June 8, in Founders Hall.

MCC news and notes

MCC PROVIDES HOT MEALS

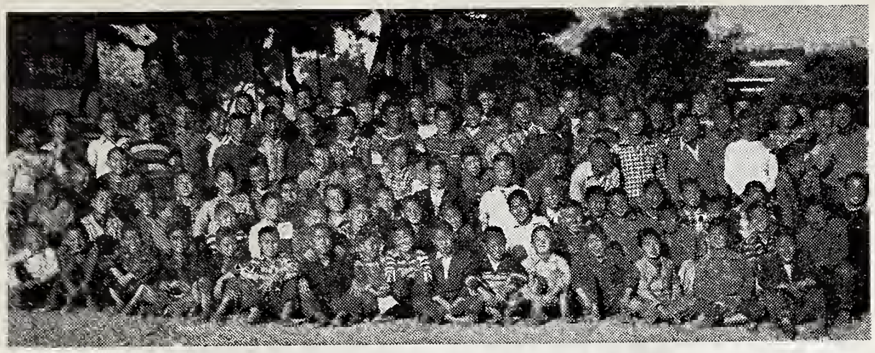
Two hundred undernourished Muslim children receive a hot meal daily at the Aisha Bakhar feeding center, sponsored by the Mennonite Central Committee, in Beirut.

MENNONITE AID

CHICAGO—A review of the total South American program was the major item of discussion at the Mennonite Aid Section Meeting in Chicago, March 19. Subjects discussed were the programs in Paraguay, Uruguay, Brazil, and Argentina. C. A. Defehr, Winnipeg, Man., reported on his 1958 visit to South America and the progress he had noted after a ten-year interval. Requests for assistance from new Mennonite settlements in Bolivia and in British Honduras were also under consideration.

These recommendations grew out of the meeting: (1) That the Mennonite colonies in the Chaco be urged to move toward mechanization of agriculture where profitable; (2) That priority be placed on the completion of the Trans-Chaco Roadway; (3) That the situation of the Old Colony Mennonites in British Honduras be investigated with a view toward meeting their emergency needs; (4) That we favor a Pax team going to Bolivia for agricultural extension work among the Mennonite and other smaller colonies.

KOREAN MENNONITE SUNDAY SCHOOL GROWS FAST



Fifteen months ago, when a Sunday school was begun at the Mennonite Vocational school in Korea, for children of teachers and surrounding village children, there were twenty children and five teachers. Today this same Sunday school has an enrollment of 261, with twenty-seven teachers, most of whom are our orphan boys. The teachers meet one evening a week to prepare their lesson together, under the guidance of a faculty member.

The children all come eagerly on Sunday mornings, sometimes one or two hours early. After opening exercises they divide into sixteen classes according to age. A total of 440 children attended this Sunday school in 1958, but only 261 were registered on the official roll.

Sponsors of Korean orphans who send $10 a month to the school have enabled us to establish the Sunday school. Their contributions make this plus service possible.—Mrs. Joanne Voth, MCC, Korea.

AMBASSADOR VISITS MCC

AKRON—"The Mennonite settler in Paraguay is like a school for our people." This is what Dr. Juan Plate, Ambassador to the U. S. from Paraguay, had to say about the approximately 12,000 Mennonites who live in the Chaco and other rural areas of Paraguay.

The ambassador, accompanied by his wife, three children, and several friends, were week-end guests of MCC March 14. Mutual interests in Paraguay prompted MCC's invitation, although the visit was informal in nature.

Of particular interest to his hosts were the ambassador's comments on Mennonite settlers in Paraguay. He listed as outstanding their Christian way of living, their honesty, industry, peaceful attitudes, and their friendliness. As a former bank president, Dr. Plate appreciates Mennonite immigrants for being men who meet their obligations. They have the confidence of bankers, businessmen, and industrial leaders, he said. The ambassador stated that the Mennonites raise the best quality of cotton produced in Paraguay. They also grow castor beans for export, the product being widely used for fuel in lighter-than-air craft.

Asked to comment on the relationship between the United States and South American countries, the ambassador said that both the Americas are going in the same direction and that the good neighbor policy was never practiced more strongly than it is today. He feels that settlers such as the Mennonites who have gone to his country have done much to push forward this understanding and friendship.

BARON VON BLOMBERG VISITS

AKRON—An unusual visitor, Baron Frary von Blomberg from Hampton, N. H., visited Akron MCC headquarters March 13. The baron, a native American who acquired the title when he was adopted by a German baroness, has spent a lifetime in international relations, often as advisor to royalty. He feels that his calling as a Christian is to minister to the "up-and-outers," a group he finds much neglected.

In his work overseas he has frequently come into contact with Mennonite relief workers, and during the Suez crisis he was instrumental in procuring a difficult Jordan visa for Relief Director J. N. Byler.

AIR BASE DONATES HUTS

MOROCCO—Six portable frame huts are being dismantled and moved from the American Air Base in Morocco to the tiny village of Oulmes for use by Eirene.

During his recent trip to Morocco, Milton Harder, executive secretary of Eirene, arranged for the transaction with the American Embassy. The buildings have been donated to the Eirene team for use in Oulmes in conjunction with a government farm project. One of the huts will be used as a youth and recreation center for the village, another for the new chicken project, the rest for various purposes on the government farm. The American Embassy also gave the team a large box of garden seeds for distribution among local farmers who are willing to take care of a garden.

Eirene is the international service organization established for Christian COs in 1957. The Mennonite member of the pioneer team, Mast Stoltzfus (Elverson, Pa.), has completed his term of service and is expected to arrive in Akron mid-April. He has been replaced by another Pax man, Donald Oesch from Kalispell, Mont.

PERSONNEL

Two Canadian nurses, Tina Letkeman (Graysville, Man.) and Irma N. Dyck (Yarrow, B. C.), sailed from San Francisco March 11 and expect to arrive in Korea for Easter. They will assist in hospitals in the city of Taegu. Also on the same ship were two Delavan, Ill., Pax men, Elton E. Sutter and Allen D. Litweiler. The are going to the Mennonite Vocational School near Taegu, to assist in the agricultural program of the school and adjoining farm.

Elnora Weaver, R.N. (Gulliver, Mich.), left New York City March 14 for a three-year assignment in Vietnam. She will assist in hospital and clinic work first in Banmethuot, later in Saigon.

into the beyond

Jacob N. Baughman, eldest member of the Normal Mennonite Church, Normal, Illinois, went to be with the Lord February 17, 1959. He was well past 97 years of age, having been born July 8, 1861.

Mrs. H. R. (Anna) Regier of the First Mennonite Church, Newton, Kansas, was born March 22, 1889, and passed away March 23, 1959.

jottings

S. S. DEBATE

United Church, Toronto, Ont.: The annual business meeting of our church was held Jan. 18. An important matter under discussion was the plan to complete the interior of our church building. Pastor William Dick was hospitalized Feb. 13 and underwent surgery for the treatment of a back ailment. We give due thanks to God for the successful recovery he is now making. Andrew R. Shelly was guest speaker at our Spiritual Life Conference Feb. 20-22. He rendered six messages and showed some illustrated slides on Sun. eve after his message. The Christian Education Committee planned a parent-teacher meeting for March 8. A debate, "Resolved, Our Sunday School Is Obsolete," was the main item of the evening.—Mary Fransen, corr.

FIFTEEN STUDENTS CAPPED

Mennonite Hospital School of Nursing, Bloomington, Ill.: Fourteen prospective students took the pre-entrance psychological tests Feb. 21. The tests were administered again on March 14. Capping Service for the fifteen preclinical students was held March 8 at the Mennonite Church in Normal, Ill. Wesley Jantz was the speaker. Class members are Ruth Baughman, Joan Bresnider, Virginia Duncan, Miriam Gierman, Sue Hardy, Jeanette Hillis, Carolyn Lunde, Rosemary Milam, Janis Nafziger, Chloe Neuenschwander, Dorris Payne, Gene Ann Roth, Charmaine Simmons, Virginia Stalter, and Mary Woolley. Jan. 26, the preclinical students began their nursing course proper at the School after completing their first semester studies at Illinois State Normal University.

MISSIONARY SPEAKERS

Stirling Avenue Church, Kitchener, Ont.: Mrs. Eugene Langs, 77, of Preston, Ont., passed away at the South Memorial Hospital on Jan. 20. The Vesper Circle quilted and sewed shirts for relief on Feb. 17. They also made flags for the Tyro Boys. On March 17 the Bon Accord group of First Church will be the guests of the Vesper Circle. Orley Swartzentruber, missionary on furlough from France, was the guest speaker at the Homemaker's Meeting on Feb. 21. On Feb. 19 the Women's Missionary Association quilted a relief quilt, worked on several others, and made articles for the Sunbeam Home. Our missionary to Colombia, Alice Bachert, is ill at this time. On March 16 the ladies of Olivet Evangelical United Brethren Church were the guests of the WMA. Plans are being made to entertain shut-ins the latter part of April. For the past several weeks we have been inspired in our services by missionaries from various fields. On Feb. 15 Frank Kline of Yeotmal Seminary, India, was our guest speaker. On the following Sunday Don McCammon, missionary to Japan, was the speaker. Dr. King, secretary for the Mission to Lepers, spoke in our evening service. In the Brotherhood Meeting on Feb. 23 the theme was: "How may Christian laymen give leadership in a local extension mission Sunday school?" Speakers were Joseph R. Leis, superintendent of the Dickie Settelement Sunday School, and Henry H. Epp, minister of the United Church, Waterloo.—E. A. Weber, corr.

EASTER PLAY

Hutterthal Church, Freeman, S. D.: We were glad to have Kenneth Trosper from Rawlings, Wyo., and Osamu Kawasaki from Tokyo, Japan, both students at Freeman Junior College, take part in our Young People's Program. The young people are planning to present the Easter play *St. Claudia*. They have been giving programs at the Yankton State Hospital each month for the past year and are continuing again this year. Dorothy Imhoff, instructor at Freeman Junior College, is our new choir director. The Bethel College Chorale has been giving several concerts in this community.—Mrs. Norman G. Hofer, corr.

EVENING SERVICES BEGUN

Warden Church, Warden. Wash.: The ladies of our church have organized a Ladies Chorus and sing for morning worship services one Sunday each month. We also have a men's quartet and Junior Choir, each singing different Sundays of the month. At Wednesday prayer meetings we are studying Revelation. On Feb. 13 our church, together with the Assembly of God and Congregational churches of Warden, had part in the World Day of Prayer services. In the evening Wesley Van Nattan, missionary to Africa, spoke and showed slides. We have started having Sunday evening services. Feb. 22 the mission society met for a program and social hour. Several families brought other families as guests. The women met Feb. 26 to make quilts and children's pajamas for relief. Mrs. Leo Janzen gave sketches on some of the missionaries in the Congo. Our society is studying the missionaries in the Congo for our mission study this year.—Mrs. Menno Boschman, corr.

SERIES ON SEVEN CHURCHES

Butterfield Church, Butterfield, Minn.: We have been blessed by our pastor's recent series of messages on the letters to the seven churches as recorded in Rev. 2 and 3. Our Feb. C. E. program was jointly in charge of Robert Schroeder of Madelia and our pastor, Peter Tschetter. The former spoke on Vision, and the latter showed colored slides pertaining to Mission. Our young people held a devotional service Feb. 15. On the following Sun. morning, layman Don Piersen of Triumph revealed the work of the Gideons International. Our C. E. Society sponsored a showing of the Easter film, *The Miracle of Love*, on March 8.—Corr.

CHOIR FESTIVAL

United Church, Vineland, Ont.: Feb. 1-6 Frank Sawatzky conducted a series of evangelistic meetings in our church. He also served in the Hamilton, Port Rowan, and Niagara Mennonite churches. Nicholas Schmidt and Nicholas Fransen exchanged pulpits in Feb. March 1 choir directors and members of the Niagara Peninsula took part in the music directors' course held over the week end in the St. Catharine's Church. George Wiebe, music director of the C.M.B.C., Winnipeg, was in charge. The course ended with a song festival at Virgil with all district choirs participating.—Herta Fransen, corr.

RATZLAFFS IN INDIA

Lorraine Ave. Church, Wichita, Kan.: A group of friends met at the Wichita airport to wish the Harold Ratzlaff family God-speed as they flew for India. We have since been notified of their safe arrival at Bombay, India, one week after leaving Wichita. Friendship Circle ladies met at the home of Mrs. Dale Stucky with Mrs. Harry Biddle as speaker. Our choir and pastor provided KFBI Sunday worship services for the five Sundays of March. A fellowship supper was enjoyed by many Feb. 8. Wilfred Unruh, associate secretary of the Board of Christian Service, was guest speaker. The young people were host to the youth of the St. Pauls A. M. E. church at a supper Feb. 15. Ted Dohery, Nigerian student at Bethel College, was the speaker. The choir presented *The Seven Last Words* on Palm Sunday at a vesper service.—Corr.

WEDDING

Normal Church, Normal, Ill.: On Jan. 31 Robert D. Reeser and Myrna Trimper were married at the Normal Mennonite Church. They are at home in Chicago where Bob is doing his 1-W assignment.—Corr.

CITY-WIDE MEETINGS

GRACE CHURCH, DALLAS, ORE.: We were greatly blessed through the ministry of Hyman Appleman and his musician assistant, Johnny Bisagno, in two weeks of city-wide meetings. Our church won the Sunday school attendance contest held the last Friday evening of the evangelistic campaign. Dr. Appleman brought us the morning message Feb. 8. Pastor Burkholder is conducting a pre-baptismal class on Saturday mornings. Wesley Van Nattan, who with his wife and family serve in Tanganyika, East Africa, was with us March 1. Frank Kliewer, the oldest member of our church, passed away on Jan. 9. He served as church treasurer for many years.—Mrs. E. A. Flaming, corr.

PANEL DISCUSSIONS

EAST SWAMP CHURCH, QUAKERTOWN, PA.: Our Young People's Fellowship conducted a panel discussion in Feb. Questions were based on problems Christian young people face today. The panel included the pastor, deacons, Sunday school teacher, and YPF advisor. They also visited convalescent homes and other shut-ins on Feb. 22 with singing, prayer, and testimony. The Junior C. E. celebrated its forty-first anniversary March 1 with a program of recitations and musical numbers. Margaret Slotter of Grace Church, Lansdale, gave a fine flannelgraph lesson. The Intermediate C. E. enacted an Easter play, *At The Cross*, at their March meeting. Our pastor's messages during March were on the theme of Dinner, beginning with "Christ at a Sinner's Dinner." Brother David Auckland of Bethel Church, Perkasie, spoke at a pre-Easter service March 26.—Corr.

GOSPEL TEAM SINGS

APOSTOLIC CHURCH, TRENTON, OHIO: On the first Sunday of Lent, forty members of the White Shrine, as guests of Mr. and Mrs. Marion Augspurger, worshiped with us. The choir sang special music for this service. March 8 the Bluffton College Gospel Team brought the morning message in word and song. Sonia Gingrich, freshman at Bluffton and a member of our church, served as accompanist. Cheryl Wienberg and her girl scout troop also worshiped with us. Members of the Men's Brotherhood, Mennonite League, and Mennonite Christian Service have spent the past several months in remodeling and redecorating the church parsonage. On April 5 we are having a congregational dinner in the church fellowship rooms in honor of Pastor and Mrs. J. E. Amstutz, who have so faithfully served us for the past forty years.—Frieda Zigler, corr.

UNION SERVICES

WEST ZION CHURCH, MOUNDRIDGE, KAN.: Jan. 18 Fern Koehn and Roy Horn were married in our church. Feb. 13 our church united with the churches in the vicinity for World Day of Prayer. Feb. 19 Mrs. Jake Bartel of Hillsboro showed colored pictures of Alaska in keeping with the program at our Women's Missionary meeting. Feb. 22 Eden's Men's Chorus and Mixed Choir gave a program in our church. Feb. 22 a daughter was born to Pastor and Mrs. Harris Waltner. March 1 W. F. Unruh spoke about the work of our W. D. Conf., also showed pictures. March 15-20 our church joined other churches for union services. Vincent Harding of Chicago was the speaker; his topic, "The Challenge of the Cross." April 5 our mixed chorus will sing at the Beatrice Mennonite Church.—Mrs. Elisabeth Bartel, corr.

CANTATA TO BE GIVEN

SALEM-ZION CHURCH, MARION, S. D.: A number of our young people attended the Leadership Clinic at Henderson, Neb., in Jan. The Women's Missionary Society met March 5 to roll bandages and make quilt tops. The Bethel College Chorale presented a concert March 6. On March 27 *The Seven Last Words* was given by our choir. Communion service will be held April 5.—Corr.

conference notes

(continued from back page)

MOVE TO YEOTMAL

Kenneth Bauman has been appointed to instruct in the Union Biblical Seminary at Yeotmal, India, midway between Bombay and Calcutta. He and his wife Mary arrived in India in 1954, and since completing language study have worked in Korba. Mrs. Bauman's home is at Lansdale, Pa. Kenneth is the son of Doctors Harvey and Ella Bauman, who are in charge of the general hospital at Champa. A brother, Albert Bauman, instructs in pharmacy at Christian Medical College, Vellore, South India.

The Yeotmal Seminary, where young people of the India Conference train for church vocations, is a union seminary, the General Conference Mennonite Church also having representation on its board of directors. Besides supplying one member of the teaching staff, support is given to the seminary's budget. Martha Burkhalter of Berne, Ind., who will be returning on furlough this summer, has been on the teaching staff there during her last term in India.

THIESSENS ARRIVE IN JAPAN

The Bernard Thiessen family arrived in Japan March 8 after a stormy voyage across the Pacific. Though the ship pitched and rolled from the strong winds, they felt the Lord's protection throughout. The Thiessens will spend a short while in language study in Kobe before returning to the mission station at Miyazaki City, Kyushu.

BIBLE SCHOOL WORKSHOPS

The education committee of the Western District Conference has announced plans for three vacation Bible school workshops to be held in April. All who teach in vacation Bible schools, weekday church schools, or Sunday schools; youth and C. E. leaders; and interested parents should attend. Address inquiries to Mrs. Carl Voth, 903 Kansas Ave., Newton, Kan.

The first workshop will be held at Kismet, Kan., April 4, registration beginning at 9:00 a.m. Leaders for the age level work groups in the morning will be Mrs. Robert Goering, Amelia Mueller, and D. C. Wedel. In the seminars for teachers in the afternoon, the same leaders will discuss "How Learning Takes Place" "Missions and the Child's World" and "Worship."

A similar workshop is planned for the Bethel College Church, North Newton, April 11. The age level work groups will be led by Mrs. Robert Goering, Mrs. Lester Ewy, Mrs. James Waltner, and Gerald Schmidt; and the teacher seminars will be conducted by Mrs. Herbert Miller, Mrs. Carl Voth, and Mrs. Lloyd Spaulding.

An Oklahoma workshop is scheduled for April 24 at Hydro, to be held in connection with the church workers' conference. Mrs. Eric Goering, Mrs. Carl Voth, and Mr. and Mrs. Harry Martens will be in charge of the work groups as well as seminars for teachers.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

The sessions of our General Conference as a rule are times of reviewing the past and planning for the future. As we come to Bluffton in August of this year to evaluate the achievements of the last triennium, we will ask ourselves: in how far have we reached the eleven goals which we set for ourselves for the future at Winnipeg? What progress has our Seminary made since its relocation to Elkhart, which was decided upon at the last conference?

BLUFFTON
AUG. 12-20
1959

Beside this, the year of 1959 is a year of special significance for us, since in it we are looking back on a century of progress in that section of God's kingdom which He has entrusted to us. How has the work started by a group of men with vision grown from a small beginning into a large fellowship, active in the mission field as well as in the fields of education, publication, and Christian service?

As we think of this, the coming conference should be for all of us a time in which we, with deep-felt gratitude for the blessings of the past, dedicate ourselves anew to God and the task assigned to us.

John Wickert
Vineland, Ont.

RACE CONFERENCE

The Woodlawn Mennonite Church, Chicago, will host a conference on race April 17-19. "Christ, the Mennonite Churches, and Race" is the theme for the conference sponsored by Mennonite Central Committee. Delegates from all branches of the Mennonite denomination in Canada and the United States are expected to attend. Ralph Abernathy, a coworker of Martin Luther King, from Montgomery, Ala., will be the guest speaker, and the evening meeting on April 17, at which he will speak, is open to the public.

(*continued on page* 207)

ARE YOU PLANNING TO ATTEND THE CONFERENCE?

If you are one of the thousand or more visitors and delegates who will attend the triennial conference and centennial observances of the General Conference Mennonite Church at Bluffton, Ohio, on August 12-20, you are requested to fill out the form below and mail it to: G. T. Soldner, Lodging Chairman, 438 West Elm Street, Bluffton, Ohio. This includes both those who are arranging for lodging with friends or relatives, and those who would like to make reservations for lodging. *All* who plan to attend at all, either part-time or full-time, should fill out and send in an application form. Additional forms may be secured from Brother Soldner at the address above.

APPLICATION FOR LODGING RESERVATION

Name.......................... Address.......................

Congregation...................... Dist. Conf..................

Traveling by: Car.... Train.... Bus....Plane.... Car & Trailer....

Date of Arrival................. Time of Arrival...............

If by train, plane, or bus, do you wish to be met at:

Lima: What railroad......... Findlay: What Railroad.........
Airport............... Airport................
Bus Station...........

Number of accommodations requested:

Couples.... Children.... Young People.... Men.... Women....

Staying for entire session?........... or, what nights?...........

Have you made arrangements to stay with relatives or friends?.....

If so, with whom?...

Address ....

Lodging will be provided in:

Mennonite and non-Mennonite homes in Bluffton-Pandora-Lima area
Bluffton College dormitories
Ohio Northern University dormitories (Ada, 12 miles)
Findlay College dormitories (Findlay, 18 miles)
Motels (5 to 15 miles); Lima hotels (if needed)

A lodging fee of $2.00 per person per night will be asked in non-Mennonite homes and in dormitories. Breakfast and linens will be included in dormitories. Transportation to Ada and Findlay will be provided for those who do not have their own.

Are you willing to accept lodging as the committee can best grant?

.... Have you a particular need?........... If so, what is it?

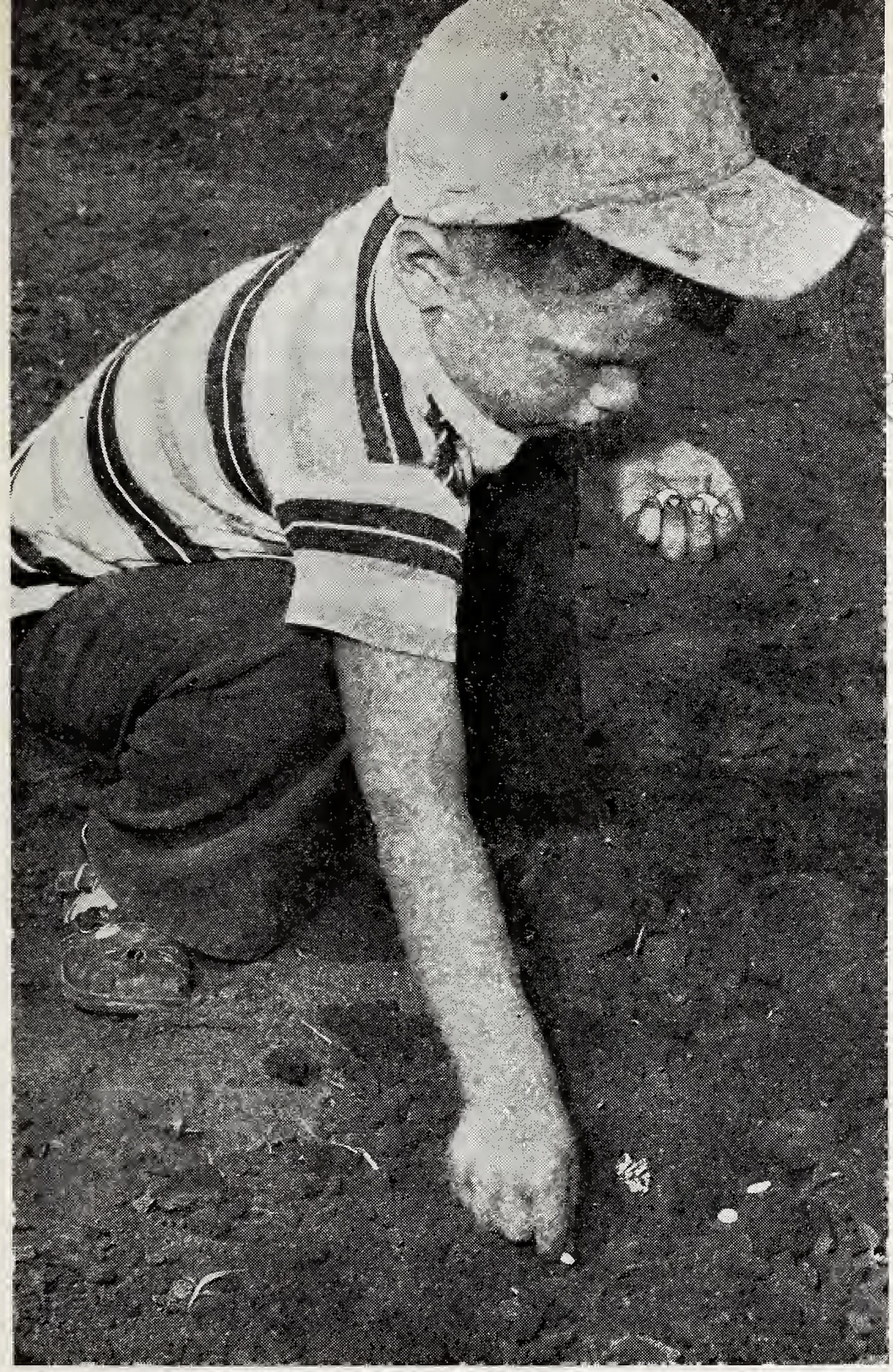
....

Are you willing to share accommodations with others?............

Reservations will be made on a "First Come, First Served" basis.

ALL RESERVATIONS SHOULD BE MADE NOT LATER THAN JULY 1, 1959.

Address all communications to: G. T. Soldner, Lodging Chairman,
438 W. Elm Street, Bluffton, Ohio



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APRIL 7, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Waldemar Janzen—THE CHURCH AND MENTAL ILLNESS

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Photo by Waltner
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of things to come

April 13-18—Faith and Life Radio speaker: P. T. Neufeld
April 19—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
April 23—W. D. Council of Committees, First Church, McPherson, Kan.
April 23-26—Central Dist. Conference, Goshen, Ind.
April 25-26—Laymen's Retreat, Camp Mennoscah
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 3—Mennonite Song Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 24—Baccalaureate, Mennonite Biblical Seminary
May 25—Commencement, Mennonite Biblical Seminary
May 29—Commencement Day, Freeman Junior College and Academy
June 10-14—Pacific District Conference, Barlow, Oregon
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE
Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 14

editorials

THOSE CONFERENCE GOALS

1. **Every member a personal witness**
2. **Every congregation seeking a mission outpost**
3. **Fifteen new congregations by 1959**
4. **Every member a tither**
5. **Every church supporting every board**
6. **A voluntary service worker from every congregation**
7. **Every pastor prayerfully seeking a new recruit for the ministry**
8. **A strong spirit-controlled seminary program receiving whole-hearted support**
9. **Trained personnel and adequate facilities for the teaching program**
10. **Reaching at least one unevangelized tribe with the gospel**
11. **Every member knowing Christ "and the power of his resurrection, and the fellowship of his suffering, being made conformable to his death"**

These goals, adopted at the Winnipeg Conference, have appeared at various times on the editorial page and in articles elsewhere. Now as we again approach the time for another conference, we do well to give thoughtful attention to the goals to see whether we have made satisfactory progress in an honest effort to achieve them.

It may be noted that the goals fall into two general categories: those which are strictly personal, and those which apply to the church or a group.

Those with the personal emphasis deal with witnessing, tithing, seeking new recruits for the ministry, and the last one and the most searching of all: knowing Christ and entering into His fellowship.

Those goals applying to the group deal with establishing mission centers, supporting our Boards, sending out VS workers, encouraging Christian education, and reaching unevangelized fields.

If each individual were to check seriously how far he has attained the personal goals, and seek to approach them as nearly as possible, it would create a strong spiritual atmosphere for the coming conference at Bluffton. Likewise, if each pastor were to check carefully to see how far he has succeeded with his church goals, he might be stirred to greater effort toward attaining them.

The Bluffton Conference will be largely what those who will attend it are in themselves. Proper preparation goes much further than preparing the program or providing facilities for handling visitors. It is a deeper preparation in which each individual checks his life, not only with the goals set forth, but also with Christ's expectation of him. To assemble as a prepared people will give God an opportunity to work mightily among us and with us. May the cause of Christ and the work of His church not be hindered because we have failed to prepare ourselves, but let us all make ourselves fully available to Him.

What Is Your Life?

How shall we measure our lives—or find true life?

FROM cover to cover, the **Bible** deals primarily with *life*. These sacred pages can give us the only true meaning of the word. The Scriptures tell us what was Christ's mission here upon earth: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

If you were to be asked, "What is life?" what would your answer be? To the young, life would appear to be something long and gay; to them life is a curve in the road that begins at birth and ends at death. To the aged, life is very short because they are keenly aware of the fact that so little can be done in a lifetime and that death will soon be upon them.

Length of Life

How then can we measure life? What dimensions will measure it? Can we measure its length with a string? Would the length of that string determine the effectiveness of a life here on earth? Methuselah lived to be 969 years old; he is mentioned in the Bible, and his age is about all that can be said about him.

Abraham reached the age of 175 years, and in that comparatively short time accomplished much more than Methuselah. Abraham was the father of the Hebrew nation; God promised to multiply his seed until it could not be numbered. The effects of that life are still felt today.

Moses lived to be 120 years, and God certainly allowed much to be accomplished in that life span. Socially, he rose from the home of a slave to the palace of a king. He was educated by man and God; he led a strange people without revolt to the promised land; Moses was a prophet, statesman, law giver, and a poet, for he wrote Deut. 32 and 33 and Psalm 90.

Paul lived to be some sixty odd years, and into this life were crammed effective missionary trips, leading souls to the saving knowledge of Jesus Christ, and establishing churches. He too wrote a part of the Bible that is a tremendous help to a dying world.

Jesus Christ lived to be only thirty-three years, but into that time was planned and perfected the will of God that He should die and shed His blood for the sins of the world. His work here on earth was completed in a very short time.

No, we definitely cannot measure life by its length.

Breadth of Life

Can we measure life like a board—by its breadth? Is the index to life its extent of influence? Is life measured in terms of domination? Alexander the Great ruled the world, then wept because there were no more worlds to conquer. Hitler ran roughshod over Europe, held millions in an iron grip, and failed. Stalin and Mussolini did the same, and Communism is trying to do likewise, but shall also eventually fail. We definitely cannot measure life by its breadth.

Height of Life

Can life be measured by its height? Can its greatness be measured by how high man climbs in life? Can it be measured by the amount of his yearly income? the popularity rating he attains? the extent of his prestige? or his fame? Goliath's height, both physically and nationally, is well known—but what was it to little David? The rich man and Lazarus are a picture of life in extreme measures. The thought of measuring life by height in riches certainly is heartbreaking, for a soul cried out in hell because of it. The last call from hell by such a one was a call to repent. Again and again we can say No—life cannot be measured by its length nor its breadth nor its height.

Depth of Life

There is another dimension that gives the clue: in the Bible man is measured by depth. When a storm strikes at plants, they become more deeply rooted. A life is like a building: everything depends on the foundation. Life begins, then, with a true foundation. If you plant a tree it will grow; but plant a post and it will decay, proving that there must be life.

Man says life is a battle, an empty dream, a long tragedy, a dusty corridor. Authors may belittle the natural, physical life, because it is filled with complexities; but life that is life indeed is another matter. There can be no knowledge of life apart from knowing Him who said, "I am . . . the life," (John 14:6). The mission of Christ's life was to seek and to save that which was lost (Luke 19:10). His message still is: "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

We have existence, but that is not that which the Lord calls *life*. We have His plan for life when we draw nigh to Him and have fellowship with Him. Life is received through Christ, for we read we are "made nigh by the blood of Christ" (Eph. 2:13). Christ also said that not everyone that saith, "Lord, Lord," shall enter into the life of the kingdom of God.

In John 3:36 we are plainly told what we need to know concerning life: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Let Christ give you life in the New Birth today, and you will really know what life is.

By Peter Tschetter
Pastor, Butterfield Church
Butterfield, Minnesota

The Church and Mental Illness

*Waldemar Janzen**

THE Christian church has always had a concern for the sick, but due to lack of knowledge of the nature of mental diseases, the mentally sick have often been excluded from this concern. The last half century has been a time of tremendous advance, bringing us the awareness that mentally sick people are *sick* people and need to be treated as such.

This same increased knowledge has made us realize that mental diseases are not limited to a few "raving maniacs" or "lunatics," but that the question of mental health or sickness confronts large numbers of people in all walks of life to a greater or lesser extent. In fact, it is often quite impossible to draw any sharp distinction between health and sickness.

Another consideration is a theological one. Due largely to the influence of Platonic philosophy on Christian thinking, man has been considered by Christians as a composite being, made up of body and soul, the former sinful and the latter divine. More thorough biblical studies have led Bible expositors to conclude, however, that this is not the biblical view of man. While the Bible speaks of body and soul, this is only a functional classification denoting different emphases within the human personality, which is one, created by God. God has created the whole man and is interested in his redemption as a total personality. Therefore the church, too cannot limit its ministry to one sphere of human life only, namely the sphere of the soul, but must minister to the whole person. That involves a concern not only for his spiritual and bodily health but also for his mental health.

Avenues of Ministry To the Mentally Sick

The church extends a healing ministry to those suffering mentally in three ways: through the pastor, through the congregation, and through special services such as conference boards, mental hospitals operated by the church, distribution of materials on mental health, helping in the training of personnel for work with the mentally sick.

The Pastor.

If we realize that only a small percentage of the millions of people suffering mentally are found within mental hospitals, we will easily see there is much mental sickness and suffering all around us. Since the minister is that person in the church who by his very position gets into contact with the inner life of his people and with the intimate family situations in his flock, he will be one of the first to notice mental suffering, if he is alert, informed, and concerned. Therefore he has a special duty to help.

He can render such help, first, by understanding. While others will criticize the mentally suffering person, find him odd, a pessimist, a nuisance, bothersome, lacking in faith, or even demon-possessed, the understanding minister will look deeper, try to see the dynamics involved in making his parishioner the way he is, and let the person feel that at least one man understands him.

Second, the minister can help the mentally sick through counseling. Every intelligent minister can render some help to a mentally suffering person simply by listening to the story of that person and discussing his difficulties with him. Special training in psychology and counseling is important. Above all, the minister must know enough about psychology and psychiatry to be able to discern where he himself can undertake to help a suffering parishioner and where he should refer him to someone else who is more competent to do so.

The third important aspect of the minister's service is in keeping up contacts between a mentally sick church member and the congregation. If the sick person is not hospitalized, the minister may have to interpret this person's otherwise strange behavior to the congregation and prevent the other members of the congregation from abandoning the sick person to himself at a time when he needs the support of the Christian fellowship most. If a church member is admitted to a mental hospital, it is important that the pastor be the connecting link between patient and congregation. Often the greatest tragedy in a mental hospital is the great number of patients who have been "written off" by their relatives, but also by their church. A person in a mental hospital remains a church member.

Last, the minister serves the mentally sick person by continuing to be his minister. He remains the spiritual guide for healthy and sick. Even if the mentally sick member of his flock remains hospitalized and has little or no chances of recovery, he still needs support and food for his spiritual life.

Besides his services to the patient himself, the minister can do much

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*Faculty, Canadian Menn. Bible College

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for the patient's family. Often families do not know what attitude to take toward a mentally sick member. Should they consider him especially sinful? Should they hush up his illness before the outside world? Should they seek advice from a psychiatrist? Should they discuss the sick person's problems with him openly, or act as if nothing were wrong with him? Is mental illness incurable, contagious, etc.? The minister is in a position to help the family greatly by interpreting to them the nature of the case and by suggesting helpful attitudes and courses of action.

The Congregation.

The work of the pastor and the congregation should be done hand in hand, of course. Often the pastor will take the leadership in showing the way to his flock.

Since many mental diseases affect a person's relationship with reality, with his family, and with society generally, the Christian congregation is in an especially favorable position for extending a healing ministry to the mentally ill. It can provide a warm fellowship in which an attitude of love and forgiveness prevails. In such a fellowship the sick person is not considered odd or especially sinful, but is accepted in love and understanding in spite of his mental difficulties and the effects of them on his personality. Conversely, a critical and condemning attitude on the part of the congregation increases the sick member's dilemma greatly.

If hospitalization of the mentally sick person becomes necessary, the healing function of the congregation becomes a supporting one. A mentally sick person has many more chances of recovery if he knows that his home church prays for him, thinks of him, suffers with him, and — above all — is willing to welcome him back as a member coming home, not as a semi-criminal released from a semi-jail.

When the patient is released and returns, the church can help him to regain his place by taking him into its fellowship. Since there exists much prejudice against persons with a mental hospital record, the congregation may have great opportunities in assisting the returned patient in finding a job.

Just as the minister's healing help extends beyond the sick person to his family, the church's help also is needed there. It will be manifest in two areas: first, the family must not be avoided or considered out of the ordinary because one member has been mentally sick. Second, mutual aid and material help are in place here, just as in the case of physical illness.

Special Services.

The larger church beyond the local congregation is able to, and should, provide more specialized services for the mentally sick. Mennonite Central Committee, for example, is operating three mental hospitals and is providing personnel for other institutions through Voluntary Service. Plans are under way to establish other mental hospitals.

The question may arise whether the church should not leave this area to the government or other agencies. While the church at present will hardly be in a position to duplicate government and professional services, there is a distinctive contribution which it has to make by providing healing services in a Christian atmosphere by Christian personnel. Such endeavors will also stimulate study of mental illness in the light of the Christian faith and thus help to integrate our Christian thinking with our approach to so vital an area as that of mental health. A mental hospital operated by the church misses the distinctive Christian contribution unless the staff, including the psychiatrists, consists of dedicated Christian workers.

Avenues Toward Prevention Of Mental Illness

The causes of mental diseases are as varying and complicated as those of physical sickness. "Mental sickness" is not one disease in the list of pneumonia, tonsilitis, and scarlet fever, but it denotes a large group of diseases, each of which has its own causes, symptoms, and prognosis. Some of these are of a physical nature, such as a virus infection, hereditary factors, or a brain tumor. Others have no known physical cause and may be considered as psychogenic, i.e., of mental origin. Of this latter group the causes must often be sought in infancy and childhood development.

Proper guidance by parents teachers, and others could possibly prevent or correct some beginnings on the road to mental illness. Our colleges are offering courses in mental hygiene. On the whole, however, the church's contribution to the prevention of mental illness will be an indirect one, as the church seeks to further wholesome living, proper group fellowship, education of parents, teacher training, minister training, and community organizations or national organizations devoted to the prevention of mental illness.

Are We Consistent?

Mennonites are well known for good land, good farming, nonresistance, mutual aid, disaster service.

In the past generation of farming, great changes have taken place, some good, some bad. Modern science has brought out many new things—synthetics, plastics, poison sprays, devitalized foods.

Can we conscientiously uphold our belief when we hold the dove of peace in one hand, and with the other hand we spray our fruits, vegetables, and grain, which are used for human consumption, with poison? The same holds true in feeding livestock. We use concentrates, antibiotics, hormones, and tranquilizers.

Let us not kid ourselves. When these things are practiced on our grains and livestock, we must realize that whatever is put on a plant will also be in the fruit or vegetable, and the same is true of livestock. It will be in the meat that we consume.

What has happened to our natural way of farming and living? Why not build up our soil the way nature builds soil?

Are we consistent? Greed has played a big part in our overproduction, and a good many of our people are following these recommendations. Why not raise high quality and not quantity? We are called the richest nation on earth, and with all our abundance, we are the poorest fed. If we are against war, then let us be consistent by not feeding our neighbor poisoned food.

—John Boehr, Bluffton, Ohio

Emergency Relief in Beirut

Alice Snyder, MCC worker in Lebanon

YEARS ago I saw an unforgettable picture of a small Chinese boy crying and holding an empty bowl and chopsticks. Most of us cannot remain indifferent to the suffering of a child. When the appeal comes to help children who are innocent victims of strife, we are usually quick to respond.

Such an appeal came from Lebanon this past summer, where many families had their normal lives and homes disrupted by the sudden outbreak of violence in this small Middle East country. Controversy came to a head partly because of accusations that foreign powers were interfering in political affairs of the country, and partly because of strong feelings between religious groups. As violence and terrorism increased, lines between the Christians and Muslims became more sharply drawn. Christian families who lived in a predominantly Muslim area had to leave their homes suddenly and find lodging elsewhere. The same was true of Muslim families. In some cases the father and wage earner was killed, and many could not go to work for months. Hardships resulting from the fighting continued for a long time.

At this time the Lebanon Emergency Committee was set up with MCC as a member. Upon the recommendation of this committee, we decided to open a feeding center in the Aisha Bakkar district of Beirut, which is entirely Muslim. Ada Stoltzfus left her work in Jordan to come to Beirut and launch the project. As fighting was still going on there were many obstacles to be overcome, and it took considerable time until meals could actually be served. This area has its own welfare committee, including a doctor, and he selected the 200 undernourished children, from five to eight years of age, who were to receive a hot meal every day. There has been very good co-operation between the Aisha Bakkar committee and MCC and they provided most of the necessary equipment, including suitable rooms, rough wooden tables and benches, plates, cups and spoons.

Let us call at the center today at 12:30. There are no fair-haired children here. Youngsters with black eyes and black hair, not always freshly combed and washed, are crowding and stumbling over each other in their haste to get in. Local helpers try to keep order and teach them some manners, such as the use of a spoon, which is new to many of them. An American housewife might say the kitchen does not have essential equipment, but two kerosene stoves set on the floor, two large kettles, and a few pans is all that is needed to cook a hot meal for 200 children.

The menus vary, but staple foods are rice, dried beans, macaroni, fresh vegetables, olive oil, and bread. These with some meat, milk, and fresh fruits make very nourishing meals. The Lebanese diet is considered different from ours. Olives are grown locally; and olive oil is used in cooking. Bread is a very important part of the diet. The native bread looks like a large pancake, is slightly puffy and hollow, and separates into two layers, which makes it ideal for a sandwich. Broken into pieces it serves as an edible scoop for other foods. Milk is not drunk in liquid form but is made into leben or lebne, similar to yoghurt.

We have been serving hot meals in the Aisha Bakkar area since Sept. 16. Dec. 10 we opened a second distribution center in another area of Beirut. Most of the people in this area are Assyrians, a Christian group who fled from Iraq after World War One. Many have still not been nationalized, cannot obtain work permits, and therefore can do only day labor. Most of them could not obtain work this summer, so they are very poor. They could not make any contribution toward operating a feeding center, so instead of undertaking all the expenses connected with this kind of a project we decided to give the school children a noon lunch of bread, cheese, and fruit or halawi, which is a nourishing sweet. One hundred and ninety children from four to ten years of age come six days a week to receive their noon lunch.

The old people in the Assyrian district are a very needy group also, so we decided to help all those over sixty-five years of age. They receive flour once a month and cheese every week. I wish you could see these old people in their rags, many of them quite stooped and feeble, and accept personally their gratitude for this bit of help. We are being given about 300 pounds of powdered whole milk by the local Red Cross, so the mothers of small babies receive milk powder weekly.

Because of high import duty we have not been able to obtain any MCC supplies except flour. This restriction has now been lifted and we hope to have MCC meat for use in these centers soon.

This Assyrian district has been poor a long time, but the people have lost more than their land and possessions. In the fourth and fifth centuries they were a strong mission group. Their missionaries took the gospel as far as India and China. Persecution drove them back, and they finally settled in communities of their own and enjoyed their own culture and religion. Things went fairly well with them until persecution in Iraq forced them to flee. Some of them are looking for a better spiritual life and would like to study the Bible. I believe it is in our power to help them by giving them the Scriptures in their language, and making other literature available to them which they can translate into Syrian. Very few homes have Bibles.

Christ commanded us to feed the hungry, not only our friends but also our enemies. In Beirut we are feeding those who have always considered Christians as enemies, as well as those who are in need of Christian fellowship. Only God knows what the harvest will be

What we are doing and can do in

Relief and Rehabilitation

Photo courtesy of CARE

ANYONE reading about relief kitchens for Beirut, Christmas bundles for Korea, bedding for Bedouins, and vitamins for Vietnam, might conclude that relief is a handout program of material aid.

But there is more to relief than material aid in the Mennonite Central Committee program carried on by General Conference Mennonite churches through their Board of Christian Service. One essential element is people—workers and Paxmen. There are now 147 General Conference Mennonites engaged directly in relief and rehabilitation. It is the *people* who ensure that this is not a handout program but a demonstration of love, that material aid also becomes spiritual aid, and that everything given reflects the Giver.

The second element in our relief program is the material aid itself. In 1958, Mennonite Central Committee relief shipping in pounds was as follows (the figures below represent only MCC shipments and do not include accommodation shipments for other organizations, personal effects, etc.).

Major relief needs have shifted from Europe to Asia, and work is concentrated in Jordan, Korea, Hong Kong, Indonesia, and Berlin. In Europe our follow-up is concentrated on East-West relations with Russian Mennonites, Pax construction, Christian community centers, and youth projects.

The third essential element of relief and rehabilitation is financial support. Over half of the Board of Christian Service's 1959 budget of $177,600 goes for foreign relief. All Conference giving goes through this Board. Special relief aid is given to mission fields when needed, as for the Indian famine or Formosan typhoon repair. In the Western District, many members give through the annual MCC CROP drive, the funds of which go to MCC through this Board. Canadian mem-

	Shoes, Soap, etc. MCC Clothing, MCC Food		*U. S. Government*		*Surplus Food*		*Total*	
Country	**1957**	**1958**	**1957**	**1958**	**1957**	**1958**	**1957**	**1958**
Austria	103,294	133,497	88,283	28,943	87,075	26,858	278,652	189,298
England	87						87	
Formosa	15,145	4,549		6,600			15,145	11,149
France	12,456	3,027	3,187	14,816	226,006		241,649	17,843
Germany	40,873	57,772	53,709	61,222	257,000	190,130	351,852	309,124
Greece		533	7,484	8,364			7,484	8,897
Holland			2,951				2,951	
Hong Kong	1,489	95,835		19,548			1,489	115,383
Indonesia	6,056	14,794		5,816			6,056	20,610
Jordan	142,879	134,407	17,600	8,800	200,000	1,020,000	360,479	1,163,207
Korea	183,213	109,793	104,136	122,908	2,207,618	2,285,131	2,494,967	2,517,832
Lebanon				9,900				9,900
Vietnam	29,906	55,340	34,540	91,894		92,000	65,446	239,234
	535,398	609,546	312,890	378,811	2,977,699	3,614,119	3,826,257	4,602,477

bers give most of their relief and refugee contributions through their provincial inter-Mennonite organizations.

In the past four years, cash contributions for relief by General Conference Mennonite churches in the U. S. have run as follows:

1955	$53,931.88
1956	60,172.82
1957	69,886.17
1958	43,050.64

The greater giving in 1956-57 reflects the Hungarian crisis and sudden stream of Hungarian refugees. Yet 1958's giving is far too low, considering that in that year there was a typhoon in Formosa which hit our hospital there, a famine in India, more refugees than ever crowded into Hong Kong, and continuing urgent needs in Jordan, Lebanon, Korea, and other countries.

It is the cash contributions which save the lives of starving families, provide medical help for the diseased and dying, and send food, clothing, and blankets to homeless widows and orphaned children. If the contributions are not there, help cannot come.

Our relief program also includes rehabilitation aid. In Mexico and South America we are assisting our brethren with the building of the Trans-Chaco Roadway, with agricultural experimentation, leprosy mission work, immigration movements, long-term credit, and hospital services.

The Mission and Christian Service Boards co-operate in our work in Mexico with the Mennonite settlers there. Relief workers serve in a regional hospital and in agricultural experimentation. Though progress is slow, there are signs of the working of the Spirit of God. As we are able, we will reach out to the Mexican nationals also.

Thus your relief and rehabilitation dollar goes for these things:

- Support for foreign relief and service workers overseas who distribute food and clothing and perform services "in the name of Christ."
- Purchasing, processing, and shipping food, clothes, and other material aid products.
- Handling costs and distribution of U. S. government surplus food products. ($1.00 makes it possible to distribute approximately 300 pounds of U. S. government surplus food valued at about $25.00.)
- Emergency relief or rehabilitation needs.
- Supporting self-help projects such as sewing and other trade projects, agricultural work, medical aid.
- Purchasing badly needed food items not contributed such as sugar, multi-purpose food, cocoa, syrup, pudding powders, pork and beans, baby food.
- Rehabilitation projects for refugee resettlement, including agricultural assistance, reconstruction aid, Trans-Chaco Roadway construction, leprosy care.

Suggestions for special relief projects include: projects in Self-Help Folder (available from Board of Christian Service, 722 Main, Newton, Kansas); funds for projects in special countries; Pax: $75 to $100 per month per fellow (you may designate specific Paxman or country); Missions Pax: as above but working with our missionaries in Congo, India, Formosa, and Japan; Mexico program: agricultural services and/or hospital services; special relief fund for unknown emergencies; South America: Trans-Chaco Roadway; government surplus foods; clothing: new and used clothes ($5 will process and distribute sixty pounds of contributed clothing); Christmas bundles; orphan support: Jordan and Korean orphans supported at $10 a month; school supplies; vitamins for the needy; and Bibles.

Contributions to special drives do not eliminate the necessity for regular support through the relief offerings of your congregation. May we learn to give sacrificially to help our neighbor (Luke 10:36, 37) who needs us.

Photo courtesy of CARE

Learnin'

*in Newfoundland today as told by Ruth Ann Liechty**

THE setting is Twillingate, an isolated island off the northern shore of Newfoundland. In the course of a day, a month, a year, many scenes take place in the life of a Voluntary Service worker. Let me share some scenes in my life.

The scene is the two-room school up the road. Forty-three very live but lovable first-to-third graders come each day for a "bit of learnin' "—some willingly and some unwillingly. First thing each morning the children listen eagerly to a Bible story, learn Bible verses, or sing songs about Jesus. "That's some nice, teacher!" the children respond to a flannelgraph story. "He loves me, too, He loves me, too," chant childish voices as they sing of God's love and care.

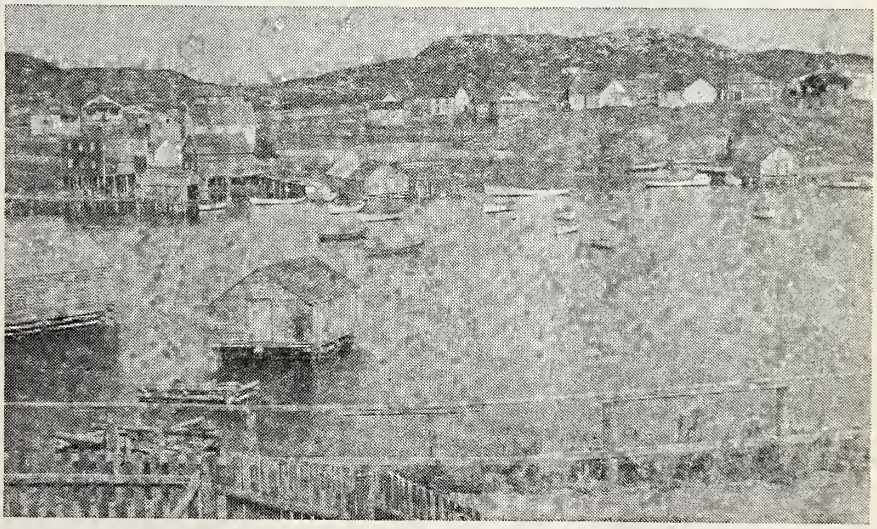
The three R's take up most of the day. "I'm in Grade 1 now," beams young Cecil, hugging his first reader. Will we be able to instill in him a thirst for knowledge so that he will burst the bounds of the time-deepened educational rut? This is the challenge for the Newfoundland teacher.

Besides frequent stoking of the coal stove, teacher must also try to ease the pain of a "bad head," retie a loose ribbon, settle a quarrel, listen to the latest fish story, and keep a reasonable amount of order in a crowded classroom. Discouragements are offset by the knowledge that we are needed here. At the end of the day we pray, "Thank you God, for patience—please give me more tomorrow."

The scene is the neighbor's home. In response to the warm invitation: "Come over tonight, and bring your music" (violin), we spend a happy evening visiting and knitting, singing familiar hymns, playing checkers—all the time getting to know each other, becoming good friends. There is a lunch—a cup of tea, homemade bread, and blueberry jam, other good things. We say good-night and think, "Have we shown them that Christ provides the best way of life?"

The scene is at home—home here with a local family. This is the acid test. Is our Christianity good in the necessary daily details of life? Tired and irritated at times, can we still show love? Discouraged and a bit lonely, do we have joy and peace? Discussing the day's news, helping with the dishes, going to the shop for a tin of milk or a "drop of oil," do we show meekness and gentleness? Are we consistent in our standards? "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Above: schoolhouse and two students. Below: Newfoundland harbor.



Photos courtesy of MCC

The scene is at Aunt Susie and Uncle Peter's, a dear couple who've "adopted" the Mennonites, and at whose home we gather each week for unit meeting. We laugh together, sing together, worship and pray together, and share each other's burdens. The next outing is planned. Aunt Susie serves a good "drop of tea" and lunch. Then back to our homes, refreshed, encouraged, challenged.

The scene is on the way home from the "meetin' " up in the school. The majestic hills and rocks, the bay, the uninterrupted light of the nearby moon and stars all draw one's thoughts to the Maker of this beauty — our Commissioner. It is natural to meditate and pray. One's heart overflows with the satisfaction of serving God—and people. Sacrifice? No, NO! It is joy, privilege, "life more abundantly."

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*Ruth Ann Liechty from Berne, Ind., is currently serving a two-year VS term in Newfoundland. She is one of the Aug., 1958, group of nineteen volunteers, the largest number on record to leave for the island at one time. Total voluntary personnel on the island numbers thirty-two.

Ruth Ann writes: "I appreciate MCC news in the various publications we receive. I am glad to be a part of this organization which I feel really expresses the spirit of Christ."

Looking Back on Last Summer

Sweet Land of Liberty

A kindergarten class of small colored children was singing in Bible school at Gulfport, Mississippi. Time had come in the singing period for the children to choose favorites. Almost each day one of the children would request the singing of "My Country 'Tis of Thee." With bright, beaming eyes and pretty, white teeth showing through a joyous smile they would sing the song as loudly and beautifully as possible. Each day we sang that song I had to stop singing; I had a miserable feeling each time they sang, "sweet land of liberty." They were so young and innocent. I wondered if they would still sing that phrase in all sincerity after they knew the meaning of the words.

As I entered the bus depot and saw the sign "Absolutely No Colored People Allowed," when I saw the drinking fountains: one for whites, the other for colored, that strain, "sweet land of liberty," kept singing in my mind. Those little children seemed to stand at my side. These signs hurt me, but what will they do to that Bible school class when they know what it means?

Are we surprised, then, when we read an essay by a young colored girl who answers the question, "What should Hitler's punishment have been if he had lived?" with, "Hitler should have been given the worst punishment possible — give him a black skin and make him live in America."

What are you doing to help this kindergarten class and others like it to sing with real meaning, "sweet land of liberty, of thee I sing"?

Ardis Fliginger
Freeman, S. D.

A Sunday in Oklahoma

Beside me sat Diane, black-haired, black-eyed, and full of five-year-old energy. The summer before, while I taught Bible school, her energy had been almost uncontrollable. But she had grown up a bit in one year. On this Sunday afternoon the rays of the sun streamed through the windows of the little Mennonite church on the edge of a small, hot, dusty town in Oklahoma. The two of us sat together waiting for the service to begin.

Although only a few people were present, the service started, and I left Diane in order to play the pump organ for the song service. I was almost surprised to find her still in her place as I returned. Did she know this was a very special service? Had the meaning of what was to take place been explained to her at home?

Another girl (twelve years old), her father, and her grandmother were sitting in the front pew. At the appointed time in the service they were asked the usual questions, and then given the rite of baptism. Diane became a little restless (or perhaps I was afraid she might leave the service), so I gave her paper and pencil.

Gradually more people entered the church and found places. Sounds of the voices of Diane's friends playing on the lawn around the church drifted in. Her girl friend entered, sat beside us for a few minutes, and left again. Other children also came . . . and went. On other occasions these disturbances would have attracted Diane's attention enough to cause here to leave the service. But not today.

The long service continued as the minister lifted the snowy white cloth covering the elements on the communion table. The words of blessing were spoken and the elements distributed. We as a fellowship of believers partook.

As Diane looked on, I wondered what she was thinking. Of the stories of Jesus heard during Bible school?

Would our two weeks' service be of value to her?

I do not know what passed through her mind. As the service was ending the little girl asked, "What was that you drank?" and "Was it good?"

Virginia Claassen
Whitewater, Kan.

Call to the Desert

One whole month in the desert! That sounded like it might be the loneliest month of my life.

After having been there one month plus an extra two weeks (because it was so enjoyable) it seemed that the word desert didn't do it justice. Certainly Arizona isn't as rainy as some other states—perhaps one of the driest. But there is beauty, much beauty, in God's creation in Arizona, illustrated, for instance, in the beautiful colors and formations of the sand and rocks.

As to its being lonely, it's far from it! There is so much to be done. And to me it was very interesting. When one gets acquainted with the red-skinned, sun-tanned people with their black hair and dark eyes, one realizes we are very selfish if we do not try to give them the gospel.

We know there are those who would be willing to follow Christ, but for these children it could mean having to leave home. They did not choose to be born into non-Christian homes; neither was it our doing to be born to Christian parents, but God gave us this blessing. Let us be thankful enough to serve Him in any way and at any price to further His kingdom.

Irma Neufeld
Inman, Kansas

Two weeks of vacation Bible school at Eloy, Arizona, seeing the needs of people who have not had the opportunities we take for granted, gave me a new determination to spend my time and talent reaching out with the gospel and gave me insight into everyday missionary living.

The work assigned to me was that of teaching a class of white and colored preschool children. What a cute bunch! Coming from different kinds of homes, they needed to know that "God is love." Several times a week classes were conducted in surrounding camps for those children who could not or would not attend Sunday school and vacation Bible school.

For Bible study, stories, singing, and handwork we gathered under a huge palm or cottonwood tree. I was surprised to see young mothers with their babies come to learn more about this Saviour the children were learning about. In the ladies' Bible class and quilting party, a new convert and a Roman Catholic Spanish lady asked questions, seeking to know Christ.

I will always be grateful for this privilege of serving the Lord and the training I received there.

Leona Driedger
Waldheim, Sask.

Three Exciting Weeks

Those three exciting weeks at teen-age work camp now seem like a dream.

Our main purpose was to work. We cleaned up dry limbs lying on the ground, picked up dead trees, and tried to clean out dead trees still standing. We made showers for our own use. We built two cabins and dug a trail about twenty inches wide and fifteen hundred feet long. Above camp on the hillside, a place for worship services was cleared and a pulpit erected. The cross on a nearby hill was painted white.

The play field was cleared of sagebrush and thistles. On the camp site we leveled a place to play volleyball and badminton. After work and recreation, we were glad to sack in when the time came. At camp and in the Aberdeen homes, we always had good food.

The location was wonderful for hiking. We all hiked up a small hill to the cross, but the first real hike one Saturday took three girls and six men to Sheep Creek Peak, The next Saturday six climbed Sheep Mountain while some of the rest went horseback riding. The highlight of the recreation was a twenty-mile two-day hike.

On days we planned to go swimming it usually rained or was cloudy, but we went anyway. Along the way we waded in cold mountain streams, swam in two cold lakes, and saw many beautiful sights, one of the prettiest being a waterfall.

We had devotions every morning and evening, led by a different cabin each day, alternating between the boys' and girls' cabins. Some of the thoughts brought out in the devotions will stick with me throughout my life.

Each evening we had good programs. We discussed different religions, 1-W service, and had a nature study. We visited a Mormon church and a Baptist church. One day we gave a program in the Aberdeen church.

Eva Hiebert
Newport, Wash.

NOTE: This year's teen-age work camp will be held at Elkhart, Indiana, dressing up the new campus of Mennonite Biblical Seminary, July 25-Aug. 10.

This Summer

Announcing: YPU Retreat.

Where: Camp Friedenswald, Cassopolis, Mich.

When: From supper, Aug. 5, through breakfast Aug. 12, 1959.

Speakers: Frank Epp, editor of the *Canadian Mennonite,* and David Schroeder, recent graduate of the University of Hamburg and newly appointed faculty member of Canadian Mennonite Bible College.

Topic: Evangelism and YOUth.

Cost: $19.25 total cost for seven days board and room; $3.00 registration.

Start planning! Registration blanks will appear in coming issues of *Mennonite Youth.*

our schools

HONOR ROLL

Thirty-seven students are listed on the honor roll for the winter quarter at Bethel College, according to Dean P. E. Schellenberg.

Freshman who achieved a grade point average of 3.50 or above or midway between 'A' and 'B' are David Janzen, Robert Rich, Mary Ann Claassen, Joleen Klassen, Helen Louise Goering, Caryl Smith, Harold Loewen, Kenneth Lohrentz, Joan Claassen, Alfred Habegger, and Duane Friesen.

Sophomores who achieved the required grade point average of 3.60 or above are Rosalie Bartel, Harriet Jost, Sara Penner, Harry D. Neufeld, Ronald Friesen, Doris Janzen, Marie Voth, Arnold Emerson Wiens, Dorothy Harms, Anna Kreider, George Dick, and Emma Preheim.

Juniors listed are Robert Shellenberger, Rosalie Voth, Roger Siebert, Judy Gaeddert, Nabil Khabbaz, Emil Kreider, and Anita Fast.

Seniors on the honor roll are Melvin Schmidt, Eldon Schmidt, Alvin Dalke, Maynard Janzen, John D. Unruh Jr., Stanley Pankratz, and Clayton Peters.

EDITORS CHOSEN

Co-editors for the 1960 Bluffton College annual have been chosen. John Gundy and Phyllis Bixler will work together to produce next year's *Ista.* Ted Berkey has been selected as business manager.

With the beginning of the spring quarter, March 9, a new staff has taken over the editorship of the *Collegian,* Bethel student newspaper. Doris Janzen is the new editor, with Norma Tschetter and John Long, serving as associate editors. Warren Kennedy is the new business manager.

APRIL CALENDAR

Bluffton College activities during the month of April will include the Carmen and Don José concert on April 7; Board of Trustees meeting and graduate record examination for seniors, April 8; A Cappella Choir programs at Topeka and Berne, Ind., April 12-13; Mission Emphasis period, April 14-16; college play, *Cry, the Beloved Country,* April 19; college play, Shakespeare's *Comedy of Errors,* April 21-25.

into the beyond

Henry A. Ratzlaff, member of the First Mennonite Church, Newton, Kansas, was born August 30, 1879, and departed this life after a lingering illness on February 9, 1959.

Mrs. John Brader (nee Mary Kunkel), of Reedley, California, and member of the First Mennonite Church, Reedley, was born September 15, 1886, and died March 15, 1959.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

MCC news and notes

DEPUTATION TOUR

AKRON—Peter J. Dyck arrived in Akron March 25 to begin his scheduled deputation tour of American and Canadian churches. The purpose of his visit is to interpret long-term objectives of the MCC East-West program in light of the present situation.

The following itinerary has been planned: March 25-26, Akron; March 27-April 1, Saskatoon (home); April 2-19, western Canada; April 21, Reedley, Calif.; April 22, Upland, Calif.; April 24-26, Kan.; April 27, Kalona, Iowa; April 28, Mountain Lake, Minn.; April 29, eastern Ohio; April 30, Archbold, Ohio; May 1-2, Chicago, MCC meetings; May 3, Goshen, Ind.; May 4-7, eastern Canada; May 8, return to Europe.

A joint meeting of the Mennonite Central Relief Committee of western Canada and the Canadian Board of Colonization will be held in Saskatoon, April 2. H. S. Bender and Peter Dyck will be there to represent MCC and discuss the East-West program.

MENTAL HEALTH CONFERENCES

ELKHART — Mental health conferences continue to be held for the MCC constituency in the east-central area. Their purpose is to stimulate interest in the field of mental health, to speak to problems that arise, to share information about the developing program of the Oaklawn Psychiatric Center, and to get constituency viewpoint on what the nature of the development at Elkhart should be. It is hoped that conferences of this nature will be held periodically throughout the whole course of development and operation of the center. April meetings will be held in three of the four states of the area. Time and place of these meetings are:

April 7, Zion Church, Archbold, Ohio: for MCC constituent churches in western Ohio. All interested persons are welcome. Program leaders will include Prof. Carl Smucker of Bluffton College; Delmar Stahly, co-ordinator of MCC mental hospitals; Lester Rich and Erie Sauder, members of the Oaklawn board of directors; and Robert Hartzler, chairman of the board.

April 14, Fairview Mennonite Church, Fairview, Mich.: similar conference for all MCC constituent churches in Michigan.

April 21, Olive Church, Elkhart, Ind.: similar conference for all Hoosier MCC constituent churches.

The Oaklawn administration, which is in charge of the conference programs, has drawn on a wide variety of leaders for assistance. In addition to those mentioned earlier, Paul Miller, Dr. H. Claire Amstutz, and Dr. E. P. Minninger have taken active part in a number of programs.

The most recent mental health conference was held in Orrville, Ohio, March 17. Ministers and representatives from different Mennonite groups participated and showed keen interest in the new MCC hospital.

RELIEF COMMITTEE MEETS

KANSAS—Keen interest and good attendance at the March 23 annual meeting of the inter-Mennonite Kansas Relief Committee indicate that Kansas Mennonites continue to be strong supporters of the MCC relief program. The meeting was held at the First Mennonite Church in Newton.

An address on the MCC relief program in light of current world needs was given by Robert Miller, Associate Director of MCC Relief Section, Akron. Mrs. Selma Linscheid, Supervisor of the North Newton MCC relief Center, reported on the 1958 relief contributions of canned food, clothing, and Christmas bundles. G. R. Gaeddert, organizer of Kansas MCC-CROP (CROP—Christian Rural Overseas Program) this year, gave a report on the 1958 program and presented plans for the 1959 campaign. Kansas Mennonites contributed $72,918.25 to MCC through CROP in 1958, as compared to $56,050.89 in 1957.

'NONRESISTANCE' IS PAX CONFERENCE THEME

AUSTRIA — A stimulating program and excellent attendance were reported for the March 11-16 semi-annual Pax Peace Conference held at Schloss Leopoldstein, a renovated seventeenth century castle in the Austrian Alps.

Fifty-four Paxmen representing seven European countries and Morocco, Algeria, and Jordan participated in the four day study of nonresistance and its implications for present day living. Pax matrons, speakers, and guests brought the average daily attendance to approximately seventy persons.

Ten thousand pounds of candy packed in one-pound tins was given to MCC by Hungarian Co-ordinated Relief for distribution in Austria. The original donor of the candy is Sinke Manufacturing Company of Chicago. MCC is sharing the candy with various agencies who are helping to distribute it among orphans and children of poor families. A worker comments: "In the case of most children, this was the first time in their life that they had more than one small piece of candy of their own."

Speakers were André Trocmé, executive secretary of IFOR; Peter Dyck, director of MCC Europe; Clarence Bauman, European MCC peace representative; and Erwin Goering, Mennonite Voluntary Service director.

In addition to Bible studies and lectures, there was strong emphasis on group participation. Paxmen took part in panel discussions, gave book reviews, debated on the topic, "Our Responsibility to the State," and presented the historical skit *Faithful Unto Death.*

European Pax Director Ray Kauffman comments: "This was the first experience for most of the fellows to study nonresistance at such length. We made an effort before conference to emphasize preparation—I believe with good results. We wish to express sincere appreciation to the MCC and our churches at home for making this conference possible."

KOREAN FAMILY HOMELESS

A week or two ago, while we were working on our yard, we heard an explosion just below our hill. We all rushed over to the side of the hill and peered down. Black smoke was rising from one of the straw thatched cottages immediately below. People were running hither and thither screaming and calling for the police.

After waiting about five minutes and seeing that nothing was being done, I asked Ahn, our interpreter, to help me investigate the situation. We ran down the hill and back through the narrow, winding alleys until we came to the house in question. People were milling about, talking about someone being killed in the house.

We entered the smoke-filled building, found the limp form of a man, dragged him out and assessed his injuries. He was unconscious and covered with blood from an open gash on his forehead. His face was terribly mutilated and one of his eyes was blown out. We re-entered the hut, found a blanket, rolled him onto it, and dragged him to the Presbyterian Mission Hospital.

By that time police with guns on their backs had caught up to us and began questioning us on what we had done to this man. It took a while to make it clear to them that we had not caused this man's injuries but that instead we were trying to help him.

A week later I visited this man in the hospital. He was half-conscious and the doctors thought that he would recover. They had removed the eye completely, repaired the broken nose, stitched the gash on the head, and dressed his burns.

His wife, with a two-month-old baby on her back, was with him and from her we pieced together a somewhat incoherent story. She had been away selling persimmons. Her husband had been at home alone and had tried to soften persimmons by heating them over a carbide gas flame. Something went wrong and the whole thing exploded.

The man is thirty-one years old and has a family of four children. They have had to move out of their house and are now one more of the many homeless and destitute families in Korea. The plight of these hapless families is the concern of Christians everywhere.

A CHILD RAISED ON TEA

"How long relief?" is a question all of us find ourselves asking on occasion. Two MCC workers relate experiences which indicate that there is still a great deal of poverty and sickness in the world. Let us thank God that ours is the privilege to give, in order to relieve suffering.

The mother placed her little daughter on the examining table.

"How old is she—about one year?"

No, a little over three years, we discover. Her weight, fifteen pounds—ten pounds less than our own sixteen-month old son.

She was a veritable encyclopedia of vitamin deficiency diseases: the eye spots and lusterless conjunctivae of vitamin A deficiency, the skin changes and swelling of lack of vitamin B, rickets from inadequate vitamin D, and so on through the gamut.

When questioned about her diet, we found it was mostly tea. She had probably had no milk since she was weaned from her mother. She was almost too weak to cry.

On top of nutritional needs were infected eyes, skin rash, diarrhea, worms, and whooping cough. Admittedly, this is one of the more severe cases, *but this story could be repeated several times for each clinic day.*

With hospitalization, proper medications, a rounded diet, and good nursing care, the response is almost always very gratifying. As a final measure, when the children return home they are given milk powder "donated by the people of the United States of America," or cards which entitle them to return to the clinic each Thursday to receive an allotted portion of milk.

It is little ones like these that MCC seeks to help. Your generous support enables the work to continue and grow.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

Farm Wanted

Young Mennonite couple would like to rent farm in central Kansas area by August 1. Can provide some machinery. Good references offered. Contact: Mutual Aid Services, Inc., 722 Main, Newton, Kan.

audio visual library

NEW JAPAN MISSION FILM

A brand new 16mm. sound film in color, *The Miyazaki Story,* will soon be available. Filmed by William Zehr, the picture depicts present day Japan's people, culture, and religion, and the growth of evangelical churches under the leadership of General Conference Mennonite missionaries, Japanese pastors and lay leaders.

Forty-five minutes in length, the film will be previewed this spring and early summer at district conferences across the country. The first showing will be at the Central District Conference, home district of the script's authors, missionaries Robert and Alice Ruth Ramseyer.

The Miyazaki Story can be booked after July 1. More than one print will be available for showing in both the United States and Canada. Write to the Audio Visual Library, Mennonite Bookstore, 720 Main, Newton, Kansas, if in the United States; or to the Visual Aids Library, Mennonite Bookstore, Rosthern, Saskatchewan, if in Canada. Give several choices of dates. Rental: freewill offering or contribution.

SERIES ON O. T. PROPHETS

The Story of the Prophets, a series of ten color filmstrips, each with 33 1/3 rpm. record and script, help to make Old Testament prophets real personalities to those who view the filmstrips, as well as give some insight into the times in which the prophets lived. Renting for $2.00 each, the filmstrips are: *Frontiersmen of Faith, Amos — God's Angry Man, Hosea—Prophet of God's Love, Micah—Prophet of the Common Man, The Vision of Isaiah, Isaiah—Statesman for God, Jeremiah—the Reluctant Rebel, Ezekiel—Man of Visions, The Prophet-Poet of the Exile,* and *In the fullness of Time* (prophecies concerning the coming of the Messiah).

The filmstrips can be used with Sunday school lessons or Bible study, and the script includes suggestions for follow-up discussion. Write to the Audio Visual Library, Mennonite Bookstore, 720 Main St., Newton, Kansas.

ALTERNATIVES

Youth groups, youth counselors, and pastors will want to consider the new film *Alternatives* for use at young people's meetings. The 16mm. color sound film, 24 minutes in length, shows the provisions Congress has made for objectors to military service and the wide range of ways in which they can serve. The film was planned so that it could be used in high school programs as well as church meetings, presenting the Christian pacifist viewpoint in an interesting way to those who are not familiar with it.

Rental is freewill offering or contribution, and should cover the three-dollar minimum service charge. Write to the Audio Visual Library, Mennonite Bookstore, 720 Main Street, Newton, Kansas, giving choice of dates.

jottings

FAREWELL FOR PASTOR

Pulaski Church, Pulaski, Iowa: March 8 we enjoyed the message in word and song of the Evangelairs from Ill. March 10 about twenty traveled to the Eicher Church to meet the men of the other three Iowa Mennonite churches for a Brotherhood banquet. March 22 we had a farewell supper for Pastor Kenneth Shelly and family, who took up their new charge at Trenton, Ohio, April 1. Easter Sunday our youth sponsored a sunrise service. The choir presented a cantata, and we observed Communion. —Corr.

PASTOR RESIGNS

Burns Church, Burns, Kan.: In Dec. at our annual meeting Wm. Goertzen was elected as our new deacon. Pastor G. M. Peters resigned, effective in June, to enter the Seminary at Elkhart, Ind. Wilfred Unruh spoke at the Jan. 18 C. E. program on Christian Service. Feb. 1 W. F. Unruh gave an illustrated lecture on Conference work. Feb. 8 Roy Holloman spoke on the Evil of Liquor. Jan. 13 we had our annual combined World Day of Prayer service. Jan. 19 was a fellowship supper, proceeds going for much needed church pews. The united Youth Fellowship group has elected as youth leaders Mr. and Mrs. Jonas Stucky. Holy Week guest speakers were: P. T. Neufeld, Waldo Kaufman, Arnold Nickel.—Mrs. Albert Hiebert, corr.

MISSION FESTIVAL

First Church, Halstead, Kan.: Nov. 18 missionary Harold Ratzlaffs of India conducted the morning service and showed slides of their work in the evening. Don Wismer, pastor of the Denver congregation, also spoke. The Union Service of the Mennonite, Methodist, and Presbyterian churches was held Thanksgiving morning at the Methodist Church, at which time our adult choir presented the music. The church choir presented their Christmas cantata, *The Holy Advent*, in the Garden Twp. Church and on Dec. 21 in our church. Dec. 31 the Orlo Kaufmans, who direct mission work among Negroes at Camp Landon, Gulfport, Miss., conducted the services in our church. The Christmas Eve service was given by S. S. children. The evening's offering will help purchase a motorcycle for our mission station in Japan. The New Year's Eve Watch Night service began with a dinner, at which Edwin Stucky of Moundridge spoke.—Jennie E. Baumgartner, corr.

TROYER BRINGS MESSAGES

First Church, Hillsboro, Kan.: Beginning March 15, Lehigh, Friedenstal, Brudertal, Johannesthal, and Hillsboro churches had union meetings at the Friedenstal Church with Lotus Troyer of Meadows, Ill., as speaker. Conrad Browne, director of Koinonia Farm, Americus, Ga., gave an interesting report of their problems in our church March 11. The annual Bethel College Fellowship dinner was held March 12. The Adult Bible Class is studying the Book of Amos. World Day of Prayer met in our church Feb. 13. Family nights on Wednesday evenings are well attended. We observed communion March 26. Our quarterly business meeting takes place March 30. Junior grades prepared eight leper bundles. Mr. and Mrs. Knaak observed their fortieth wedding anniversary with open house. We have had three weddings in our church in 1959: Darlene Hiebert and Bob Stratman, Feb. 7; LaVerne Funk and George Schierling, Feb. 27; Mrs. D. J. Klassen and H. D. Flaming, March 1. Recent births: January: Kay Lynn to Mr. and Mrs. Marles Preheim; Lori Michelle to Mr. and Mrs. Arlo Buller; February: Jeanette Ann to Mr. and Mrs. Willis Penner; Kelly David to Mr. and Mrs. Loren Groening; Julianna Elizabeth to Mr. and Mrs. Charles Penner.—Mrs. Jac. E. Klassen, corr.

MINISTERS' COURSES

Saskatoon Ministers' Courses were held March 3-5 at the First Church, Saskatoon. Elder J. J. Nickel expounded on the Sermon on the Mount, ascribing to it a "shaking of the world's conscience," to the Beatitudes a manifestation of Christ's Being in each declaration. We all, he summarized, "with open face beholding . . . are changed into the same image from glory to glory. . ." (2 Cor. 3:18). Brother Nickel was asked to prepare his exposition of the Sermon on the Mount, as well as of other parts of the Bible, for publication. Brother G. Lohrenz of C. M. B. College, Winnipeg, spoke on "The Minister and His Message" "Hints for the Minister of Today" "Personal Work" and "Mennonite History." His lectures were clear, simple, precise, and a very practical help, especially for our lay ministry. Otto Driedger spoke on social welfare work in which he is engaged and A. Voth gave three lectures. In the capacity of a Christian doctor he gave helpful enlightenment towards evaluating moral standards and for subsequent counseling in respect to juvenile conduct, extra-marital and marital relations. Chairman H. T. Klaassen led in discussion after each presentation. Speakers for the evening service on Tuesday were Norman Bergen and Otto Driedger. On Wednesday evening J. J. Nickel and G. Lohrenz served with messages. A stand was taken by the ministers in regard to the relaxation of Saskatchewan liquor laws.

PRE-EASTER SERVICES

Deep Run, Bedminster, Pa.: On March 1 Pastor Boyer led the service at the Frederick Home for the Aged. March 12 the Women's Missionary Society held its monthly meeting, and Shirley Moyer presented a talk on her year of Voluntary Service at Prairie View Hospital, Newton, Kan. March 17 a preparatory service was held as a means of preparation for Holy Communion, which was observed March 22. Deep Run joined with neighboring churches for two Good Friday Services. An Easter Sunrise Service was held on Easter morning, followed by breakfast in the church basement. On March 21, our annual Church Fellowship Dinner was held. —Doris Moyer, corr.

SCHOOL OF MISSIONS

First Church, Allentown, Pa.: The School of Missions program was discussed at evening services during Feb. At the Feb. 22 session, the Jacob Solts spoke and showed slides on missions in Costa Rica, where their son David is in the service of the Latin American Mission. They had just returned from a six-weeks trip to that country. The fifty-fourth anniversary of the Women's Missionary Society was celebrated the same evening. The last session of the School of Missions was on Feb. 28, when Richard Ratzlaff of the Church of the Good Samaritan told us of the problems that arise in starting a Mennonite church in the outlying district of Philadelphia. Feb. 25 J. Herbert Fretz of Freeman, S. D., gave an illustrated talk on Palestine. In our church expansion program, building plans have been approved and the financial campaign is moving ahead vigorously.—Corr.

TALK ON COLOMBIA

EMMANUEL CHURCH, MOUNDRIDGE, KAN.: Our Women's Missionary Society observed the eighteenth anniversary of its organization Feb. 3. A fellowship meal was served after church which Dr. Hector Valencia, on furlough from duties as missionary teacher in a Presbyterian school in Bogota, Colombia, S. A., told of some of the customs of that country and some of the women's projects there. After his interesting message, our men's chorus sang two numbers. The offering was given to the mission in Colombia.—Mrs. Ormand Koehn, corr.

EASTER CANTATA

BETHEL CHURCH, HYDRO, OKLA.: A special business meeting was held Jan. 31, and a second call was extended to Paul Isaak to serve as our pastor for another year, which he accepted. We took part in World Day of Prayer services at Cedar Christian Church. A cantata under the direction of Mrs. Isaak was given at Easter. Our young Mission Workers met Feb. 10. Doll cradles, toys, and games are made for our project.—Wilfred Ewy, corr.

REPORT ON BASEL PROJECT

FIRST CHURCH, BEATRICE, NEB.: At our Jan. 18 C. E. program, the Kenneth Hieberts showed slides and reported on the Christian educational publishing project in Basel, Switzerland. Feb. 1 the young people of the pastor's class assisted with the morning worship service. The C. E. from the Jansen Church rendered an inspirational program in our church that evening. We plan to go to their church in April. Two trainees, Erika Standhartiger and Pieter Kuperus, are spending six months in our community. Agnetha Friesen, missionary to Africa who is home on furlough, has served our church on various occasions. We enjoyed a musical worship service when the Bethel College Chorale was in our midst. E. G. Kaufman held pre-Easter services in our church March 22-27. His topic was "Sin That Helped Crucify Jesus."—Margaret Albrecht, corr.

MUSIC PROGRAMS

GRACE CHURCH, ENID, OKLA.: A son, Gregory Lynn, arrived March 2 at the home of Mr. and Mrs. Kenneth Schmidt Sr. On March 15 the Choraleers from the Okla. Bible Academy at Meno gave us a wonderful program. March 26 we had our spring Communion service. Inter-Mennonite Good Friday Service took place at the North M. B. Church. March 27, a group from the Elkhart Biblical Seminary gave a sacred program. March 31, Ross Goodall from Canada was with us to tell of the work among the Jewish people.—Corr.

COLLEGE GRADS MEET

FIRST CHURCH, UPLAND, CALIF.: Feb. 15 D. C. Wedel, president of Bethel College, filled the pulpit. In the afternoon, graduates, former students, and friends of Bethel and Bluffton colleges met in the social hall. Dr. Wedel spoke and informal discussion followed. Mr. and Mrs. Ferd Wiens were elected as chairmen for the following year. (Dr. and Mrs. Paul Albrecht served as chairmen the past year.) Slides and moving pictures of people and events of the church life of the past year were shown. March 9 several S. S. teachers completed a six-weeks course with the Pomona Valley Leadership Training Institute. Ninety churches of the area participated. March 12 the Serving Others Circle met for a monthly business meeting with Mrs. I. T. McFadden presiding. Mrs. Alfred Habegger of Los Angeles, who has spent many years in missionary work in Montana, was guest speaker. A recent Circle project is the purchase of new living room carpeting for the parsonage. Mr. and Mrs. Dan Dettweiler, who have visited and taken flowers to many sick people (88 bouquets and visits in 1958), are themselves now confined to their home and on the sick list. New arrivals: Jan. 12, Meladi Jae, a daughter to Mr. and Mrs. Stuart McLaughlin; Jan. 17, a son, Brian Eugene, to Mr. and Mrs. Jack Glick.—Corr.

ORDINATION

HUTTERTHAL CHURCH, CARPENTER, S. D.: The ordination and commissioning of Vernon Duerksen as minister and elder, and of Mr. and Mrs. Alfred Stucky as missionaries was witnessed by relatives and friends March 8. Vernon and Mrs. Stucky are children of Pastor and Mrs. Edward Duerksen. Frank Harder of Grace Bible Institute spoke on "The Responsibilities in the Sacred Calling," with text taken from Acts 20:17-31. Olin Krehbiel of the Salem Mennonite Church, Freeman, S. D., spoke on "Blessings in the Preaching to All Tribes and Nations," with text from Acts 26:13-23. Baby Mark Allen Stucky was also dedicated to the Lord. The Alfred Stuckys left March 10 for Mexico to do linguistic work under the Wycliffe mission board. The Vernon Duerksens are residing in Omaha, where Vernon is a field representative for Grace Bible Institute. James Valley, a Christian Academy in this area, presented us with a program March 15. The program consisted of instrumental and vocal music, two readings, and a talk by superintendent Walter Siemen. Good Friday evening, the Christian Helping Hands of our church presented a program. Vernon Buller of the Mt. Olivet Church in Huron was the speaker.—Mrs. Jim Gross, corr.

the bridge is love

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conference notes

LOOKING TOWARD GENERAL CONFERENCE

From Aug. 12 to 20, we expect to see the results of a lot of work on the part of many people, and the attainment of goals set. We expect to experience a transfer of inspiration, from "Our Foundation . . . Jesus Christ" to His messengers, His people—delegated to do His work here and throughout the world.

BLUFFTON
AUG. 12-20
1959

We are looking forward to Christian fellowship with those we know and those we hope to learn to know from all parts of the United States and Canada. In addition, we will be scanning the crowd for at least a few representatives from such places as India, South America, Europe, and our American Indian fields. We will hear personally from missionaries home on furlough and retired missionaries, whose hearts and interests will always be in their work, be it present or past.

The accomplishments and events of our church will be reviewed in pageantry. This history which we are helping to make in our own day—how will it appear a hundred years hence?

The week we spend together on the campus of one of our sister colleges, and her surrounding communities—will it link us together into a closer bond with each other and Christ?

Esther Schrag
McPherson, Kan.

VERNON SPRUNGERS ON EMERGENCY FURLOUGH

Mr. and Mrs. Vernon Sprunger, missionaries in the Belgian Congo, Africa, have returned to Bluffton, Ohio, on an emergency furlough. Mrs. Sprunger was advised by doctors in Africa to return to the United States for immediate surgery. The Sprungers were in the fourth year of their fourth term of service with the Congo Inland Mission.

SERVICE OPPORTUNITIES IN MEXICO

Talking in the classroom and studying out loud are some of the things to which an American teacher must become accustomed when he is teaching in Mexico. Roderick Huebert of North Lima, Ohio, serving as a 1-W in the Conference Voluntary Service program, teaches high school three half days a week in Cuauhtemoc, Chih. Besides the high school schedule, he teaches grades four, five, and six two afternoons a week in a private school. Here the challenge lies in teaching without textbooks. Studying Spanish takes up most evenings.

There are at present seventeen workers in Mexico, serving under the Board of Christian Service and the Board of Missions.

TENSION EASES IN COLOMBIA

Gerald Stucky reports from Colombia, S. A., that the political atmosphere is much improved. An able statesman has replaced the former dictator, and while religious liberty has not yet been proclaimed, the tenseness has eased. There is still direct religious persecution in some places, but in the Cachipay and Bogota areas where the Conference carries on its mission work, the situation is considerably improved.

Up to 250 people attend the three organized churches in the area, and meetings are held in several other locations as well. In general, interest in the gospel is increasing in the area, and the churches are showing active interest in self-support and in building their own church buildings.

MISSIONARY TO PARAGUAY

The Board of Missions has appointed B. Theodore Friesen as a teacher in Paraguay. He will teach science and mathematics in the Zentral Schule (high school) in Neuland Colony, a school operated by Mennonites of the colony. Brother Friesen will leave for Paraguay in April. He is the son of Mr. and Mrs. Abe Friesen of Rosthern, Sask.

WORKING IN MUD

Mud and broken machines frequently greet road builders in the Paraguayan Chaco when they arrive at their place of operation after a thirty-two mile trip, which takes an hour when roads are dry and several hours in rain.

Jim Plummer of Waterloo, Ont., MCC Paxman with the Chaco road construction project, reports that the first few weeks after resuming operations, they were constantly working in mud and sometimes more machines were stuck than moving. Machinery needing a complete overhaul frequently must do with a temporary repair job with the limited parts available.

People in the Chaco very much need the road now under construction. You can help by contributing to this project through the Board of Christian Service, 722 Main, Newton, Kan., or through the organization of Mennonite Men in your district.

INCREASING ENROLLMENT

By 1967, college enrollment is expected to have increased by more than 100 per cent. In the next eighteen years, 93 per cent more General Conference Mennonite young people will be attending college than in 1959. Since more than half of the church's young people attend Conference-related colleges, the increase in enrollment in Conference schools is expected to be proportionate.

Of the 4,393 Conference homes represented by the response to the College Plan Survey conducted by Maynard Shelly for the Board of Education and Publication, 3,142 homes recorded 7,547 children under eighteen years of age. Of these, parents indicated that 4,828, or 63.9 per cent, will enroll in colleges in the next ten to eighteen years; 2,398, or 31.7 per cent, may attend college; and 321, or 4.3 per cent, are not expected to attend.

CURRICULUM MATERIALS IN GERMANY

Translators working with MCC's Agape Verlag in Switzerland have expressed appreciation of and interest in the German translation of Kindergarten II leaflets published by Faith and Life Press, Newton, Kan. Gerhard Reimer reports that these materials will be displayed at several summer Bible school workshops in Germany this summer.

APRIL 14, 1959

THE MENNONITE

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OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Ernest J. Bohn—WHO DO YOU SAY I AM?
Henry Poettcker—MARK'S PICTURE ALBUM

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of things to come

April 19—Mennonite Men's Chorus Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
April 20-25—Faith and Life Radio speaker: Harris Waltner
April 23—W. D. Council of Committees, First Church, McPherson, Kan.
April 23-26—Central Dist. Conference, Goshen, Ind.
April 25-26—Laymen's Retreat, Camp Mennoscah
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 3—Mennonite Song Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 24—Baccalaureate, Mennonite Biblical Seminary
May 25—Commencement, Mennonite Biblical Seminary
May 29—Commencement Day, Freeman Junior College and Academy
June 10-14—Pacific District Conference, Barlow, Oregon
June 14—Northern District Male Chorus Festival, Sioux Falls, South Dakota
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 15

editorials

SEEDTIME BEFORE HARVEST In this season of the year every farmer and gardener realizes the importance of seed sowing. The soil is properly prepared, the seed is selected, each after its kind, and carefully planted in its proper season. Then nature takes over, and the gradual process of growth begins, to be completed in the full development of the plant. This is a universal law of nature.

In the spiritual realm the same law holds: to obtain a good harvest there must first be sown the proper seed. We cannot expect to reap what we do not sow. Nor have we a right to expect full-grown fruitage immediately after the sowing. First the blade, then the ear, then the full corn in the ear.

Yet how often we long for spiritual fruit in our lives as a finished product instead of a growth. We desire peace of mind, security, happiness, love, faith, hope; but we may have completely neglected planting and cultivating the seeds necessary to produce these desired fruits. True, we are born anew as we enter the Kingdom, but following this new birth we grow within the Kingdom—if we plant the proper seeds. The Christian graces are not handed to us in neatly done-up packages, but are the result of sowing the proper seeds and giving God a chance to give the increase.

How we disregard this universal law in our national life! We want peace among nations, but instead sow the seeds of war, suspicion, hate, fear, selfishness. We continue the military draft to instruct our young men in the ways of war. We build more terrible nuclear weapons and missiles, but stamp our letters with the slogan, "Pray for Peace."

In this season of seedtime, may we be as wise as the farmer, and realize that we reap what we sow; and that unless we sow the proper seed we cannot expect a harvest of good will.

NEWSPAPERS AND LIQUOR ADS We cannot help but be distressed when we note the great number of magazines and newspapers that flaunt cleverly devised liquor advertisements before us. We feel sad as we see more magazines join these ranks. The liquor interests have been using strong high-pressure tactics to get into the weekly community newspapers as well.

But here we find a heartening note. From a survey just recently completed, we find that in the U. S. A. a total of 2,033 community newspapers still refuse to accept any liquor advertisements. In six states more than half of all local weekly newspapers are free from alcoholic beverage advertising, while 34% of the local papers in fifteen states are dry. Texas leads with 246 weekly newspapers that will not accept alcoholic advertising. Illinois has 158 dry weeklies, Iowa 131, Kansas 126, Indiana and Ohio each 91, Pennsylvania 75. Even wine-famous California reports thirty weeklies free from such advertising.

So while we deplore the policies of the many national magazines and large dailies that accept liquor ads, let us pass along a word of encouragement and appreciation to our community weekly newspaper editors for their stand against this trend.

Who Do *You* Say I Am?

HUMAN beings are so made that they cannot always be keyed up to high pitch in their thinking and living. But we have learned that when we put forth special efforts periodically that they can be very conducive to spiritual growth. Christians who put forth such efforts receive something which enables them to live their Christian lives on a higher plane.

One of the periodical efforts we can put forth in a special way is when we approach the climax of the Christian year: the death and resurrection of our Lord, when we give thought to Him who is the very core of our Christian faith. May we then give thought to a very personal question that Jesus put to His disciples in the latter part of His ministry, when one day He was alone with them in a secluded spot at Caesarea Philippi. He asked them, "Who do you say I am?"

What would the disciples reply in answer to such a question directed so pointedly at them? It was easy enough to repeat what others had been thinking and saying about Him. But Jesus wanted their own personal convictions of himself. Would they express, after having been with Him almost day and night for over two years, what He in His own soul knew himself to be? It is the answer which people will give out of their own personal experience about which Jesus is most concerned. For Jesus was not interested in a religion to which we merely subscribe verbally. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven."

It seems that when Jesus had put the first question to them earlier: "Whom do men say that I am?" (Mark 8:28), He was not satisfied with their report. Apparently the answer given placed Him in the category of great men, but nothing more. So it was with great satisfaction that He heard the answer of Peter, the spokesman for the twelve: "You are the Christ, the Son of the living God."

An answer to Jesus' question needs to be made by all His modern disciples on the basis of their personal experience with Him. Our individual answers will, no doubt, not be given in exactly the same words. But each one of us, as we have made a study of the Gospels which impart much to us of the essential points and teachings of Jesus' life, will have formulated some definite convictions of Him. Sometimes the things which have impressed us are also helpful to others. The writer would like to state the thoughts that have come to him as he has meditated anew the life, the death, and the resurrection of One whom men once knew as Jesus of Nazareth.

In the first place, as I read His words, He will not let me rest with what I am. As long as I know One like Him, I cannot permit myself to be satisfied with myself. It is true that He says many things which are comforting and healing to my soul, but He also says many things that will not let me be complacent. For example, note a few of His teachings to all would-be disciples: never cherish anger in your heart; love your enemies; do not lay up treasure on earth but seek first the kingdom of God; do not set any limit to forgiveness; and "Be ye therefore perfect, even as your Father which is in heaven is perfect." How can I be satisfied with myself when I read His words? No other one has spoken so disturbingly to my soul.

In the second place, when I consider what Jesus taught as a way of life, it appeals to my moral sense as the most common sense truth. There have been those who have thought of His teachings as coming from an idealist who did not take into consideration the hard and practical world in which we live. But we observe that those who have scoffed at the principles He taught, have unfailingly missed the good life they were seeking.

When men have gotten together after a war to determine the terms of peace, as they thought in accord with a practical world, disregarding the principles of Jesus, they did not succeed in making peace, but unwittingly prepared for another war. With Jesus, the principle of love was the basic thing in the universe, the most practical and realistic course to pursue in all the varied human relationships. When we disregard His principles, we are impractical.

A third conviction is that Jesus is the true norm of all that we judge as good. It is no accident that when men have been most akin to the spirit of Jesus in their lives, they have captured the world. Therefore when we read of the lives of Francis of Assisi, David Livingstone, Wilfred Grenfell, Kagawa, and scores of others like them, we feel that something genuinely good and Christlike has been reflected in their lives. It is this type of goodness whenever found in the lives of men that has been a challenge for people around the world to be more earnest and consecrated Christians.

Finally, and above all, I see in Jesus the Christ or Messiah. He was much more than an ethical teacher. As I meditate on His life and teachings, the way He met death, the renewed faith in Him by His disciples after His resurrection, I cannot help but feel that God came so completely into His life that the Word became flesh. So utterly was He in tune with the Father, that as through a crystal clear window there shines for us to behold the suffering love of God. Here I see a love which suffered for my sins. I feel that it is a love of which the height and depth I cannot comprehend nor completely duplicate in my life. But I do feel assured that as I respond to this love with faith as much as I am humanly capable of doing, I have found forgiveness of my sins and a new strength and attitude toward life. So when I ponder Jesus' question in my heart, I think of Him as the true Lifegiver, in a word—the Saviour.

by Ernest J. Bohn
pastor, Grace Church
Pandora, Ohio

Let us take a fresh look at Jesus Christ in

Mark's Picture Album

*Henry Poettcker**

THE family album is always an interesting book. Here are both portraits and candid shots which tell a whole story at a glance. In the Bible we have a book like a family album. The author of that book has succeeded admirably in presenting a few pictures of Jesus which give a whole life's story. Come with me to see some of those pictures—more than that, to see what impressions the writer had which determined the choice of the snapshots he included. I'm turning to the Gospel of Mark. I note:

Mark emphasizes that Jesus came for a purpose.

Look at those first snapshots. There is John the Baptist, that strangely clad figure, stern of countenance, fiery of speech, purposive in his actions. He was a forerunner, preparing the way. *Purpose!* See Jesus coming to the Jordan for baptism—identification, dedication, submission, and obedience. "Thus it behooves us to fulfill all righteousness." Or look at that picture in the desert during the temptation. Here were choices to make—choices in keeping with the purpose for which God sent Him. Despite temptations and allurements, the victory was won and angels came to minister to Him.

Look further at the Preacher beside the lake, in the boat, in the house, in the temple, out in the field, or in the courtyard. Or picture the Healer, ministering to the needs of the sick, comforting the sorrowing, not just to be doing something — no, every picture reveals the purpose underlying His coming.

Let us look at another group:

Mark indicates that Jesus worked with a will.

How untiring He was throughout the span of His ministry, particularly the Galilean ministry as Mark presents it to us. If there is one impression that we receive here, it is that Jesus is a Man of Action. What a drama unfolds before our eyes! Straightway — immediately — then—after this; these terms recur constantly. And how could it be otherwise in view of the purpose for which Jesus came? Someone has said: "In the whole Gospel, the course of events is described as holy history. Only those events in the life of Jesus are mentioned through which it becomes manifest that God is at work, and the author never fails to point out that each single incident is in the service of a comprehensive plan." That determines the choice of the snapshots. Jesus had much to do in the short while in which He labored. And so He preached and taught with a will.

Mark further depicts Jesus as the Servant who suffered.

The church to which Mark writes, to whom he sends these snapshots, is to know that the fate of believers is established on historical events which took place from the days of the Baptist to the Resurrection of the Lord. If the first pictures show Him in the limelight, it becomes evident soon that there is growing opposition to Him. More than that, enmity grows, and on three definite occasions Mark shows us the Master informing His disciples that He must suffer and die. Do you see Jesus with that look of compassion, that desire—so much desiring men to understand, and yet having to suffer so intensely because people refused to recognize Him? Into such a situation the Son of Man came to give His life as a ransom for many.

Mark maintains that even in this suffering servant role, Jesus appears as the superior One.

His entry into Jerusalem was symbolically triumphant. His cleansing of the temple showed that religious practice is not an end in itself. Picture the disputations. The Gospel writer wishes to show us that Jesus does not approach His end with an attitude of fatalism, but rather because He loved God for having planned salvation in such a way. Jesus' love was not motivated by a selfish desire but by the desire to help His fellow men. Here are pictures of the Last Supper, the Garden, and Golgotha. Every vivid detail stands out and supports the impressions given earlier: that Jesus came for a purpose, that He worked with a will, that He bore His suffering as a Servant, and that in all He appears as Victor over evil.

Look at that snapshot right near the end. To those who are sad, fearful, and full of dread for the future comes a young man in a white robe. "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you."

Let us close the album here. As we ponder what we have seen, may we ask whether in a small way our lives might show what Jesus' life showed: purpose, determination, redemptive suffering, and victory. "And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen."

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*President-elect, Canadian Mennonite Bible College, Winnipeg, Man.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newtan, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

We Visit Charlesville

*Mrs. John E. Zook**

WELCOME to Charlesville. Would you like to visit the medical department while you are here? We are right in the middle of a busy morning's work, so this is a good time to see it.

If you can imagine yourself in Congo for a few minutes, we will show you around. The red brick building in the foreground is the Dispensaire, which also serves as operating room, doctor's office, pharmacy, laboratory, and for injections, treatments, etc. Behind it is the porch where the patients sit to wait for their medicines. It is just time for the evangelist to begin this morning's service. He leads them in simple worship and later talks to some who want to know more about the gospel. The three buildings behind us and the little grass huts are our hospital.

Let's visit a few of the patients. Here is a boy named Tshibuabua. He can tell you an interesting story that is all too common here:

"My home is Kabambai village. I went to the mission school there until I finished the fourth grade, and then I rode a bike every day to Mbau to finish the fifth grade. I like school so I took the exams to go to the sixth grade. I passed and they sent me to Nyanga station. It was far from my home, and among a different tribe, but I wanted to finish seventh grade so that I could go into the Moniteur school to be a teacher. I worked hard and got good grades. But then the doctor told me I had tuberculosis, so now I am here at the hospital getting treatment. I feel better now, and I hope I can go to school again someday, but I will be too old to go to sixth grade again."

One of our most serious problems here is tuberculosis. It is striking so many of the young people and children, and often whole families. Without X ray it is hard to catch cases early enough. We treat them for five to six months with drugs, vitamins, and milk, and try to teach a little hygiene. This disease is increasing rapidly, and it is hard to see fine, young, ambitious fellows go down under a disease that blights their whole lives.

Here is Kabeya, a patient on whom we operated for strangulated hernia. Our most common operative procedure here is herniorraphy, and many people who have had this are spreading the news that one can be cured by being "split open."

"I had this sickness for a long time in the village," says Kabeya, but the *Ngangabuka wa ku musoko* (village doctor) was making very powerful medicine to rub on my *disama* (pain). One day when I was coming back from the forest, the spirits caught me and got into my side. The pain was so bad I thought I was dying. The chief sent me to the hospital with four men to carry me. We had to go for three days, and I had great fear, because no man from our village had ever eaten the white man's *Buanga* (medicine). But the white man cut out my pain, and now I can already walk again, even though I am as weak as a baby."

Here is another young man who had an operation, though for a different reason. Doesn't he look happy? He accepted Christ as his Saviour this last week, and even though he still has a lot of pain, he is like a different person. He fell into an elephant trap, and several long spikes pierced his legs and buttocks. He is really lucky to be alive. Now he can thank God for saving his life and for giving him New Life in His Son.

When he returns to his village he will be able to enroll in a catechism class to learn about the Bible and be baptized. He is fortunate to come from a village where there is an evangelist so that he can receive help in his Christian walk. Some must go back into heathen villages where they have no fellowship with other Christians. It is hard for them to know what is right and what is wrong. For those who can read it is a little better, for they have their Bible.

Here is a lady who is in our "sitter's camp." The women come in about one to two months before their baby is born so that they will be here when the moment comes. They usually walk here with enough food on their head to last for the time, and they walk home again after the baby is born. This is Kalube:

"I came from a village that is far up the river, where there is no mission. I have had four babies in the village, and each time I had a long, hard delivery. Three of them were dead, and my other baby died of malaria this last year. I hope that the doctor can help me to have a good baby. One woman from our village came here to have her baby and she gets medicine for it in the clinic, and he is strong and healthy. If God helps me, I want to have a healthy baby too."

The maternity work here is growing rapidly since we have had a vehicle to go out into the villages to hold prenatal and baby clinics. Women who have had babies here pass the word along, too, and more and more are beginning to come in for delivery. Village deliveries are very primitive and many babies die. There are many more who die with malaria in their first few years of life. But because we go out to them with medicine and clothes for the children, they are seeing the difference between those who care and those who do not. These people want children badly but have so little means to care for them. They are glad to come here once they see that it really helps the children.

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*Missionary to the Belgian Congo, Africa

Let's stop in this house to visit Mputa. She is a little girl who came with meningitis several weeks ago. See how she is trying to learn to feed herself again. She was partially paralyzed for awhile, but now she looks much better. She is the only child of her parents, who accepted Christ while they were here with her. Now they can go home with their child still alive and as a Christian family. Such a change in the lives of those whom the gospel reaches makes the work all abundantly worthwhile.

There is Mushiya, one of our little orphans. Her pretty dress came from a Ladies' Mission Society in America. Let's also stop and visit the baby clinic as you leave. The babies in their shirts and blankets from the women in America are so sweet and clean, and look so different from the children we see in the villages.

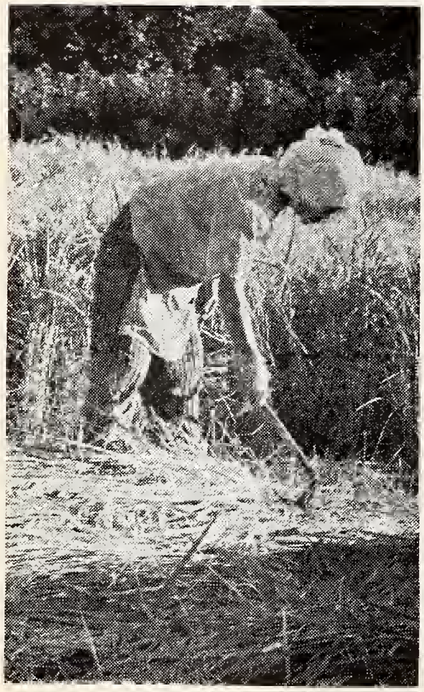
We must say goodbye — but visit us again.

The Miyazaki Story

JAPAN, land of the rising sun—
bridge between East and West—
land of ancient culture and modern industry,
of peaceful gardens and smoking factories,
of *sumo* and baseball,
of shrines and office buildings—
Japan, land of contrasts!"

With these words the new documentary film on Japan opens. *The Miyazaki Story,* produced by the General Conference Board of Missions, will be shown to audiences for the first time at district conferences this spring.

In the space of forty-five minutes you will be drawn from our western culture to a land in which we began our mission endeavors early in 1951, only eight years ago. You will enjoy the beauty of Japan—its majestic mountains, rough sea coast, and oriental gardens. You will be given a new appreciation for its people and begin to understand conditions under which Japan has existed for centuries. You will respect the character of a people who live in a population density twenty-three times that of the United States or 240 times that of Canada! (Only fifteen per cent of the land on the four major islands of Japan is arable.)



You will be amazed at the mixture of modern industry with ancient patterns of life. Impressive railroad systems, modern cities, and rural electrification are linked with ox-drawn carts, hand-harvested rice, and primitive superstitions. You will marvel at Japan's industriousness exemplified in the fact that in ten years after World War Two she completely rebuilt her cities, of which 80-90% had been destroyed. You will also be profoundly impressed with Japan's educational system. All her people are literate, and her universities are filled with the finest of her students.

But *The Miyazaki Story* is not only for entertainment and cultural enlightenment. This color film has been made for the purpose of giving you a better understanding of our own mission work in Japan. One person out of 200 in Japan is a member of a Christian church. In 1949 our Board of Missions asked W. C. Voth to visit Japan on his way home from China. Out of his report, given to the Freeman, S. D., General Conference session in 1950, came the challenge to begin a new work. A half year later our first missionaries set foot on the soil of "the land of the rising sun."

Today we have a staff of twenty workers in Miyazaki prefecture, which is at the southern end of the southernmost island of Kyushu. Miyazaki is mostly a rural area with over a million people. Here you will see the Lord working through dedicated missionaries and newly established churches. Tent meetings, children's work, cottage Bible classes, personal visitation, work with students, radio, literature, and many other methods are being used to reach Japan for Christ.

Under the direction of the Missions Film Committee, *The Miyazaki Story* was produced on the field in co-operation with the missionaries. The script is written by Robert and Alice Ruth Ramseyer, missionaries on the field, and photography is by William Zehr.

Watch for *The Miyazaki Story* to be shown at your district conference. It can be booked by churches after July 1 (see last week's issue of *The Mennonite*).—Willard Wiebe

Conscientious Objection in Germany

*Clarence Bauman**

IN MAY, 1956, the German Bundeshaus decided that the political situation obligated Germany to muster a defense force of 500,000 men to meet NATO requirements. The ruling political party (the Christian Democratic Party, predominantly Catholic) maintains that German reunification can be accomplished only through adequate German rearmament adding weight to the military influence of the Western powers. In order to guard the peace effectively, West Germany must have a standing army comparable in strength to the Volkspolizei of the East Zone. Despite atomic weapons, these man-power forces are thought necessary.

The Bundesrepublik witnessed an increasing wave of opposition to the compulsory military draft law. Though this opposition reflects deep-rooted religious convictions, these have never been completely distinct from the people's concern over the tragedy of their divided country and the increasing pressure of Russian occupation in the East Zone. The minority parties (particularly the Social Democratic Party) insist that postwar democratic Germany shall not reflect a resurge of power politics in her foreign relations. This party has taken the lead in defending the conscientious objector position with an appeal to the postwar democratic constitution of the German Republic. The constitution, similar to that of Western countries, contains the following wording: "It is the duty of state authority to respect and protest the basic dignities of man. The German people commit themselves to inviolable and inalienable human rights as the basis of human brotherhood, peace, and righteousness in the world," and in the fourth article: "No one may be compelled against his conscience to render military service implying the use of weapons."

This party argues that any war against the East implies a "brother war," that is, a civil war, which neither can be just nor can contribute to the reunification of the divided country. In view of these factors, the German draft law provided full exemption for conscientious objectors upon condition that such persons on the basis of conscience refuse participation not only in a "brotherhood war" but also in the use of weapons between any national states and for this reason oppose all military service implying the use of arms.

Since the beginning of recruitment in February, 1957, a steady flow of applications of conscientious objectors has been directed to the government. As of October 8, 1958, the Bonn Verteidigungsministerium has recognized 520 CO's, rejected 256, and tabled 358 further applications. This means that, at the time of writing, the number of conscientious objectors in Germany stands roughly at 760. Approximately 50% of these are Evangelisch, 7% Roman Catholic, and 6% Jehovah's Witnesses. Four Mennonite and two Baptist CO's have been recognized to date. Popular magazines and newspapers have erroneously published various low figures for CO applicants as propaganda intended to influence public opinion against both the pacifist cause and the platform of the Social Democratic Party.

However, of the 100,000 men recruited in 1957, 3.500 applications for conscientious objection had been received and registered during the first month of conscription by the central pacifist organization known as "Zentralstelle für Recht und Schutz der Kriegsdienstverweigeret." It is not known how many of the 21,000 deferrals would likewise fall into this category since it is known that persons intending to apply for conscientious objection are advised to apply rather for physical exemption or deferral on some other basis.

The Deutsches Mennonitisches Friedenskomitee (DMF) is one of various peace groups represented on the Zentralstelle which neigotiates objector affairs with the German government as does the National Service Board for Religious Objectors in the United States. Professor F. Siegmund-Schultze, who has done more than anyone else for German recognition of objectors, is president of the Zentralstelle. Men registering as objectors are examined by twelve regional committees, and, if their claims are recognized, they are to be assigned to civilian service.

After debating various drafts of an alternative service law for nearly two years, it is hoped that the proposed bill will be passed and come into effect by spring, 1959. In its present form the draft proposes that the objector be granted rights and privileges equal to those of men in the fighting forces, that the government offer an acceptable form of alternative service, establishing camps to provide projects in land reclamation, disaster service, health, welfare, and charitable services. The length of the term of service to be rendered shall equal that of enlisted men with an option of either twenty-one months in one unit or at various intervals. Financing CO placements through private organizations is to be subsidized through a grant from the government. A remuneration of approximately DM 2.50 per day will correspond to that of the lowest rank in the army.

Personal preferences are to be respected in placement, and some thought has been given to the advisability of training certain of the conscientious objectors as peace workers at the Bückeburg Freundschaftsheim. A special training course is to be provided for leaders. Objectors will not be required for Luftschutz (Civil Defense). Private agencies are to be licensed for giving alternative service employment in as far as they meet government requirements, are open to government inspection, render worthwhile peace and constructive efforts for the public benefit, and assume full responsibility for conscientious objectors employed.

Through the joint concern of the

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*MCC European peace representative

Historic Peace Churches (Brethren, Friends, Mennonites) and the International Fellowship of Reconciliation, a voluntary service project known as Eirene ("Peace" in Greek) has been established in Morocco, an area of economic need and political tension. Eirene provides service opportunities for both Christian conscientious objectors and volunteers not subject to the draft.

Although this is not a solution for all nominally religious objectors in Germany, a distinct witness opportunity is provided for a selective group as in the European Pax Services with possibilities for further expansion. At present the Eirene program is supported by the Mennonite Central Committee and the Brethren Service Commission, but it is hoped that before long other Christian organizations, particularly European, will participate actively. Eirene is to provide an opportunity for young men of various countries to render voluntary service as Christian pacifists in areas of need and political tension as a witness to the reconciling power of Christian love. It is hoped that European governments will acknowledge this precedent as a service worthy of recognition in lieu of military service. Serious consideration is being given to the possibility of establishing a similar project within the German Bundesrepublik.

Until the alternative service law becomes effective, it is too early to know the extent to which German Mennonites will take their position as conscientious objectors under the provisions of the new law.

the reader says

Gentlemen:

I cannot help but convey my thoughts prompted by the article appearing in the March 10 issue of *The Mennonite* under the heading "Shall I Remain a Mennonite?"

At one time in my life I belonged to two other denominations, both of which classify themselves as Christian. We read the same Bible, attended Sunday school and church, participated in church functions, and I belonged, as the saying goes. That is, until I moved to another section of the country and came in rather close contact with our Mennonite people and their church. Gradually I sensed that there *was* something a bit different in their approach to the problem of everyday living. I unconsciously began to have a certain respect for these fine people.

Then it happened. I purchased a house from one of the members who refused to take so little as one bit of paper. In fact he handed me the deed and said I should go to the bank and see the whole transaction through myself as he was going to be rather busy for the next few days. What manner of man was this who handed over the deed to his house without so much as a scrap of paper between us?

This story, while true, has been denied by those of other faiths as almost impossible. The transaction was based purely upon faith between us two. About two years later I chanced to attend morning services and was immediately taken up with the Mennonites' straightforward approach in Sunday school to the problems confronting them in their thoughts and in their everyday lives. I found they were no different than I in that they had the same worries, the same misgivings; but they were not afraid to approach their problems in a truthful, honest manner. They didn't look for answers they would have *liked* to hear but were seeking the truth as best a small group can. I found this same condition existing from Sunday on through the week till the following Sunday. They were seekers of the truth, and once they made up their mind that this or that way was the *right* way, they lived that truth every single day of the week.

Several years later I too asked to join along with my brothers and was delighted and humbled when accepted. I am a different person today for the fact of trying to live as Menno Simons intended when he laid down the first rules for his followers. Today I live my faith daily; I try to practice what I preach to others; I am influenced in my daily life as never before by my Mennonite church affiliations.

Today I firmly believe in God the Father and in Jesus Christ His only begotten Son. My children received adult baptism and they too are following the ways of the church as never before.

I am proud but humble in my associations with all people but particularly with my Mennonite brethren, for it is they who showed me the light and the way of the Lord.

Yes, I for one will always be a Mennonite.

Robert E. Kleppinger
Fairfield, Pennsylvania

Wierdensestraat 7 Almelo
Holland.
March 7, 1959

Dear Youth Editor:

In "Mennonite Youth" of February 10 I found a picture of Hans de Jonge, working in Oulmés, North Africa, with the Eirene team.

As Hans de Jonge has been a practicing lawyer at the Almelo law courts, I had this number of "Mennonite Youth" circulated among the judges of the court and among his colleagues here.

Everybody was much impressed by the Christian testimony which he gives with American support in that country where Christian love and understanding is even more needed than material help.

The interest was all the greater as the president of our court as well as one of the judges are themselves Mennonites.

I thought it well to tell you this; after all it's rather curious that the waves of the Message from Oulmés are mirrored back by the U.S.A. to this country. It's something like the radio messages mirrored by the moon and received on earth where they originally started from!

Y. W. Kranenburg

Board of Education and Publication
American Baptist Convention

Editor: *The Mennonite*

(We exchange papers). Just wished to congratulate George E. Janzen for his excellent insights expressed on page 153 of the March 10 issue.

Rose S. Grono
Editor, *The High Call,*
Junior Hi Topic

You'll see what I mean . . .

The Best Part of Europe Was Work Camp

*by Joyce Musselman**

THE other evening I went to a friend's birthday party. It was the usual crowd, all laughing and talking at the same time. Between gobbles of food the conversation bounced from topic to topic, eventually hitting on the European tour Gerry and I took last summer.

At first talk centered around, "Then there was the time in Milan when our guide was so terrific in interpreting The Last Supper by da Vinci that we all left in tears" or "Do you remember the night, Ger, when we went for that horse and buggy ride in Rome and . . ." or "The night we were in Lucerne, Switzerland, we decided to take a walk down by the lake . . . ."

Somewhere along there Ger said, "I remember one time at work camp a Catholic family sent us a bunch of chickens. All the kids wanted to taste southern fried chicken, so I had to fry them. That was a job, let me tell you."

Work camp? That was the best part of the whole summer. You can't live with forty kids from twelve different countries without leaving a different person.

I got assigned to Berlin. So was Edna Ruth Karber and Ruthie Buhler. We were all excitement on that long ride from Frankfurt, anxiety while waiting the two hours to get our visas cleared at the border, fear when all the passports were O.K'D but mine (I had visions of becoming a forgotten American in a lonely prison cell), shyness when we

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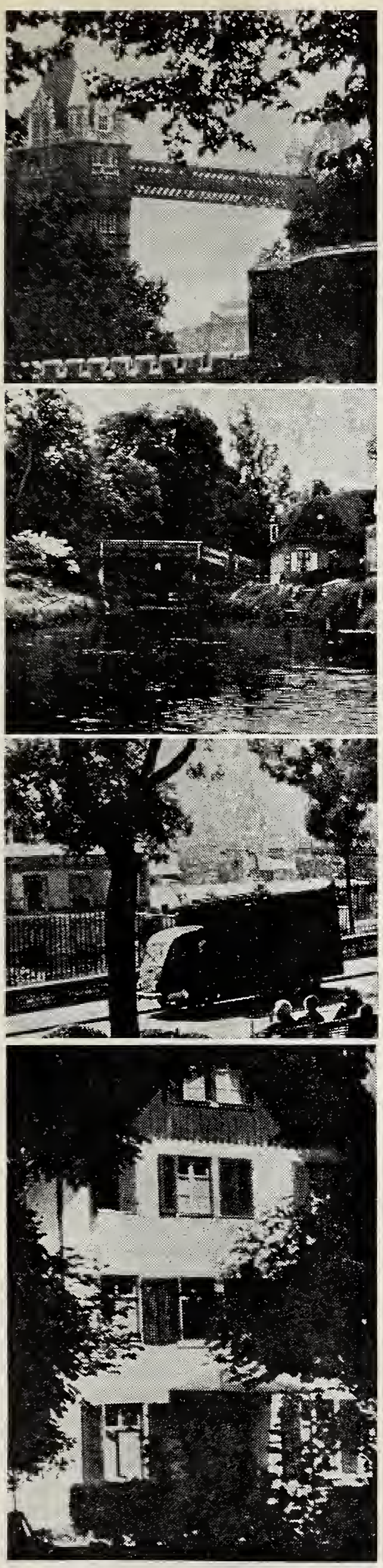
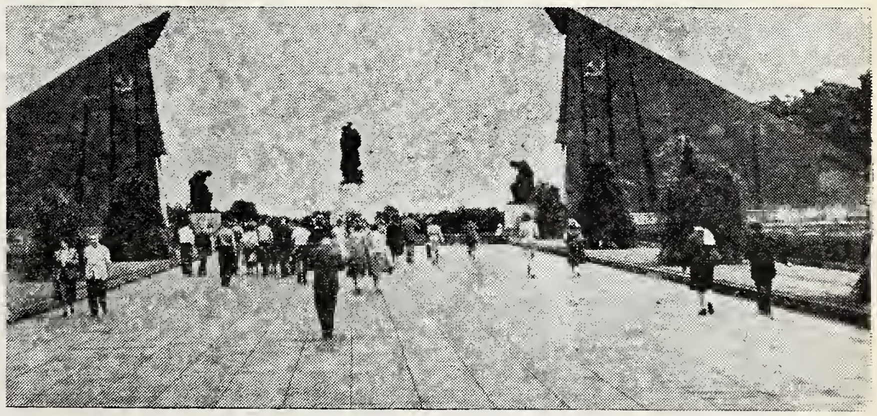
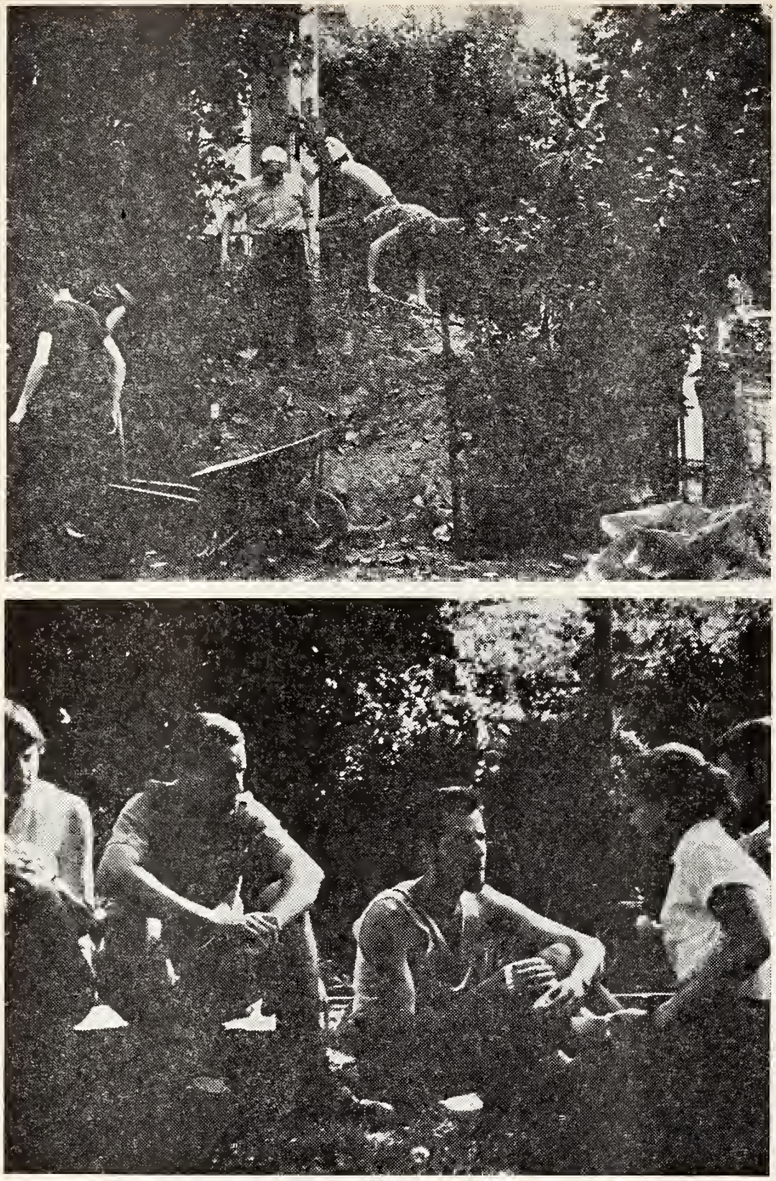
*Member of 1958 MCC student tour in Europe.





England . . . the Netherlands . . . France . . . Switzerland (Mennonite Bible School, Basel) . . . Germany



Work campers worked . . . and then discussed

climbed out of the bus and met the strange faces who had come to welcome us.

In a few days all hesitancy had disappeared; the discussions that made the whole experiment in international living outstanding had begun. Meals were a riot. Each person was asking for food in his own language, with one exception. We all learned early to thank and ask with the German "Dank-a" and "Bitta" (my spellings).

We'd get up at 6:45 to the singing of the kitchen crew, breakfast at 7:00, to shovels at 7:30. Our project was landscaping for the German Red Cross, which was building a new hospital for diabetic refugees. Landscaping was a fancy name for clearing away bomb rubble that had settled and settled and settled. And when you got stiff and sore from wielding a shovel or a pick, you moved to cleaning bricks. The work was hard; you got blisters and sore muscles, and the satisfaction that comes from doing something for once that was unselfish and worthwhile. In fact, you rarely thought of that sore back because you were too busy arguing with Allan, a Cambridge student, over the pronunciation of the word "tomato," or sharing Atie from Holland's pleasure in a Mozart symphony, or laughing with the others at Spanish Luis' pretending he was Julius Caesar.

During the second breakfasts of bread and coffee, we'd gather in groups and share information on the home date patterns, church practices, school customs, ways of celebrating Christmas, birthdays, and graduations. And every time you went back to work you had the funny feeling that what you thought about the Dutch or the Germans or the Danish before hadn't been based on facts at all.

One Saturday Allan announced that the recreation committee had planned a shopping trip to East Berlin. We were all a little fearful as we rode the S. Bahn, remembering the stories we'd heard about how people went into the Sector and never returned. Once there we were all eyes as we absorbed the street scenes, especially Stalinallee. Our usually noisy group was strangely silent as they blended with the stillness of the yellow buildings—except for Blaise who kept repeating, "It is all so very interesting," or Luis, who scampered around like a chipmunk, taking forbidden pictures.

Our East German money wasn't much good, for we were allowed to buy only a few items in paper and wood, but then we hadn't really come to buy. We'd come to experience the fear that kept this area of the city so quiet and lonely, to see the gigantic square where public demonstrations were conducted, to view the store windows filled with merchandise that didn't sell, to look past the beautiful facade of Stalinalle to the ruins of a back street, to notice the roses growing in front of the Ministry of War.

Roses in front of the Ministry of War. There was something strange about that scene, something that left you cold and slightly cynical, for those roses were yellow, tinged in pink. Peace roses in front of the Ministry of War. How ironic. How discouraging. How hopeful, for just as surely as you had seen the results of war, God was promising that someday the Ministry of War would be a ruin and the Peace rose would still be blooming, a symbol of "Peace on earth, good will to men."

That's why I said to the kids, "You know, when it's all said and done, you'll remember work camp longer than any other phase of the trip."

Workers are needed for the following

Three Summer Projects

WORKERS are needed for the following three summer projects sponsored by the Mennonite Central Committee. These are urgent needs to be met in the name of Christ. For further information or application blanks write to: Summer Service, Mennonite Central Committee, Akron, Pennsylvania.

Institute of Logopedics, Wichita, Kansas, June 15 to August 15.

One of the most unique educational institutions in the world today stands on forty acres of rolling land that used to be a wheat field near Wichita, Kan. The two-million-dollar Institute of Logopedics teaches approximately 300 handicapped children to talk. Many of them are also learning to sit, walk, and play for the first time in their lives.

The Institute is a charitable nonprofit corporation. Students come from all over the U. S. and from foreign countries. The school was founded by Martin F. Palmer twenty-two years ago. Dr. Palmer believes that one out of every fifty children born today has defects so severe that he can never learn to talk and lead a useful life without expert instruction.

The Institute is constructed as a village of 160 individual apartments, where children can live with a housemother or their parents. Our unit is living in one of these apartments and does its own cooking and housekeeping. Our work is primarily assistance in classrooms.

Each evening some time is spent in recreation with the children, and we relieve some housemothers during the noon hour. We also babysit with some of the children so that their parents have some free time. Parents with a severly handicapped child are kept very busy and have little opportunity to get away.

Many of the children have many other handicaps besides their speech problems. Some are suffering from aphasia, cerebral palsy, hearing losses, loss of sight, encephalitis, and various psychological problems.

The aim of the Institute is to help all children and adults take their place with us in this *speaking world.*

Hastings State Hospital, Hastings, Minnesota, June 16 to August 29.

More than ten million Americans —one in every sixteen—now suffer from some mental disorder. More persons are hospitalized today because of mental illness than for polio, cancer, heart disease, tuberculosis, and all other diseases combined.

Most state hospitals are understaffed. This is alarming because chances for recovery are so great and opportunities for staff workers therefore so significant. Where the best and latest treatment is available, up to 70% of all patients admitted are eventually discharged as improved or recovered.

So for the Christian young person seeking to spend a summer usefully in service to God and man, here is a wide-open challenge in the realm of mental health.

Hastings State Hospital, located about ten miles southeast of St. Paul, serves close to 1500 patients. The grounds have numerous trees and large lawns with cottages in rows on different levels of a hillside.

Persons participating in the unit will serve as psychiatric aides. That is a rather professional sounding title, but it is actually possible for you to render a significant service as an aide even though you may be untrained.

Summer service with migrants in New York, June 24 to August 22.

The migrant work of MCC summer units in New York is located in the Hamilton and Waterville communities southeast of Utica. MCC units have served the agricultural migrant laborer in this area since 1948.

The project is carried on in cooperation with the migrant committees of Oneida and Madison counties and is affiliated with the Migrant Ministry of the New York State Council of Churches. This local committee is composed of volunteer protestant Christians who are concerned about the plight of the agricultural migrant.

Each summer there are approximately 5000 migrant workers (about one-sixth of the migrants in the state of New York) within Madison and Oneida counties. For the most part, these are Negroes from the states of Florida, Georgia, and Alabama, who come to harvest beans, peas, and potatoes.

During the course of the summer the two service units work with approximately 1000 of these migrants. Each unit may visit from seven to twelve different camps. The purpose of this work has been outlined by the Migrant Ministry as follows:

- To seek to lead these persons to the knowledge of Jesus Christ and spiritual regeneration of their lives. To give them a sense of belonging to the church, the total Christian family.
- To encourage and assist these persons to grow physically, mentally, morally, socially, and spiritually, so that they may become increasingly able to take their rightful places as citizens in a democracy.
- To educate resident communities to help these persons to become integrated into the life of the community, and to help the migrants to understand and accept their responsibility.
- To be concerned with the relevance and application of Christian principles and Christian ethics to the agricultural economy in which the migrants live and work.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

MISSIONARY EMPHASIS

Speakers for Bluffton College Missionary Emphasis services this year are James Bertsche and Arthur Thiessen. Beginning April 14, both will address the student body during the regular morning chapel period and lead House Devotions in the evening. On Wednesday Pastor Bertsche will speak in chapel and to the Ethics class. Dr. Thiessen will speak at the meeting of the Student Christian Association that evening. Pastor Bertsche will give the closing speech at the Thursday morning chapel service. They will also be available for counseling with students at designated times.

Both speakers have served in the mission field and are now home on furlough. Brother Bertsche has served two terms as missionary in the Belgian Congo. He is presently engaged in deputation work for the Congo Inland Mission and resides in Pettisville, Ohio. Dr. Thiessen is on furlough from his first term as a missionary doctor in India.

ANNUITY GIFT

Bluffton College was the recipient of another substantial annuity gift this past week. Amos Schumacher, former Pandora resident and now at the Mennonite Memorial Home in Bluffton, presented the college with a $6,500 annuity gift. With previous gifts made on the annuity plan, Amos Schumacher has a total of $16,500 in annuity investments with the college.

The college has encouraged this type of program, since it gives the donor a steady source of income as long as he needs it at the same time that the donor expresses his interest in the work of the college. Interest is paid on annuities during the lifetime of the donor, or the donor and one other person.

FACULTY WAITERS

Faculty members of Bluffton College again served as waiters at the evening meal in the dining hall on April 8. It has become the custom to contribute to the drive for Korean relief and International Christian University in the form of tips given to the faculty waiters.

Donations to relief for Korea will be given through MCC. The money will help to support orphanages, combat tuberculosis and sleeping sickness, and provide food and clothing for adults as well as children. International Christian University in Tokyo, Japan, is a joint undertaking of fourteen major church groups in the United States and Canada. Several Bluffton College graduates have been members of the faculty of this international and interracial university, and one present Bluffton student, John Hung, was formerly a student there.

ALUMNI PROJECT

Each year members of the Freeman Junior College Alumni Association select an area of school activity which needs improvement or assistance. This becomes their project for the year. Among such projects in recent years have been refurnishing the library, leveling and graveling the Pioneer Hall parking area, and supplying funds for science and physics equipment.

At the annual banquet last spring it was the consensus of alumni opinion that the most immediate and worthwhile contribution would be a project directed toward liquidation of a $7,500 debt. Officers of the association are making direct appeals to alumni members, former students, and friends, and they hope that there will be a wide response. Alumni officers are: pres., Edwin P. Graber; vice-pres., Glenys Ortman; sec., Mrs. Calvin Waltner; treas., Erwin R. Gross.

VARIED CHAPEL PROGRAMS

Chapel activities recently included a talk on "Willingness to Serve" by Gerhard Buhler, instructor and Academy principal; remarks by Elma Waltner, who does professional writing for numerous religious publications and art and crafts magazines, and who effectively illustrated her talk with some of her art work; and Hugo Mierau, Freeman, who gave a Lenten message entitled "The Silence of Jesus." Based on the trial of Jesus as recorded in Mark 15, his message emphasized the power of the silent suffering love of Jesus.

As part of a student sponsored program, three youngsters from Mrs. Ben Schrag's class for retarded children participated. Their fine performance was a remarkable demonstration of what can be done for and by such children. Mrs. Schrag was presented the Citizens Award earlier this year for her work with exceptional children. Although she conducts the class in her own home, it is a part of the Freeman Public School system.

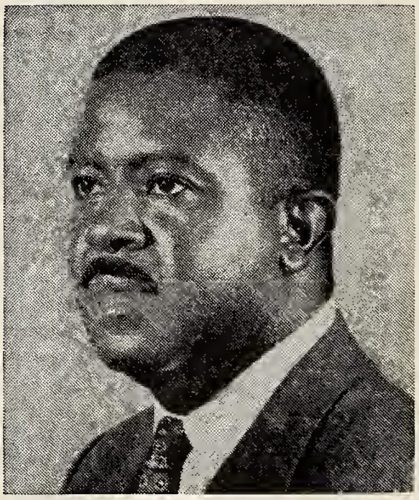
William Voth, who was a missionary in China before the war and organized General Conference Mennonite mission work in Japan and Formosa since the war, spoke in Freeman Junior College chapel March 25. He reminded his listeners that the gospel of Jesus Christ is entrusted to us to spread to others. We are witnesses for or against Christ through our word and our life, he concluded. Mrs. Voth also visited at the college. Their sons, Leland and Stanley, are both former instructors at Freeman.

MATH TEST

Five Freeman Academy students are participating in the fourth annual High School Mathematics Test at the University of South Dakota April 18: Corene Mierau, Orville Ortman, Kenny Graber, Karen Graber, and Albert Waltner. George Nachtigal, mathematics instructor, will accompany them.

MCC news and notes

RACE RELATIONS SEMINAR



CHICAGO—Ralph D. Abernathy, pastor of First Baptist Church in Montgomery, Ala., will be guest speaker at a public meeting Friday evening, April 17, in the Woodlawn Mennonite Church, Chicago, Ill.

The meeting is scheduled as part of the April 17-18 Seminar on Race

Relations which will be attended by approximately fifty Mennonite church delegates. Jess Yoder, secretary of the Seminar planning committee, reports that the appointment of most delegates has been confirmed. He also announces that a literature display featuring books on race will be set up by Ed Riddick of Woodlawn.

The First Baptist Church, where Brother Abernathy has served since 1952, was severely bombed during the Montgomery bus boycott because of the stand church and pastor took for freedom and equal opportunity for all. Ralph Abernathy is an associate of Martin Luther King in the interracial work in Montgomery and has recently been elected chairman of the Executive Board of the Montgomery Improvement Association.

TENTH GROUP OF TRAINEES TO COME

EUROPE — The European Selection Committee (Peter Dyck, Erwin Goering, Milton Harder, and Doreen Harms, with Elmira Kliewer sitting in) met March 6 to examine the student and trainee applications received during the last several months and to recommend to Akron those persons who should be given the opportunity of going to America. Thirty-eight trainees were recommended and the names of seven interested in attending Mennonite colleges submitted to the various colleges.

Akron has approved the trainee appointments. Final acceptance of foreign students rests with the Mennonite colleges. A breakdown of the thirty-eight prospective trainees follows: Germany 18, the Netherlands 14, Switzerland 3, France 2, Greece 1. Several candidates from South America and possibly the Far East may be included later.

This will be the tenth group of trainees to come to America. In 1957 Paul Bender, then serving in Heerewegen, the Netherlands, made a study of this program. His findings were encouraging. Understanding between North American communities and churches and those of the trainees' countries is growing as a result of this project, hence MCC is interested in continuing and enlarging the program.

Sponsors are needed, as usual, to provide homes for these trainees for their first six month period in the U.S. Most families who have participated in this program have found the experience meaningful and rewarding. Interested persons should write to MCC, Akron, Pa., by May 1.

SECOND MEETING WITH RUSSIAN BAPTISTS PLANNED

AKRON—Russian Baptist leaders will be coming to the United States in August to meet with the Baptist World Alliance in Rochester, N. Y. MCC hopes to make arrangements to meet with these leaders as a continuation of the 1956 fellowship, when a delegation of five Russian Baptists met with a representative group of Mennonites in Chicago.

SCHOOL PROJECT

NEPAL — "Nearly 100 new students registered for the coming school year, bringing the total up to 160 students," reports Paxman Dean Wyse from Ampipal, Nepal. "We had to build a porch along one side of the school to accommodate the crowd. It shows that people have confidence in us here, that we are giving their children as good an education as can be had in this country."

A team of five Paxmen serves with the international United Mission to Nepal in its hospital and school construction program. Wyse is stationed at a mountain mission outpost where he is head carpenter for a Community Service Program and has supervised the building of a dispensary and a school.

The development of the school project is encouraging. Especially significant is the changed attitude of several high caste men, who a year ago led a half-hearted political demonstration against the Mission. This year they are registering their boys for school.

Other villages in the district are requesting schools, but these cannot be started because there simply are no teachers. Realizing that the only way to get teachers is to train them locally, the mission director has started a teacher training school for four students who will be placed in villages next fall. Another missionary and his family have arrived at the outpost to help develop the agricultural aspect of the project.

CLINICS FOR JAVA

Dr. Herbert Friesen reports a total of 45,445 clinic visits in 1958 for the four Javanese Mennonite clinics which MCC is helping to operate in the Pakis area. Milk distribution continues to be a much needed program and is carried out on a large scale. However, it is still limited to families with very small children, pregnant women, and T.B. patients.

RELIEF SALE

Proceeds from the Central Illinois Inter-Mennonite Relief Sale exceeded $4,600, including about $500 profit realized from the lunch stand operated by the women of the churches of the area. The sale was a joint project of some twenty-five Mennonite churches of central Illinois.

About 800 people gathered at the Angus Association Sale Barn at Congerville, Ill., March 21 to buy the more than 400 items donated for the cause of MCC relief. Items sold included livestock, new and used household items, farm machinery, hand-made rugs, quilts, fancy work, and many miscellaneous articles. One hammer brought $30 and a dozen cream puffs auctioned off at $25, giving some idea of the enthusiasm exhibited by those present.

Proceedings began shortly after 10 a.m. with a devotional period led by Roy Bucher of Metamora, scripture and prayer by Milo Nussbaum of Morton, and special music by a men's quartet from the Metamora Church. Then the auctioning began. A second ring was started about halfway through the six-hour period and the last gavel was brought down about 4 p.m. Leaflets describing the work of the MCC relief program were distributed to those present throughout the day.

mutual aid placement

Doctor Wanted—McClusky, North Dakota, offers a fine location for a medical doctor. Full information about this opportunity for an intern or practicing doctor may be secured from Charles C. Buller, Box 216, McClusky, North Dakota.

into the beyond

David B. Unruh, member of the West Zion Church, Moundridge, Kansas, was born October 17, 1883, and passed away March 19, 1959.

jottings

MDS MEETING

Wayland Church, Wayland, Iowa: March 8, a regional meeting of Mennonite Disaster Service was held at the Eureka Church near Wayland to discuss "Ways of Improving Service at a Disaster." March 12, church delegates and pastors met at Sugarcreek Fellowship Hall to discuss further organization to instrument a Home for the Aged in this vicinity. Delegates elected to represent our congregation pertaining to the Home for the Aged are C. E. Roth, Jacob E. Graber, Harold Rixe, and Kenneth Peterson. Mr. and Mrs. Joseph Good celebrated their golden wedding anniversary with open house on Feb. 24. Mr. and Mrs. Ed Eicher observed their fifty-ninth wedding anniversary on Feb. 14. Recently the Evangelaires, a Mennonite men's quartet from central Ill., presented an outstanding program in message and song. The Community Chorus under the direction of Roger Mazwell, local music instructor, presented a program March 23. Various churches here participated in Holy Week services. Communion was observed Thurs. evening, March 26 at the Methodist Church. Special Easter services were held March 29 with reception of new members.—Nellie M. Wittmer, corr.

SCHWARTZES SPEAK

Carlock Church, Carlock, Ill.: A mothers' room at the rear of the church is nearing completion. Dr. and Mrs. Merle Schwartz and family showed pictures and told of the mdeical work in the Congo, Feb. 1. A large crowd attended the Family Night dinner and program Feb. 25. The program consisted of hymn singing and pictures shown by Mr. and Mrs. Arthur Baum of their recent trip to Europe. Harry Yoder was here in the interests of Bluffton College and brought the morning message March 1. Twelve new members have been received into the church membership, six by letter and six by baptism. Easter services included Thurs. eve candlelight Communion, union Good Friday service, young people's Easter breakfast, and Sun. evening Easter program given by the cradle roll dept. and junior and senior choirs.

TALK ON ORAIBI

Lehigh Church, Lehigh, Kan.: Jan. 11, our Men's Fellowship had their annual business meeting and election. At the morning worship service, the P. K. Duerksens brought the message and showed slides of their work in Oraibi, Ariz. Feb. 5 the Men's Fellowship served a sausage and pancake supper. March 13, they were guests of the men of the Johannestal Church. March 15-20 Hillsboro and Lehigh churches had pre-Easter evening services at the Friedenstal Church. Lotus Troyer from Meadows, Ill., was the speaker. March 17 the Western Dist. Women's Missionary meeting was held at the First Church in Hillsboro. March 22, a group from Mennonite Biblical Seminary gave a program. On Good Friday morning we observed Holy Communion. April 5 was pulpit exchange Sunday in our area.—Mrs. William Hiebert.

RECEPTION FOR THIESSENS

Bethel Church, Inman, Kan.: Our pastor visited church members in Topeka and Kansas City on a recent weekend. John Thiessen has preached a few Sundays when our pastor was away. A pulpit exchange brought Curt Boese to us on a Sun. in Feb. Our S. S. attendance record was raised with a record attendance of 401. The Men's Brotherhood met recently with Milton Huxman of Hutchinson as speaker. They decided to serve breakfast at the men's retreat at Mennoscah when they meet in April. Our congregation revised the church constitution to enlarge our council from seven to twelve members. The Church Board arranged a reception for returned missionaries Dr. and Mrs. Arthur Thiessen and children from India, with a program after which refreshments were served—J. H. Ediger, corr.

"CHURCH IN SPACE AGE"

First Church, Madrid, Neb.: Wayne Mark was born March 23 to Mr. and Mrs. Harold Doerksen. The Mission Society had a guest night Feb. 5 at Mrs. P. A. Regier's home, and met March 5 at Mrs. Roy Krause's home. Our pastor's wife, Mrs. B. H. Janzen, is again able to attend church after a fall in which she broke her left wrist and shoulder. Feb. sermons by our pastor dealt with "The Gates of the Church in the Space Age." A union temperance meeting, with Neb. director Jim Sloane as speaker, was held in our church March 22.—Corr.

SUNRISE SERVICE

Fisrt Church, Wadsworth, Ohio: The twenty-fourth annual Sunrise Service opened our Easter Day services. Virgil Gerig, pastor of the Oak Grove Church, Smithville, Ohio, presented the meditation. Breakfast was served by the Willing Workers Class, and two worship services were held. Ten members were taken into our fellowship on Good Friday: Bob Baker, Max Beheydt, John Hosmer, Steve Kelleman, and Glenda Riggenbach by baptism; by renewal of covenant, Mrs. Ellen Howell; by letter of transfer, Mr. and Mrs. Paul Klassen and Mr. and Mrs. Howard C. Ludwick. "The Glory of the Cross" was the theme of the Lenten Services March 1-4 by Henry N. Harder, First Church, Normal, Ill. The Bluffton A Cappella Choir concert was presented on March 20. Ruthann Dirks and Abie Mast, choir members, were welcome guests in their home church. On April 5 the Junior S. S. held a family fellowship with Bible stories acted out by the children, family activities, and refreshments. Lester Hostetler spoke to the Junior S. S. on Easter morning. The Building Committee has hired a Supt. of Construction whose duties will begin May 1.—Mrs. Wm. R. Straiton, corr.

KOINONIA EXPERIENCES

Inman Church, Inman, Kans.: C. Conrad Browne, from the Koinonia Farm near Americus, Georgia, on March 9 shared with us some of the experiences they have had to undergo because of their religious convictions. Koinonia Farm has suffered much violence and boycotting from white people because of the peaceful interracial life and testimony lived on the farm. Pastor Rahn and three members who had traveled to Gulfport to work at our mission station there, reported and showed pictures of their work project as well as sharing their observations and experiences enroute, and concerning race problems in the South. The messages brought us on Holy Week by Arnold Epp, Newton, helped to enrich our lives and prepare us for a deeper appreciation of Easter through our Risen Lord. The Men's Brotherhood sponsored a ten-hour course in First Aid with Mrs. Thora Fry as instructor. Vernon Lohrentz, Elkhart, Ind., brought us the Easter morning message. *The Lord of the Eastertide*, a cantata, was presented on Easter evening by an eighty-five-voice choir from the Inman and Buhler communities under the direction of Leo Friesen.—Corr.

HARDING SPEAKS

First Church of Christian, Moundridge, Kan.: The Tabor quartet, organized in 1937 and composed by Eldon Schmidt, Rudy Woelk, Jake Schmidt, and Harvey Wedel, presented a musical program to our adult study group and to the adult group from the West Zion Church, who were our guests. The West Zion younger Endeavor group were also guests of our Juniors and Intermediates and presented a pro-

Ready For Rescue

How fast can a Mennonite Disaster Service rescue unit swing into action?

The answer came in a dramatic "dress rehearsal" at Hesston, Kansas, when at 10:25 p.m., April 2, a rescue unit leader began placing the first of eight key phone calls to men on his list. Some of the men were already in bed, others had just arrived home after visits, still others were at home watching TV. The message was simply, "Please report to the plant (Hesston Manufacturing Co.) for an emergency practice!" Four minutes later the eight men on the leader's list had been called.

At 10:34 p.m. the first man responding to the emergency call had arrived. One minute later the station wagon ambulance driver pulled up. Emergency equipment prepared in advance, including first aid supplies, was brought out and readied. By 10:37 p.m., just twelve minutes after the first phone call had begun, fourteen Mennonites — Mennonite Brethren, General Conference Mennonite, (Old) Mennonite, and Church of God in Christ, Mennonite —were present and ready to go. In case of a real disaster, help would have been on the way within minutes of the call for action.

The Rescue Unit of Mennonite Disaster Service in Kansas consists of about twenty farmers, mechanics, factory workers, and housewives from the Hesston, Kansas, area who have taken first aid training for rescue work. The meeting place is Hesston Manufacturing Company, Annex One, where first aid supplies, blankets, stretchers, sheets, and medical supplies are located.

Two men have been designated as contact men who, when notified of any disaster in the area, will phone the Rescue Team for immediate action. Four of the team members have station wagons, which can be used as ambulances on the disaster scene. In a matter of about twenty minutes from the time the men are called, from two to four station wagon ambulances with five or six men and women in each are ready to leave for any point in Kansas.

Any disaster area which has been struck by tornado, fire, storm, or bombing needs transportation and help for getting the sick and the dying to the hospitals. This unit has been set up so that men can dig out the unfortunate, put them on stretchers, and carry them by station wagon to safety. If there are women on the team, they help by comforting the sick en route or by taking care of children.

About thirty Kansas area MDS men saw this trial run of the Disaster Rescue Unit after a meeting in the Hesston Mennonite Church on plans for Mennonite Disaster Service in 1959. Since Kansas is a central place of tornado activity, such help is most essential. Up to now MDS has done mostly clean-up work, usually done a day or two after the disaster, as after the El Dorado tornado last June. The Rescue Unit is to minister *immediately* to those who need to be carried out of destruction to receive help. A possibility of expanding spiritual services this year is that of having a Counselor Director. It is easy to become so overwhelmed with the physical destruction that spiritual needs are not met. Certain ministers will be designated to look especially for opportunities of spiritual service, possibly in hospitals visiting those who are injured, contacting the ministerial alliance of the city to see whether help is needed, and perhaps also working alongside doctors in a spiritual way.

This counseling service was one of a number discussed for two and a half hours in the Hesston meeting. A thorough review of procedures to be followed in alerting and activating volunteers was given, and discussion centered about organization and methods of meeting emergency disaster needs. Special attention was given to rescue and counseling services. The "dress rehearsal" of the rescue unit climaxed the evening's meeting.

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gram. We were privileged to have Vincent G. Harding, associate pastor of the Woodlawn Church, Chicago, as guest speaker for our Union Passion Week services. He spoke on the general theme, "The Challenge of the Cross," with sermons on "The Shadow of the Cross" "The Shape of the Cross" "Enemies of the Cross" "The Call of the Cross" "The Empty Cross" and "Taking Up the Cross." The West Zion Church joined with our church to hear C. Conrad Browne, co-founder of Koinonia Farm, speak on the race question in the South. The religious play *The Robe of the Galilean* was presented by our Youth Fellowship March 22, and again for the Sunrise Easter program and breakfast for young people of the West Zion and our church on Easter morning. At the Easter worship service, Pastor Miller delivered the last of his series of Lenten sermons entitled "The Sign of His Presence."—Corr.

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To write to MUTUAL AID SERVICES, 722 Main Street, Newton, Kan.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

Through a maze of organizational affairs—that's how some persons will look to General Conference. With the growth of our co-operative activities, we are developing a complex organizational structure—with the rules of constitutions and bylaws, a hierarchy of boards and committees, trained executive and promotional secretaries, with voluminous reports and baffling budgets presented and discussed according to proper parliamentary procedures.

BLUFFTON
AUG. 12-20
1959

In looking to General Conference, I trust that we shall always be able to see beyond these organizational matters. That we shall always see them as merely tools for our use. That our conference officers shall not be unduly encumbered by them. That the man who comes from his plowing in Kansas shall not be frustrated by these complexities. That our business sessions themselves might somehow be transformed into group experiences of shared work and worship. That we shall realize that our growth before God is not measured by organizational success.

Let's take time to share and fellowship informally . . . to sing great hymns together . . . to worship our common Lord who walked the dusty paths of Palestine in utter simplicity, healing those of broken body and spirit.

Elmer Neufeld

CONFERENCE DISPLAYS

The social room of Bluffton College's Founders Hall will be used by the Boards and institutions of the General Conference for educational exhibits and displays. In charge of this project is a special committee appointed by Conference executives. Groups that are not officially related to Conference Boards that wish to participate in the exhibit program should make application before June 1 to P. K. Regier, 722 Main Street, Newton, Kansas.

PEACE PLAYS BIBLIOGRAPHY

The Board of Christian Service has prepared a bibliography of peace plays, including a listing of available and recommended peace plays, information about play books for inspection, descriptions of seven Mennonite-authored plays, and aids for amateur productions. Copies of this bibliography may be had from the board office, 722 Main, Newton, Kansas.

CHRISTIAN SERVICE NEWS

Copies of *Christian Service News*, the quarterly report of current activities of the Board of Christian Service, have been sent to peace and service representatives in Conference congregations. Other persons interested may write for a copy to the Board of Christian Service, 722 Main, Newton, Kansas.

CIM BOARD TO MEET IN NEW PREMISES

The Congo Inland Mission Board will meet for the first time in its new premises in Elkhart, Ind., April 13 and 14. Consultation and planning of mission work in the Belgian Congo, Africa, is regularly carried on twice a year by the associated Mennonite bodies forming this board: General Conference Mennonite Church, Evangelical Mennonite Brethren, and Evangelical Mennonite Church.

Representing the Conference on the Congo Inland Mission Board are S. F. Pannabecker, John Suderman, and Andrew Shelly. The executive secretary is Harvey A. Driver.

TYPEWRITER VERSUS NEEDLE

Touring villages in India, missionary Helen Kornelsen of Watrous, Sask., finds that a typewriter has more functions than one. When the crowd becomes too large as nurse Esther Wiebe (Aberdeen, Idaho) ministers to sick villagers, Helen gets out her typewriter and soon at least a good share of the crowd has come to watch her. While many come only to watch proceedings, as many as a hundred in one morning receive cholera injections. In many Indian villages the only care villagers get is when missionaries come.

HYMN CONTEST

To encourage greater interest in hymns, the General Conference Mennonite Church is sponsoring a hymn contest in connection with its Centennial Celebration, which is to be held at Bluffton, Ohio, August 12-22, 1959.

This year the contest will be the writing of a lyric (text). It is hoped these contests will continue from year to year, when there will also be a contest of the music.

The contest is open to all who wish to submit a text to one of the several tunes listed below. First, second, and third prizes of $25, $15, and $10 are offered. Following are contest regulations:

- A text to be composed to one of the following hymn tunes: 1) Womit Soll Ich Dich Wohl Loben, 2) Mit Freuden Zart, 3) Ringe Recht, 4) Regent Square (numbers 511, 512, 563, and 402 in the *Hymnary*).
- Hymn texts to be typewritten or clearly written in ink, with indication of hymn tune used.
- Each text to be submitted under an assumed name written at the top of the page. The author's real name and address, along with the assumed name, to be enclosed in a separate envelope.
- Each contestant shall send an entry fee of $1.00.
- Manuscripts to be submitted not later than June 1, 1959, to:

    Hymn Contest
    722 Main Street
    Newton, Kansas

- All hymns become the property of the Contest Committee, and no texts will be returned.
- The hymns to be judged by the Hymn Society of America, and their decision in all cases is final.

Following are some general principles which will be used as a basis of selection:

—Poetic quality of the text, and its appropriateness to the chosen hymn tune.

—The correct use and stress of words in the given meter.

—A text which recognizes the holiness and majesty of God, and avoids the trite and familiar.

—A text which has universal connotations, but still appropriate to the centennial, without being too specific or obvious.

APRIL 21, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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of things to come

April 23—W. D. Council of Committees, First Church, McPherson, Kan.
April 23-26—Central Dist. Conference, Goshen, Ind.
April 25-26—Laymen's Retreat, Camp Mennoscah
April 27-May 2—Faith and Life radio speaker: Walter Neufeld
April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 3—Mennonite Song Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 24—Baccalaureate, Mennonite Biblical Seminary
May 25—Commencement, Mennonite Biblical Seminary
May 29—Commencement Day, Freeman Junior College and Academy
May 29-31—Missions Conference, Saskatoon, Sask.
June 10-14—Pacific District Conference, Barlow, Oregon
June 14—Northern District Male Chorus Festival, Sioux Falls, South Dakota
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 16**

editorials

BRINGING THE BIBLE TO THE PEOPLE The General Report of the American Bible Society for 1958 makes fascinating reading. As the agency for fifty-five denominations, its work can scarcely keep up with demands and opportunities.

In the United States alone a record of 9,188,978 copies of the Scriptures were distributed in 1958. This included such outlets as migrants who move across America with the crops; the ministry to Indians, where all needed Scriptures are furnished in Government Boarding Schools; patients in hospitals and prisoners in institutions; 40,000 international students studying in the U. S.; weekday released-time classes; the Armed Forces; and also the distribution by volunteer workers in various community projects.

The distribution of Bibles overseas keeps growing. In Latin America alone 3,374,399 volumes were distributed. In Europe the American Bible Society co-operates with local Bible Societies. There is renewed interest in France. In the Middle East a revision of the Arabic Bible is under way. In Africa, Scriptures are distributed in twenty-seven languages. In India opportunities for Scripture distribution are staggering: the whole Bible is available in twenty-four languages, the New Testament in forty additional languages, and Gospel portions in fifty-seven more. An effort is made to supply a Bible in every Christian home.

Important distributions are also made in Thailand, in the Philippines, and out of Hong Kong. In Japan last year the circulations of Scriptures was 1,886,395. In a non-Christian country where almost everyone old enough can read, the Bible is becoming the book of the people.

Besides all this work of distribution around the world, the American Bible Society sent out to the Blind a total of 61,396 volumes and Talking Book records.

There are increasing demands made upon the Bible Society. Forty-seven million persons are born into the world every year; literacy is rising; the value of the dollar is decreasing. Here is a great interdenominational work of tremendous influence around the world. It is worthy of our generous support.

SHOULD NUCLEAR TESTS BE DISCONTINUED? On March 26, Senator Hubert H. Humphrey of Minnesota submitted a resolution to the United States Senate calling upon the members of the Senate to "continue to negotiate for an international agreement for the suspension of nuclear weapons tests," and suggesting that the President submit to the Soviet Government the contents of the resolution and ask that it also be transmitted to the Soviet people, so that leaders and people alike might know of the desire of the American people for an effective and reliable agreement for the discontinuance of nuclear weapon tests.

In the preface to the resolution, Senator Humphrey states that an agreement to discontinue such tests would ease world tensions and be a significant step toward the control and reduction of armaments. We sincerely hope this resolution receives the attention and action it deserves.

The Cross and the Resurrection

Albert Gaeddert*

TWO of the outstanding events in history have had their anniversary observances: Good Friday and Easter. In the church year they are richly observed, as rightly they should be, for they are two of the main foci of the Christian faith.

The two are close together in time with only one day between, while in the nature of the events they are quite opposite from one another. It is quite beside the point to argue which of the two is of greater signficance, for both are necessary and essential parts of the program of God. Both the cross and the resurrection are essential for the Christian life: the cross is the crowning act of God in the program of redeeming man and reconciling man unto himself; while the resurrection is, as Paul says, the victory and triumph of life over sin and death.

The cross is the symbol most widely used by the Christian church. Altars inside the church often have placed upon them the cross in the center; worship centers are built around the cross; and tall steeples wear the cross on their pinnacles. Its upright beam is symbolic of the vertical communication of God with man: of man's earnest desire to reach God and of God's grace coming down to meet man's need. The horizontal beam speaks of the boundless love of God stretched forth to encompass man in His outreach of love, and it symbolizes also the outreach of love (Agape) and concern of the follower of Christ for his fellow men.

The cross is also at once the picture of man's inhumanity to man and of the forgiving love of God. Here man is at his worst: his bigotry, his closed mind dead set against any attempt to understand, his envy and jealousy whipped up to an uncontrolled frenzy of hate. His baser self takes over and is not satisfied until he has done away with Him in whom was truth and love and understanding personified. Here revenge and hatred and wickedness won out, and forgiveness, out-going love, and the will of God was put to death, close upon the prayer of forgiveness uttered by the One who was nailed to the Cross, "Father, forgive them, for they know not what they do."

The cross is the expression of love that goes all the way, that is ready to forgive in the face of the vilest wrong, that does not exert any effort to save itself but is ready to go all the way to save others. Here is love at its highest and deepest, its widest and broadest: here is the climax of love!

At the same time, here is also darkness at its darkest. The sun hid its face from the ugly spectacle. Discouragement must have been at its zenith for those who were followers of Christ. It must have seemed that the bottom had dropped out, and that all hopes were shattered. The expression made by the two who went to Emmaus expresses the frustration of His followers: "We hoped it was he which should redeem Israel." That day and the day following must have been the very essence of the triumph of evil and the defeat of all that was good.

But under God, this could not be the end. Sin and death are not the last words with God. "In him was life, and that life was the light of men," says John. "The Light still shines in the darkness, and the darkness has never put it out" (J. B. Phillips). John wrote this after Easter, and how very real must have been this triumph of Life! Darkness, sin, death, and the grave—all these were not the final word! On Easter Sunday came·the victory of life over death, the triumph of good over evil! Here was the breaking forth of a power stronger than any other force! While it's true that sin has a mighty grip, and can enslave a person beyond the power of his own will to break, yet here is manifest a power far greater and more powerful than sin. The bonds of sin dissolve before the mighty rays of love and life that break the bonds of death and burst forth to life!

Death, which has a way of putting to an end the physical powers of man, was here made captive and was overcome by life. Death is no longer the end—life is the final outcome for the believer. The Apostle fairly bursts forth with the triumphant victory call: "O death where is thy sting? O grave where is thy victory? . . . but thanks be to God, who gives us the victory through our Lord Jesus Christ."

We have again observed the anniversary of these two great events in history. Have we seen the struggle here involved? Have we caught their meaning?

---

*Pastor, Hoffnungsau Church, Inman, Kan.

A Prayer

Lead, Thou gentle Jesus,
Through our periled way,
Light our faltering footsteps
Lest we go astray.

Keep our thoughts, dear Jesus,
Pure from spot or blight;
Let Thy love pervading
Be our sole delight.

When the storm of trial
Would o'erwhelm with pain,
Jesus, walk beside us,
Comfort and sustain.

Faith and hope are given
From Thy stores of grace;
Jesus, Thou art with us
In our commonplace.

—HAROLD BULLER

God's Good Earth

William Stauffer

WHAT is happening to the rest of America is also happening to us. Our communities and churches are no longer more or less closed, isolated, divorced from the world as they may have been a generation or two ago. We are in the midst of an agricultural and social revolution so close to us that we can't see the woods for the trees.

Our Mennonite young folks are leaving our communities and farms almost in the same proportions as is the case among other groups, and they are settling in our cities and suburbs. The vocation decides the location. In most of our cities they are quite scattered, and we have waited too long to effectively bring them together. Our awakening to the need and the opportunities on the home front have come none too soon. Home missions in our Conference is moving out of the stepchild stage, and along with church extension promises to be one of the most fruitful fields of endeavor in the years immediately ahead.

In the midst of all this change and turmoil, let us not overlook those who remain on the land. We farmers are now only about 10% of the population. But let's not forget that we are the envy of the rest of the world. In Russia it takes 50% of the population to farm, and they would give their right arms to equal our ten. I recently saw John Strom's color pictures of present day China. It takes most of their teeming millions to keep them from starving, while 10% of us glut the market even after we have eaten more than is good for us. Surplus is a problem, but it is nothing compared to what scarcity would be. What is it worth to an economy like ours to have 10% and less so abundantly provide for all?

Of course, we are creating other problems. At the rate at which we are removing land permanently from production through highways, airports, subdivision, schools, factories, and at the rate we are carelessly using so much of the rest of our land, our growing population and increased wants are bound to catch up with us.

It is my observation that Mennonites are harder to convince of stewardship responsibilities than many others. This is a rather serious indictment, and I make it soberly and thoughtfully. Maybe Bishop McConnell was right when he said that it is true that the meek shall inherit the earth but that the trouble begins when the meek start inheriting. Maybe Kermit Eby was right when he recently said to a friend that the Anabaptists were able to withstand and seemingly thrive on persecution, hardship, deprivation, and ridicule, but that there is one thing which their followers can't seem to stand and that is respectability.

Mennonites occupy some of the best land in America. We have become landed and wealthy. Perhaps we are too well off to be much concerned with a genuine sense of stewardship of God's earth. We have the reputation of being among the best farmers in the country. However, we don't farm nearly so well as our reputation implies. We have succeeded in covering many poor practices with an abundance of manure.

The Bible says, "In the beginning God created the heaven and the earth." In the beginning all was God's. He created man and commanded him to dress and to keep the holy earth, to "be fruitful, and multiply, and replenish the earth," Moses spoke freely of the abundance of the Promised Land. But he also reminded the Israelites of what would overtake them if they failed to exercise a proper stewardship. The Chosen People lived well for years. In Solomon's day there was luxury and abundance. But their careless denuding of the mountains of Lebanon ultimately resulted in a desolation just as the prophets had warned. The return of the Jews to the Holy Land is doomed to failure for the simple reason that there is no top soil with which to feed them.

As I think of what I have seen in Mennonite agriculture, I think of our Conference budget. If we were to take the total budget and divide that amount by the acreage of our Mennonite farms, and then tax each landholder or occupier with a proportionate amount we would really raise the roof! As a matter of fact, however, we are giving more than that would add up to, in plant food and salt in the form of wind and water and soil erosion to the Gulf of Mexico annually. One lake was tested in the heart of some of the richest Mennonite agricultural land. in America. Since it was built, the erosion of plant food alone per acre in the watershed has amounted to $4.64 deposited in the bottom of the lake annually. Multiply that amount by our total acreage and see what we carelessly throw away!

It is much later than we think. As a people who proclaim that the Bible is our rule of life in faith and practice, is it not high time that we consider the whole Bible? I believe that the church and her leadership is most at fault in not proclaiming from the pulpit that anyone who is a poor or careless steward of God's holy earth is guilty of sin as grievous in the eyes of God as are many of the sins which we have so eagerly denounced. If all of this is of little concern to us, it will be of first concern to our children or children's children—for sheer survival!

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We are approaching three

Conference Centennials

*Cornelius Krahn**

THE years 1959 and 1960 mark significant milestones in the history of a number of Mennonite conferences. One hundred years ago John Holdeman in Ohio started a church within the Mennonite brotherhood which has grown to a substantial conference and has found followers in Kansas, Manitoba, and other places. The Church of God in Christ, Mennonite, as it is called, has an active missionary program and can look back on a hundred years of witness and make plans for the future.

It will be a hundred years ago in 1960 that a revival among the Mennonites in Russia caused, among other things, the founding of the Mennonite Brethren and later the Krimmer Mennonite Brethren churches. During these hundred years they have grown and spread in Russia and North and South America and have a large missionary program in various countries.

It was also a hundred years ago that Mennonites of America, at that time primarily of Swiss and South German backgrounds, awakened and began activities to promote the cause of Christ and the church more effectively. The zeal and the testimony of the Anabaptists of the sixteenth century had in Europe already been exchanged for withdrawal and life in seclusion. The challenge of the day a hundred years ago made some leaders and congregations realize that they had to unite in order to promote and spread the gospel at home and abroad.

The Beginning

John H. Oberholtzer started work along these lines in Pennsylvania. Daniel Hoch started similar work in Ontario. The newly arrived Mennonites from South Germany in West Point, Iowa, and other groups felt the need for a union of like-minded congregations to strengthen Christian efforts. They took initial steps along these lines in 1859.

On May 28 and 29, 1860, a few congregations, under the leadership of John H. Oberholtzer and Christian Schowalter, met and organized a conference. They formed the General Conference of the Mennonite Church of North America, an effort to bring Mennonite congregations together on a common basis in order to make Christian witness more effective. Among their more ambitious resolutions was one stating that all branches of Mennonites should extend to each other the hand of fellowship regardless of minor differences.

Training Messengers

The main reason for this need for fellowship was the realization that the churches had a responsibility to promote the gospel and that each group and congregation alone was unable to accomplish this task. They realized the need for a better trained ministry and the responsibility to send out missionaries. This led them to establish the first Mennonite Conference school in Wadsworth, Ohio, in 1863. During the existence of this school, many Christian workers were prepared and sent out. Mission work among Indian Americans and in India was soon started. Since then this work has spread and there is hardly any Mennonite group or congregation today that does not have an outreach program.

Another area in which new efforts were developed in addition to education and missions was in the realm of publication. John Oberholtzer himself started the first Mennonite church paper in America when he published the *Religiöser Botschafter* (Religious Messenger) in 1852. He also published a booklet to help Sunday school teachers in their work. The Sunday school, now taken for granted, was introduced to the Mennonites a hundred years ago and was only reluctantly accepted in many circles.

Challenge of Our Day

When the various Mennonite groups and conferences observe their centennials, they will not do so with pride in what they have achieved and the feeling of how much more fully they do God's will than their forefathers, but with humility and realization of how much has been left undone to this day. Our forefathers, in their day of isolation, pioneering, and limited facilities, may have done relatively more than we do in our day with our awakened conscience, unlimited possibilities and facilities, and comparative prosperity. We cannot commemorate without feeling gratitude toward those who have transmitted to us a rich Christian heritage, and without determination to apply it more fully in our daily life as individuals, churches, and conferences.

The General Conference Mennonite Church for a number of years has been preparing for the observance of its centennial. A special Centennial Committee is working in a number of areas. The centennial will be commemorated on August 16, 1959, during Sunday school discussion and in worship services in all congregations. At the Conference sessions at Bluffton this Sunday will be the climax, starting with the Centennial Sunday worship and Sunday school classes. In the afternoon the centennial pageant will be presented in Founders Hall of Bluffton College. Parallel to it will be a lecture dealing with the centennial theme. This same program will be repeated in the evening. Choirs will help make this a challenge and worthwhile experience.

Let us prepare ourselves for these commemorations in a special way, so that God will be able to reveal to us through Jesus Christ and His Word more fully His forgiving grace and the tasks that lie before us as Christians.

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*Faculty, Bethel College; Director, Mennonite Historical Library; Editor, MENNONITE LIFE.

Used Clothing Drive

In 1958 nearly 243 tons of used clothing were contributed to MCC. Since the need has not diminished, 1959 presents further opportunities for sharing. Children are still ragged, hungry, and homeless; thousands still die from malnutrition, exposure, and disease. Providing clothing for the poor is one way in which Mennonite churches can relieve suffering. Clean, serviceable garments given in compassion to Arab refugees, Korean orphans, Hong Kong mothers, and countless others, tell of the love of Christ.

Mrs. Robert D. Fisher tells of a used clothing drive in Iowa City:

IT ALL STARTED one day at one of our regular WMSA meetings. We were discussing the used clothing drive that MCC was sponsoring, and the article in the *Women's Activities Letter* concerning the need for used garments. What could our small group do? We had all been contributing used clothing whenever we had any of our own to bring.

Our group has only four sewing machines, so while four women sew the remainder quilt comforters. In one day's work we don't have much to show for our labors—perhaps four dresses and a finished comforter. Could we do more by staging a clothing drive in the city and processing this clothing for relief? We decided to try it, so the following article was sent to the *Press Citizen* to appear twice:

> "A drive to collect used clothing for overseas relief has been launched locally by the Iowa City unit of the Women's Missionary and Service Auxiliary of the Menn. Church. Clothing with at least six months wear is being accepted from 6:30 to 8:00 p.m. this week and next week at the Mennonite Church, 614 Clark St. The church group will pick up clothing at homes if the donors call 6138. Articles of clothing will be sent through the channels of the church relief organization, the Mennonite Central Committee."

We also bought a $1 advertisement on station KXIC which gave the same information. The ad paid for one announcement, but it was repeated three times at no extra cost. WSUI also gave the same announcement once or twice without charge.

Two women were asked to be at the church each evening during the hours specified—and then clothing began to pour in. At 6138, the home of our evening president, numerous calls came in as well. Station wagon loads of boxes were collected and brought to the church.

The next regular meeting was spent in going through some of the boxes—sorting, mending, making decisions. Clean and serviceable things were packed into big boxes. Those needing repair were piled up separately and the women spent the day mending by machine and by hand. Some lovely garments came in without buttons—the owner had evidently cut them all off before sending the clothes. This meant sewing on new ones. Some clothes needed washing, others needed dry cleaning, shoes needed polishing. A box was started for the Salvation Army and another for the *Press Citizen*, which had advertised for soft cotton rags. There was also a pile that we felt would make a good bonfire—there was too much evidence of moth infestation.

A letter was sent to MCC headquarters to inquire if a truck could come and pick up the clothing. To our surprise a telegram came in reply stating that the MCC truck was leaving on its customary route and would stop by the following Tuesday or Wednesday. A special meeting was called Monday evening. More clothes had arrived in the meantime and the presidents were overjoyed to see so many women turn out.

Sorting, mending, pressing, shoeshining continued. About fifty garments had been taken to be dry cleaned (not pressed). When the manager discovered where they were going, he did the work below cost and hung each garment on a hanger that it should not become wrinkled. When the evening was over, we had 732 pounds of used clothing, including a big box of shoes, ready for shipping.

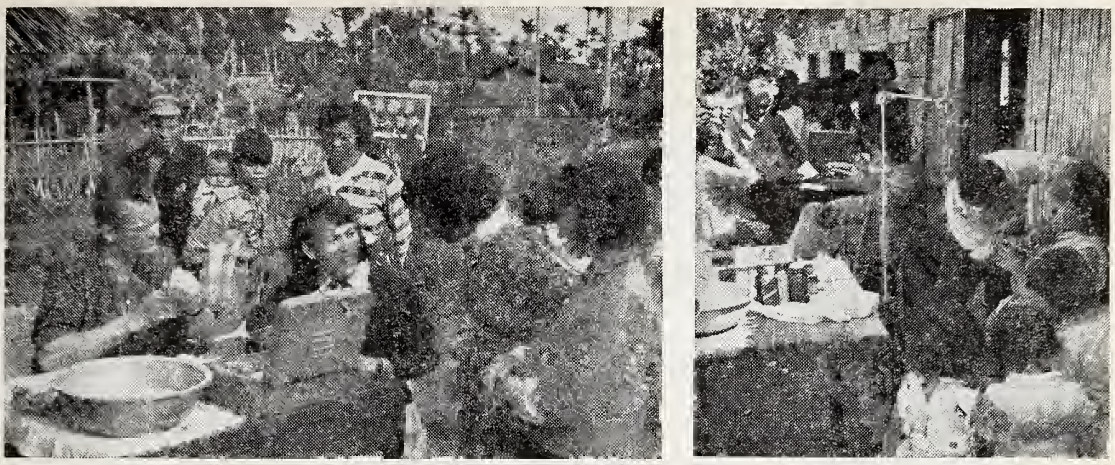
On Wednesday morning the truck arrived and picked up our boxes, leaving us to reflect on the value of our efforts. Having spent a term in relief work myself in connection with clothing distributions, I could see in my mind groups of poverty stricken people coming to look at the coats, suits, dresses, and children's garments we had collected, and I knew it was worth every bit of work and expense that had been involved. We may think we have given liberally in this drive, but we could give again and again and still be rich compared to those who will receive these garments.

Editor's Note: *Clothing continued to pour in at the Iowa City Mennonite Church for days. The WMSA contributed almost half a ton of serviceable garments to MCC all told. —MCC*

Faith-filled Heart

Refuse to let the many cares of day
Subdue your spirit, make you cringe and fret,
But think of Christ, the wise words He would say
To bring serenity; make you forget
The big and little things that irk, and press
Upon you as the hours pass by. Perhaps
He quietly would raise His hand to bless you
With new strength that prudently enwraps
A timid soul and keeps it strong enough
To meet life's problems with courageous mind.
Although the path be steep, exhausting, rough,
Christ's unseen presence—understanding, kind—
Smooths your harsh way, helps you to do your part
By challenging each care with faith-filled heart.

—BERTHA R. HUDELSON



Alvin T. Friesen (left) and Taiwanese dentist, Mr. Avoy (right), serving Amis people.

Mobile Clinic in the Mountains

UP AND DOWN the long, mountainous island of Taiwan (Formosa) goes a mobile clinic which is an arm of the Mennonite Christian Hospital at Milun, Hualien. At times the clinic travels by train, at others it follows rough roads and fords rivers in a four-wheel-drive Dodge Power Wagon truck, and at still other times clinic staff and supplies move by foot over steep and slippery trails, skirting any landslide, to reach remote mountain villages that the sick may have help.

The mobile clinic generally consists of a doctor, a nurse, a dentist, an interpreter, and clinic leader-MCC worker Roy Habecker. Whenever possible, doctors are Mennonite Christian Hospital personnel (Peter J. Pankratz and Alvin T. Friesen served on trips in 1958); when these are not available, doctors are borrowed from other mission groups or other places. Taiwanese nurses interpret for the patients in Japanese or the tribe's language. The dentists are Taiwanese also, as are the interpreters, who can speak English, Japanese, Chinese, and Taiwanese.

In the first three months of 1958, the mobile clinic worked along Taiwan's southeastern coast, reaching Amis tribes people. It stayed one to two days in each village, dispensing worm treatment and treating tuberculosis, skin diseases, anemia, and minor complaints.

After April the clinic returned to Hualien because there was no money to continue. When Church World Service helped out with funds and some medicines, the work resumed for a few weeks. Now the mobile clinic charges a fee of about six cents in U. S. currency for every patient examined, which helps a little. In the budget submitted to the Board of Missions for 1959, the mobile clinic has requested funds which, if made available through our giving, will insure a good mobile clinic in 1959.

In May the clinic went to Orchid Island (see August 12 issue of *The Mennonite*) to do medical and evangelistic work among the most primitive of all Taiwanese tribes. All six of the island's villages were visited, and about half of the population examined and treated.

This past summer and fall the clinic worked among Amis and Taroka tribes in Hualien County, driving out from Milun in the truck after giving advance notice of the visit. Before examining patients in the local protestant church (where there is more room to work) or in a Christian's home, a short service is held, with team members taking turns preaching.

Altogether, forty-seven villages were visited in 1958 in Hualien and Taitung counties, and the mobile clinic's doctors examined and treated 8,159 patients. This does not include the dental work done.

On one occasion, while the truck was being repaired, the mobile clinic used a doctor's four-wheel-dirve jeep station wagon. There had been a great deal of rain and roads were rough and muddy. Covering the jeep's distributor, clinic personnel drove it across rivers when necessary, until the last river they had to cross proved just too much and the vehicle quit running. Eventually a passing truck driver hauled out the jeep with a strong rope. Another wait till things dried off, and the clinic was on its way home.

Relief distribution is also a part of the mobile clinic leader's responsibility. Milk feeding stations among the tribes villages receive U.S. surplus milk powder, and needy peopel are given new and used clothing, soap, garden seeds, school supplies, Christmas bundles, vitamins, flour, baby layettes, new bedding, material, and meat from Taiwan Church World Service and the Mennonite Central Committee. Grateful tribes people, who are quite poor, have on occasion shown their gratitude by bringing a gift of chicken, oranges, or beans, even though it is a sacrifice for them to give.

"These people are wonderful to work with and are appreciative of the help we are able to give them," says Roy Habecker. "We wish to pass their thankfulness and gratitude on to all who have helped make possible these distributions to the needy of Taiwan. . . . All that we do, we seek to do in the name of Christ and to the glory of God."

Mennonite men

Paraguay Road Project

The roadway project through the Chaco of Paraguay, which General Conference Mennonite Men are supporting, is a co-operative venture involving several government and church agencies. At present MCC has eleven Paxmen working on the project, and the Mennonite colonies of Paraguay are supporting three men. Of the eleven Paxmen working under MCC, five are from General Conference Mennonite churches. These men are Anton Braun, Altona, Man.; James Plummer, Waterloo, Ont.; Virgil Claassen, Delbert Wiebe, and Delmar Wiebe, all of Whitewater, Kan.

The U. S. Technical Assistance Administration for Latin America has charge of the over-all administration of the project. This U. S. governmental agency is furnishing several technical assistants, a surveying crew, and nearly all of the road building machinery. The Paraguayan government is furnishing ten skilled men and about one hundred Paraguayan soldiers.

Road construction was begun at the Asuncion end of the project (it will be over two hundred and fifty miles in length when completed). Two factors have hampered the progress of the work greatly. The first of these is lack of repair parts for the machinery, which frequently breaks down. This difficulty has been remedied to a large extent by the ordering of $50,000 worth of parts from the United States, so that now breakdowns can be readily repaired. The second factor that has caused considerable delay is the inclement weather. Continued rains have inundated much of the flat swampy land in the roadway area. Since the land is very flat, the water does not drain and consequently must evaporate away. Efforts are being made to secure two large draglines that could be used very advantageously under these wet conditions.

For the past four months, very little work on the project was done because of excessive rain. During the time the Paxmen could not work on the roadway project, they were assisting in local mission and institutional projects in Asuncion. This served to encourage and keep up the morale of Paxmen since it gave them something worthwhile to do while roadbuilding was bogged down.

Very recently the road machinery has again started to roll. The first week of operation after the long delay, a report indicated that more machinery was stuck in the mud than was moving; however, progress is slowly being made.

At present, sixty kilometers (approximately 37 miles) of the road have been graded. The crews are now pushing to complete the road to the first major river crossing at Kilometer 90, or about fifty-five miles from the Asuncion end.

Hogs For Haiti

Mennonite Men of the First Mennonite Church of Mountain Lake, Minnesota, were responsible for a recent shipment of hogs to the island of Haiti. A loan of twenty-one hogs, consisting of eight female and two male Poland China, and nine female and two male Duroc Jersey, were included in the shipment. These hogs were transported by Heifer Project, Inc., to Miami, Florida, and from there they were flown to Haiti by planes provided by the United States government under the Point Four Program.

The island of Haiti, which lies in the Caribbean Sea between Cuba and Puerto Rico, has an area of approximately ten thousand square miles and a population of over three million people. The annual per capita income of this island is $35—the lowest in the Western Hemisphere.

MCC is sponsoring a special project for the improvement of pork production in Haiti. This is being accomplished by teaching native farmers improved methods of swine sanitation and production, and by supplying improved U. S. breeds. It now takes a minimum of three years to produce a hog of market weight in Haiti as compared to an average of six months for the farmers in the United States corn belt.

The inspiration for this project was brought to the attention of these Northern District men by Marlin Pankratz, who is a member of their church and who recently returned from Haiti after a term in Voluntary Service.

Soil Conservation

Mennonites in general come from a background of rural life and should be concerned about soil and water conservation. It is somewhat strange, however, that Mennonite people and Mennonite farmers in particular have been rather slow in accepting soil conservation philosophy and practices. Considerable thinking and educational work has been done on this subject in recent years in our Brotherhoods, and perhaps we as Mennonites are beginning to see our responsibility as stewards of the soil somewhat clearer than we have in the past, but much more thinking and work needs to be done in this area.

William Stauffer, former pastor of the First Mennonite Church of Sugarcreek, Ohio, and a farmer of that community, is well known for his profound belief in conserving natural resources and his inspiring lectures on soil conservation, not only in Mennonite circles but among other groups throughout Ohio and surrounding states. Elmer H. Goering of Moundridge, Kansas, is also very much interested in soil and water conservation and considers it a Christian duty to conserve the resources God has given us in the good earth. He has prepared a set of slides on soil and water conservation which he is ready to show in Western District Conference churches as a Christian service. Mr. Goering is available to give his program in Men's Brotherhood meetings or other church groups. He may be contacted by addressing a letter to Elmer H. Goering, Moundridge, Kan.

Mennonite youth

With Christ on Campus

YOU are about to visit five campuses—three in the States and two in Canada—which are supported and operated by the General Conference Mennonite Church. The questions which are being answered might be phrased something like this: What is the nature of the Christian organization on your campus? Is it important in the life of the school? Is it responded to and worked through? Does it witness to Christ?

CANADIAN MENNONITE BIBLE COLLEGE
Winnipeg, Manitoba

The student assembly of Canadian Mennonite Bible College is the one over-all student organization to which all students belong when, at registration, the student activity fee is paid. The assembly is governed by a council consisting of student president, vice-president, secretary, and chairmen of the Faith and Life, Fellowship, Service, and Missions committees. This council, together with its faculty advisor, President I. I. Friesen, meets every two weeks (or more often if necessary) and attempts to co-ordinate all student activities in such a way as to promote a spiritually and socially healthy atmosphere at college.

The executive, consisting of president, vice-president, and secretary, is in charge of arranging Saturday evening prayer meetings at the school and deals with any matters of urgency that may arise.

The Missions Committee, whose responsibility it is to promote interest in missions, organizes regular Tuesday noon prayer meetings which particularly stress reports of and prayers for various mission fields. This past year they have also organized several group visits to mission fields—Matheson Island, Manigotagen in Northern Manitoba, and the city mission station at Brandon, Manitoba.

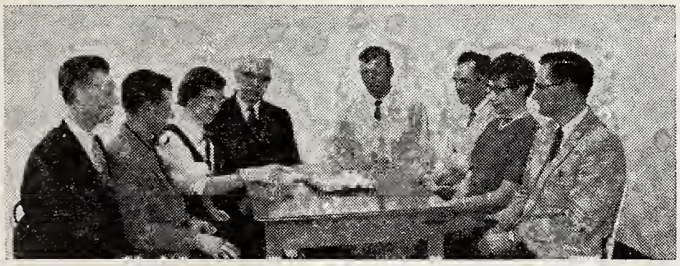
Every Wednesday our chapel service is sponsored by students under the leadership of the Faith and Life Committee. This committee is concerned about promoting a deeper devotional life among students. With this in mind, they plan for an annual prayer day, and try to encourage personal devotional periods.

Our Fellowship Committee plans and directs social and recreational activities, which for a student body of just under a hundred includes everybody.

The Service Committee's main concern is that students receive opportunity to witness to others. It organizes children's hour groups in local churches, sponsors singing groups to various institutions, has arranged for regular services of song and personal witness at the city rescue mission on Saturday nights, and recently selected a choir to record music especially for radio programs.

These activities, together with those directed by the Literary and Music committees plus our regular class hours and studies, make college life busy and challenging. We trust that our education here, be it silent study, practical service to others, devotional experience, or recreational fellowship, will truly be in Christ who is our foundation.

—Helen Letkeman



The C.M.B.C. student council consists of (left to right) Clarence Epp, Service Committee; Jake Friesen, Fellowship Committee; Helen Letkeman, secretary; I. I. Friesen, faculty advisor; Waldemar Regier, president; Edward Goertzen, vice-president; Anne Neufeld, Missions Committee; and Henry Dueck, Faith and Life Committee.

FREEMAN JUNIOR COLLEGE
Freeman, South Dakota

Christian Youth Volunteers of Freeman Junior College, as the name implies, is an organization which consists of young Christians who have volunteered to serve and witness for Christ in some special way during the school year. Membership is open to any student, college or academy, who desires to give time and talents to Christ. There are no membership fees; the only requirement is a statement of one's commitment to Christ, the capacities in which one would be willing to serve, and a promise to attend meetings faithfully and prayerfully. This year there are approximately sixty-five members, which is 50% of the entire student body.

C.Y.V. is organized on a threefold emphasis: Faith and Life, Fellowship, and Service. Last year a Peace Commission was added as an experiment. However, as it was felt that both groups would function better separately, the Peace Club is a separate organization this year as it has been in other years. The three committees are each responsible for the planning of certain programs and projects, and these are carried out with the help of other volunteers.

The Faith and Life Commission is responsible for planning programs for Mennonite churches in the surrounding areas as well as in some distant communities, such as Huron, S. D.; Henderson, Neb.; and Mountain Lake, Minn. A special effort is being made to witness to non-Mennonite churches in our community.

The Fellowship committee has charge of several socials a year and a picnic at the end of the school year.

Deputation work in the Old People's Homes in Marion and Freeman and the weekly noon prayer meetings fall to the Service Department. Once a month the group has its own meetings for discussions and special programs. The three commissions rotate in planning these programs.

With the money received from offerings, the organization carries out a yearly project. Sometimes money is sent to a mission or some other worthy cause, or used for something which will improve the spiritual life of the school.

Officers elected for this year are: pres., Clara Glanzer, Dolton, S. D., member of the Hutterthal Church; vice-pres., Ronald Preheim of the Salem Church, Freeman, S. D. sec.-treas., Mary Ratzlaff, Springfield, S. D., member of the Friedensburg Church. Miss Leola Schultz is the faculty advisor. This fall when the Y.P.U. Council Meeting was held at the Salem Church, Cora Miller represented the C.Y.V. organization.

By witnessing to others through deputation work, by working, discussing and praying together, the volunteers have a wonderful opportunity to grow in Christian faith and fellowship, and in that way help to maintain Christian attitudes and ideals on our campus and in our communities.–Fern Kleinsasser

BLUFFTON COLLEGE

Bluffton, Ohio

The Student Christian Association plays a very important role in campus activities at Bluffton. It is the largest organization, with a membership of over 200. Its purpose, as worded in the constitution, is as follows:

> The Student Christian Association of Bluffton College strives to initiate, promote, and co-ordinate all students and faculty members, basing it upon a common loyalty to Jesus Christ. Within each member we endeavor to bring about a deeper personal relationship with God through a program of faith and action. We strive to influence the spread of the Christian way of life among all peoples.

There are four clubs or commissions which are affiliated with the S.C.A.: the Gospel Team, Peace Club, International Relations Club, and the Recreation Club. S.C.A. meetings and commission meetings are held on alternate Wednesday evenings all through the school year. Each club has its own program of activities, deputations, and projects. Perhaps one of the most far-reaching is the Gospel Team, which sponsors vocal quartets traveling to Conference churches.

The S.C.A. cabinet consists of seventeen individuals: the presidents of each club, the S.C.A. executive, two faculty advisors, and the chairmen of seven committees described as follows.

The Devotional Committee is responsible for devotions at each cabinet meeting and for the College Church service each Sunday evening at 6:00. Planning the programs for the S.C.A. meetings during the entire year is the Program Committee, which chose for its theme this year, "Our Task—To Build." Meetings have been centered on three subdivisions of this theme: building a better self, a better campus, and a better world.

Some of the members of the S.C.A. cabinet are (left to right) Jeannie Hughes, Bob McCrory, Lois Shutt, Carl Smucker (faculty), Shirley Burry, Nancy Mill (vice-president), Elizabeth Lehman, Phyllis Bixler, Bill Earley (treasurer), Doris Liechty (secretary), and Don Hostetler (president).

The Social Action Committee sponsors projects for World University Service, International Christian University, and clothing drives for relief. The Workcamp Committee investigates possibilities of service in needy areas and then plans week-end projects for aid in construction or clean-up.

The Conference and Membership Committee stages the membership campaign early in the fall of each year and encourages participation in YM-YWCA conferences. The Social Committee is in charge of culinary plans for S.C.A.-sponsored activities. The Publicity Committee is in charge of informing the student body of all S.C.A. programs and functions by making posters and announcements.

At the beginning of the school year, the S.C.A. sponsors a mixer for all students and faculty.

Each fall the cabinet has a retreat at Camp Friedenswald. This is a time of thought, planning, and gaining inspiration for the duties and activities of the coming year. Between semesters, a one-day retreat is held, during which the cabinet evaluates the past semester and reviews goals.

The S.C.A. sponsors the handbook which is sent to all new students each summer. This little book is important in introducing Bluffton College to students who will be coming to it for the first time. Other activities include the S.C.A. banquet in late spring at which new officers are installed; the operation of a used book exchange; participation in the freshman orientation program; and representation on various college committees.

The Student Christian Association is a vital part of Bluffton College. Its influence permeates a great many of the activities which are a part of our campus life. It is our prayer that this organization will continue to deepen personal relationship to Christ. —Doris Liechty

ROSTHERN JUNIOR COLLEGE

Rosthern, Saskatchewan

(Rosthern Junior College, located

in Rosthern, Saskatchewan, consists of grades nine through twelve—which in the States would be the equivalent of college freshman. The Bible school, formerly operated separately, is now the Bible department of the college.)

One of the main advantages of attending a school such as Rosthern Junior College is the Christian education and fellowship we receive here. Every school day is opened by a fifteen minute chapel period. After lifting our voices in a hymn of praise to our Creator, one of the teachers gives us a message from God's Word. Occasionally special speakers are invited for chapel.

Evening devotions are part of our schedule. After supper one of the students reads a portion of Scripture and we pray the Lord's Prayer. Then too, there is time allotted for personal devotions every evening. These quiet moments stand out as highlights that help us grow to spiritual maturity.

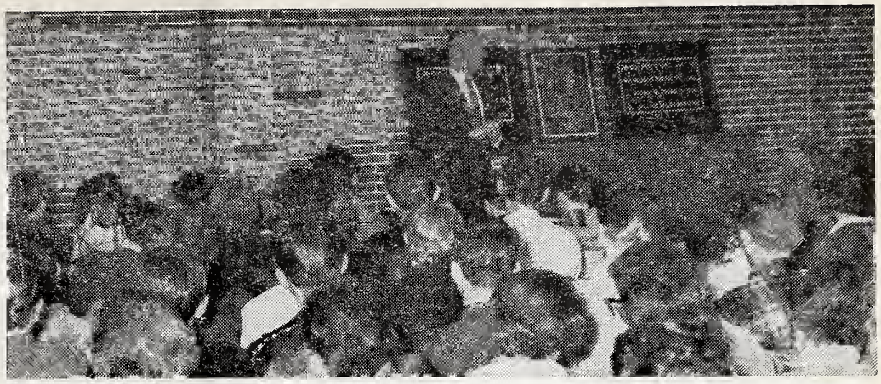
Wednesday night is prayer-meeting night, arranged by the Faith and Life Committee. Ministers from surrounding churches are invited. Occasionally slides depicting life on our mission fields are shown. In prayer session, in which all students are invited to take part, we remember a particular mission field each week.

The Service Committee arranges several voluntary singing groups to visit the aged and infirm. Groups go to the Youth Farm (near Rosthern) as well as to older folks in town. The college presents annual Christmas and Easter programs for students, parents, and friends.

For our Christian Emphasis Week this year, the special speaker was Peter Sawatzky, pastor of the Mayfair Mennonite Church in Saskatoon. He conducted morning chapel periods as well as regular evening services. —Renata Balzer

BETHEL COLLEGE
North Newton, Kansas

The Student Christian Fellowship is the over-all organization on the Bethel College campus whose duty it is to provide an organized channel through which students may express their common concern for a high quality of Christian life on the campus, as well as a program of active service both on and off campus.



D. C. Wedel, president of Bethel College, addressing Rosthern students.

In order to get results in these areas of endeavor, the S.C.F. is subdivided into three commissions: Campus Faith and Fellowship, Christian Service and Outreach, and Peace and World Order.

The Campus Faith and Fellowship commission concerns itself specifically with worship and fellowship on the campus. It has responsibility for breakfast devotions, chapel programs, Sunday evening meetings, dormitory devotions, etc.

The Service and Outreach Commission, under the leadership of Robert Shellenberger, is the largest commission of the organization with approximately seventy-five members. This commission, besides planning programs for chapel and biweekly commission meetings, is active in off-campus projects which take students to surrounding communities and states.

This year, in co-operation with the Wichita Council of Churches, the commission initiated a service project among unchurched American Indians living in Wichita. Services were held each Sunday morning. Under the direction of the Wichita Council, and with the help of Bethel students, a dwelling was restored and redecorated for purposes of worship.

The commission sponsors singing groups in old folks' homes and hospitals of the area. These services are rendered every Sunday morning. Another unique project is recreation leadership at Prairie View Hospital on Saturday afternoons. Sunday evenings are spent giving inspirational programs in surrounding churches under the direction of the Deputation Committee, which also sponsors a yearly gospel team tour in neighboring states.

The purpose of the Peace and World Order Commission of S.C.F. is to promote interest and creative thought and action in various areas of peace witness.

This year, attempts have been made to fulfill this purpose in various ways. Panel discussions have been held in commission meetings, and some of these panels have been sent out to various churches in the surrounding area. One area in which the commission pioneered was sending a panel discussion to a non-Mennonite group, in this case, a Baptist student group at Kansas University. The panel presented a history of the Mennonites and their view of the pacifist position. Films relating to peace have also been sent to surrounding churches, along with several peace club members to lead in the discussion afterwards.

One of the major events of the year was preparation for the Intercollegiate Peace Fellowship conference in New York at the United Nations Headquarters.

The Student Christian Fellowship cabinet was composed this year of Melvin Schmidt, pres.; Arlin Claassen, vice-pres.; Vinette Graber, sec.; and Harry Neufeld, treas. The cabinet functions as co-ordinator for activities of the commissions, and as a contact group with the national Y.M. and Y.W.C.A. Major projects undertaken by the S.C.F. as a whole include sponsoring the annual Christian Life Week, the Voluntary Service promotional week when representatives from the General Conference Mennonite Church and MCC come to our campus.

—Melvin Schmidt

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

COMMENCEMENT SPEAKER

The faculty of Mennonite Biblical Seminary is pleased to announce that Paul H. Eller, president of Evangelical Theological Seminary at Naperville, Ill., will be the commencement speaker for this year. Commencement exercises are scheduled for Monday, May 25, at 10:00 a.m., and will be held in the Church of the Brethren in Elkhart.

Other spring activities leading up to commencement include the annual spring retreat at Camp Friedenswald on May 2, with seminary seniors as honored participants; a seminary communion service on May 15; senior chapel on May 22; the senior-alumni dinner the evening of May 22; and the baccalaureate service on Sunday afternoon, May 24, at 3:00 p.m., at the Brethren Church, for which President Erland Waltner will give the message.

CHOIR TOUR

Once again the Freeman Junior College Choir is on tour, this year's itinerary taking them to churches in North Dakota, Canada, and Minnesota, from April 11-19.

COMIC OPERA IN MAY

The popular comic opera *Cosi Fan Tutti* (Women Are Like That) by Mozart, will be presented by a Bethel College cast in two performances May 8 and 9 in Memorial Hall, according to James W. Bixel, head of the college music department.

Major roles will taken by Rosalie Voth, Don Peters, and Gerald Dyck, all of whom sang leading roles in the opera two years ago, and Elaine Banman, Arlo Kasper, and Judy Gaeddert. While the opera was originally written in Italian, the English version will be sung. James W. Bixel directs the production.

Recent Bethel campus activities included a Business Club banquet on April 14 with Ross Beach, president of the Kansas State Chamber of Commerce, as speaker; and a college Work Day on April 17.

VS IN VIETNAM

Gordon Brockmueller, former Freeman student who recently returned from two years with International Voluntary Service in Vietnam, gave an interesting report of his agricultural demonstration work in that country when he spoke in chapel April 2. Before returning to the States, he took a trip around the world and visited VS units in many areas.

SPRING TERM STARTS QUIETLY

The spring term at Canadian Mennonite Bible College began on April 1, in spite of the fact that approximately half of the students were absent due to the two-week a cappella choir tour. Several instructors were ill and several in Alberta with the choir. Quiet reigned in the halls, classes, dining hall, and residence. "We didn't realize that only the noisy ones had gone on tour," someone said. Monday morning at 6:00 a.m. the singers were joyously welcomed back and classes resumed in normal fashion.

Seventy-four students have registered for the final three-months' term of this year. Of this number three were not with us during the fall and winter quarters. Approximately twenty of those who attended classes here during the winter months have not returned. Seven students, natives of British Columbia and Alberta, spent the Easter recess on the campus.

MCC news and notes

KOREANS COME FOR FLOUR

In Korea, more than in any other country, needs can be attributed directly to the devastating effects of war. Hostilities did not cease until the fall of 1952. That same winter, however, the first MCC workers moved in and began making food and clothing distributions.

Today numerous rehabilitation projects supplement the relief program but the need for material aid has not diminished. In 1958 MCC shipped a total of 2,517,832 pounds of food and clothing to Korea, more than to any other country.

Before each distribution, an MCC worker speaks a few words through an interpreter about the origin of the food items, about MCC and about Christ. He also tells them that none of the items may be sold or exchanged.

In this distribution each recipient got five pounds of flour per member in the family. In the photo at left, MCC worker Joe Smucker (Goshen, Ind.) is lifting a tub containing fifty pounds of flour onto the head of a Korean lady. Notice the baby on her back. Ahn Bu Yong, an interpreter, leans over the desk and marks off the names of the recipients. MCC trucker Mr. Paak is on the extreme left facing the camera.

ORPHANS RECEIVE CHRISTMAS BUNDLES

Last Christmas, MCC workers and interpreter at Saigon, Vietnam, assisted in the distribution of 800

Christmas bundles at the Duc Anh Orphanage grounds after a highly colorful program given by the orphans.

The program consisted of various performances of Vietnamese and Laotian background. An interesting historical theatrical, *The Two Sisters Trung,* gave the audience a glimpse into early Chinese-Vietnamese customs and relations. Even to those foreigners not understanding the Vietnamese language, a high degree of interest was maintained from the superb costuming and acting.

Following the orphans' presentation, Margaret Metzler, (Old) Mennonite missionary, told the Christmas story to the children in their language, attempting to give them an idea of Christmas' origin and meaning. For many it was a first experience in hearing of the Christ child.

Two hundred and forty of the children, ranging in age from ten to sixteen years, received Vietnamese New Testaments with their bundles. Gratefulness shone in each set of shy, dark eyes as the bundles were distributed. To get a brightly colored towel full of exciting surprises from America means much to those who have little.

MMHS MEETS AT KINGS VIEW

REEDLY—Action by the Mennonite Mental Health Services Board on items discussed at the April 3-4 semiannual meetings in Kings View Hospital, Reedley, Calif., included: approving a master plan for development of facilities and program of Brook Lane Farm, for submission to MCC; approving Kings View Hospital's signing an agreement with Fresno State College establishing an intern training program for clinical psychologists at Kings View; and establishing a six member subcommittee to work on a plan for assisting graduate students in mental health disciplines. This committee shall discover and encourage interested students, assist them in qualifying for scholarships and grants, and initiate a program of financial aid dependent on availability of funds.

Considerable time was spent in discussion of the church's role in the operation of mental hospitals. Each hospital reported a distinctive exploration of the prospects of meeting certain patient needs with a chaplaincy program. Also, ways are being sought to bring insights from the clinical program to ministers of the churches, possibly by way of a chaplaincy outreach from the hospital.

The next MMHS meeting will be held in Kansas on the Prairie View Hospital grounds. An entire day will be devoted to questions involving the interrelationships between our Christian faith and our hospital program.

MCC VISITS

AKRON — Executive secretary William T. Snyder is planning to go on an extended commissioner trip to the Far East May 9 - July 20 to review the MCC program in India, Vietnam, Hong Kong, Indonesia, Korea, and Japan. He will visit MCC units in Europe and the Middle East briefly en route. One of the primary purposes of the trip, in addition to planning for the future, is the transferring of executive secretary responsibilities from Orie Miller to William Snyder.

An administrative visit to South America by associate executive secretary Orie O. Miller will take place almost simultaneously, May 15 - July 7. Brother Miller will make a general review of the MCC program in South America and assist the Mennonite colonies in planning the use of the second half of the million dollar Smathers Loan. A brief visit to Haiti, British Honduras, Bolivia, and possibly Peru is included in his itinerary.

During the absence of both men, C. N. Hostetter, Jr., chairman of the MCC, will serve as acting secretary.

RENOVATIONS UNDER WAY

GERMANY—The three members of the new Pax unit which opened at Weierhof, Germany, last February are busy tearing up old warped floors in buildings of the former Mennonite boarding school.

The school was founded in 1867 by concerned Mennonite leaders and had the support of German, Dutch, and Russian Mennonites. Through the years it increased in size and importance, its enrollment registering 250 during peak years. Classes corresponding to our grades five to thirteen were taught at the school.

In 1936 the government appropriated the school and the Mennonites lost their right of ownership and administration. After the war, when the area became French occupation zone, the French army moved into the buildings. After the French came the Americans, who occupied the buildings but paid rent for the facilities. In 1958 the U. S. Department of Defense returned the school to the German Mennonites. The keys were handed to them Dec. 10.

The school is expected to reopen on a small scale in April. It will expand as existing facilities are made usable again, largely through the efforts of Paxmen. The whole complex includes a large number of faculty houses, a huge main school building, a large classroom building, a gymnasium built by the army, another gymnasium and auditorium building, a large athletic field, and several tennis courts.

Arrangements have been made for the three Paxman to live on the campus and take meals with German families. The men find this arrangement "terrific" for learning the language and getting in on the life of the community and church. They report that the church at Weierhof is the largest Mennonite church in the Palatinate and one of the most active in South Germany.

"EASTER EGGS" ARRIVE

GREECE—"Easter Eggs" A shipment of 1,800 White Rock hatching eggs, donated by three Mennonite hatcheries in Lancaster County, Pa., and flown to Greece over the Easter week end, have arrived at their destination.

The MCC-Pax agricultural team in Tsakones received 1,300 of these eggs for their self-help poultry project. Unit leader Ernest Jantzen (Plymouth, Neb.) reports that the incubators were empty in anticipation of the shipment; 1,200 chicks had been hatched and distributed among Greek farmers earlier.

Paxman Daniel Bert (Newburg, Pa.) is in charge of the poultry project. The feed mixing and other chores that go with it keep him more than busy. To enable one of the villagers to take over the feed mixing eventually, matron Orpha Zimmerly (Orrville, Ohio) is teaching him arithmetic! She is also teaching English to several others, besides carrying on her housekeeping and first-aid duties.

The remaining 500 eggs of the Easter shipment went to the Inter-Church team at Ionnina, where Paxmen Paul Wengert (Chambersburg, Pa.) and his international co-workers also conduct self-help projects among poor Greek villages.

The two Greece Pax units spent Easter together, commencing with a sunrise service on a hill near Tsakones, followed by an egg fry and a morning spent outdoors. Two men from Panayitsa made the trip to Tsakones by mule, a leisurely nine-hour journey. They returned the same way next day.

jottings

FAMILY NIGHT

Onecho Church, Colfax, Wash.: The quarterly Family Night met for a carry-in dinner to hear guest speaker Mrs. Van Nattan, missionary to Tanganyika. Bro. Van Nattan spoke at the morning service. The Homebuilders Fellowship meets the first Fri. of the month in various homes. It assisted the Women's Missionary Society by rolling bandages and cutting quilt blocks. Pastor and Mrs. P. D. Unruh spent the week of March 8-15 at Filer, Idaho, conducting evangelistic meetings. Mrs. Unruh had flannelgraph stories for the children each evening. Sun. evening services have recently been revised to accommodate all age groups. The young people are using the International C. E. topics; the young married folks, child evangelism material; and the older adults are making an intensive study of Christian witnessing, using R. A. Torrey's book. These meet twice a month. Every other Sun. Pastor Unruh is giving a course on "Rightly Dividing the Word of Truth," or "God's Plan for the Ages." Our attendance has tripled with this new venture. The Carl Notchelfers, missionaries on furlough from Japan, filled the pulpit in Pastor Unruh's absence March 15. Peter Penner challenged us to wake up to "work while it is yet day" with his inspirational chalk-talk recently.—Corr.

MUSIC PROGRAMS

Bethel Church, Hydro, Okla.: Our choir presented the cantata *The Gospel Song of Easter* under the direction of Mrs. Paul Isaac and Mrs. Larry Lee (pianist). We took part in union services in Hydro on Good Friday. An all-church choir sang "The Old Rugged Cross." The Corn Gospel Team gave an inspiring message in song March 8. This team travels all over Okla., presenting a program in some church every Sun. evening. March 25 six students from Mennonite Biblical Seminary sang a group of Easter selections. The message was brought by Abe Krause.—Wilfred Ewy, corr.

FILM SHOWN

Salem Church, Munich, N. D.: We have always had services in spite of much snow and cold weather. The losing side of the young people's group in Christmas card selling gave a banquet to the winning side Feb. 15. Then at 8:00 everyone was invited to see the film *The Silent Witness*. Mumps and measles have made their rounds in the community, cutting down the attendance in the Jr. S. S. Dept. considerably some Sundays. — Mrs. Lewis Dick, corr.

PLANS FOR NEW CHURCH

Church of the Good Samaritans, Richboro, Pa.: We will always hold fond memories for our old meeting place at 1407 Huntingdon Pike, Huntingdon Valley, Pa. However we thank the Lord that a ten acre plot of ground in Richboro, Pa., will be the site for our new church building. For the present we will hold sessions in the Richboro elementary school. One Sat. recently the ladies helped clean a temporary parsonage for the pastor and his family. They had a day of fellowship together as well as work, finding it a joy to help those we love. Our children brought us an excellent Easter program, the last event in our old meeting place. Communion was also held Easter Sun. morning. We thank God for the last three years together as a church learning about our blessed Lord and Saviour.—Corr.

SPEAKERS FROM CANADA

Woodland Church, Warroad, Minn.: Donald Fasts are the proud parents of a son, Craig Donald, born Feb. 21. The Ladies' Aid brought old and new clothing at their recent meeting. Those on the sick list in March were Mrs. Ted Mitterling, Mrs. Anna Krahn, who had surgery at the local hospital, and Mrs. Fred Vytlacial. James Krahn, Lawrence Fast, and Sam Mitterling left for Minneapolis where they will serve two years in 1-W service in the Glenwood Mental Hospital. Mr. and Mrs. Mark Gripp of Canada were our guest speakers for three services on Good Friday and Sat. eve, also three sessions on Easter Day. Mrs. Gripp brought stories and flannelgraph talk for the children; they also brought special numbers in song through the meetings. Pastor Ortman had a call from their son Elmer at Detroit, Mich., telling them he had surgery and was getting along as well as could be expected. The musical Henry Classens from Carrick, Canada, were with us April 1, and brought us a message in songs.—Mrs. Nick Fast, corr.

EASTER CANTATA

United Church, Vineland, Ont.: The following nine children participated in a child dedication service on Palm Sunday: Marilyn and Donald Penner, Sharon and Shirley Enns, Louise and Edwin Friesen, Lillian Hamon, Esther and Linda Block. March 22 the Young People's Society sponsored a film depicting family worship techniques. March 29 the church was filled to capacity in the evening for the rendition of the Easter cantata *The Nazarene* by J. S. Witty. The choirs of the United Mennonite and Mennonite Brethren churches were combined for the program, and were directed by Ernest Reimer. Soloists were Mrs. Helmut Harder and Magdalen Friesen, soprano; Anne Koop and Caroline Epp, contralto; Peter Martens, baritone; and Jacob Enns, tenor. Peter Klassen, recently arrived from Brazil, was guest speaker at the Sunday morning service at our church. — Herta Fransen,

JANTZEN ORDAINED

Herold Church, Bessie, Okla.: March 6 our Junior Mission Workers gathered in the church basement for their first meeting under the direction of Mrs. Louis Horn and other helpers. March 11 pastor and Mrs. Walter Gomez of the Mexican Militant Mission presented to us the work in the neighboring country of Mexico. March 25 our seminary brought a program. March 31 Grace Bible Institute presented a program, and on April 5 the O.B.A. Choir brought a concert. The evening of Easter Sun., our Youth Fellowship brought a special program of the betrayal, suffering, crucifixion, resurrection, ascension, and return of our Lord Jesus Christ in song, a poem, and Scripture reading. Feb. 21 Mr. and Mrs. Leo Buller held a praise and thanksgiving service for their twenty-fifth wedding anniversary. Among those present was Glenda June, the first grandchild, born Jan. 24 to Mr. and

Mrs. Ronald Buller. April 12 was the ordination of Herbert Jantzen, member of our church, as elder by the new Calvary Mennonite Church in Liberal, Kan. He will also become a charter member there. Pastor Tschetter spoke and officiated at the ordination service.—Mrs. Margaret Horn, corr.

HABEGGER ACCEPTS CALL

Grace Church, Lansdale, Pa.: On Feb. 1 Howard Habegger announced his acceptance of our call to become our spiritual leader and pastor. Union Lenten services with the Schwenkfelder, Evangelical United Brethren, and our church began Feb. 11 and continued on Wednesday evenings the remainder of the Lenten season. The ordination of Brother Alvin Zeiset to the office of evangelist of the Eastern District Conference was held in our church Feb. 15. Pastor Robert M. Landis (Eastern District Conference president) took part in this service. Feb. 26 and March 1, Herbert Fretz of Freeman, S. D., showed pictures and spoke on his trip to the Holy Land. Susan Krahn, who served as MCC Pax Matron in Germany and Austria 1955-57, showed slides of that work at the March meeting of the Ladies' Missionary Society. On March 8 the following children were consecrated: Lisa Jane Clemmer, Lois Wright Detwiler, Mark Jonathan Fretz, Mary Alice Miller, Glenn Duane Rittenhouse, and Daniel Kent Souder. The Bluffton College A Cappella Choir presented a concert of sacred music on Palm Sunday. Vernon Neufeld was the guest speaker in the absence of our pastor at the Easter Communion services.—Ruth P. Arn, corr.

SPECIAL SERVICES

Summerfield Church, Summerfield, Ill.: Wesley Jantz, pastor of the Roankoe Mennonite Church near Eureka, Ill., was with us for a series of pre-Easter services March 22-25. His sermon subjects were "Jesus Is Coming" "The Signs of His Coming" "At His Coming" "Waiting for His Coming," and his messages were much appreciated. Good Friday union service was held in the St. John's Church of Christ. Our pastor brought the message, based on the question, "What will you do with Jesus?" The Easter morning service consisted of a music program given by our Adult Choir and the beginners and primary pupils, followed by Holy Communion. That evening a sound film, *Miracles of Love,* was shown. On Wed. evenings are our choir practices and Bible study meetings. The Mary Martha Mission Society meets monthly on the first Thurs.—Corr.

conference notes

(continued from the last page)

NURSES' DORM FOR TAIWAN

Funds contributed by the Joint Commission on Rural Reconstruction, a government organization, and matched by contributions from interested people are building a dormitory for nurses in Hualien, Taiwan. A one-story building was planned, but lower costs and additional contributions have made possible a second story, which will accommodate nurses when the much needed nursing school opens.

The General Conference Mennonite Church stations two medical doctors and five nurses in Taiwan. Besides medical personnel, there are in other missionary service two couples and two single missionaries. Another missionary family is scheduled to leave for Formosa this summer.

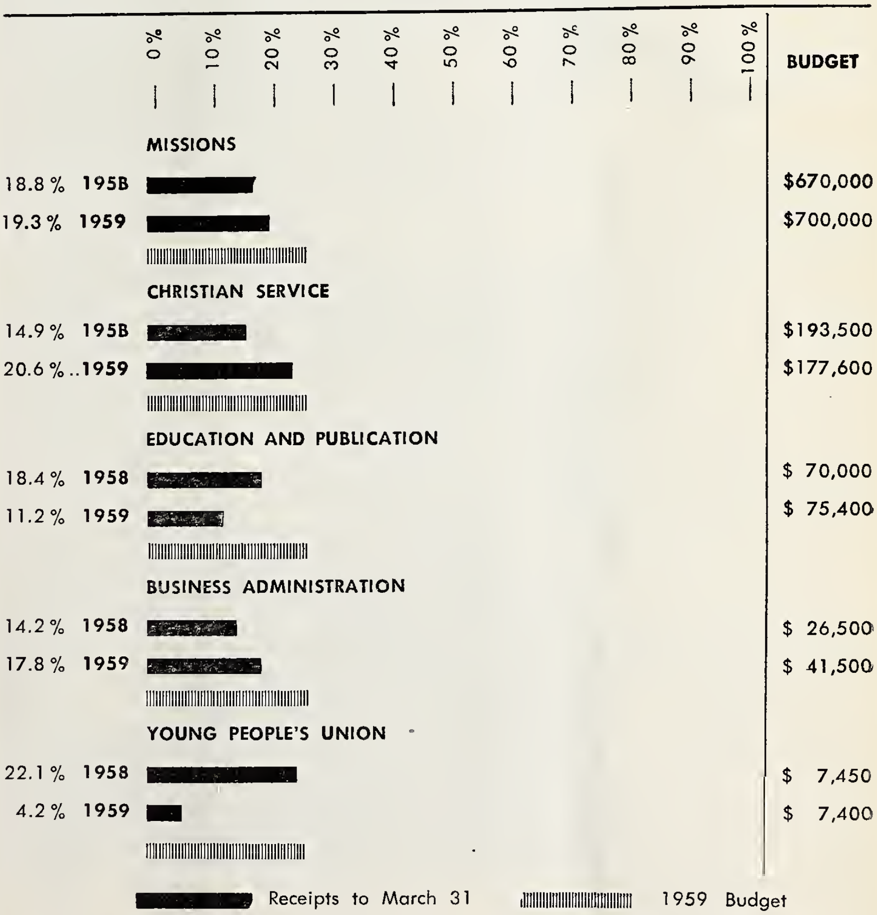
MISSION BRIEFS

Mrs. Vernon Sprunger, who returned to the United States from the Belgian Congo last month, had surgery at Billings Hospital, Chicago, on March 23. Within a week she was able to be up and was regaining strength. The Sprungers' address for the present is 1500 W. 72 Place, Chicago 36 (an apartment in the First Mennonite Church parsonage).

Glen D. Graber from Taichung, Taiwan, has requested books on Mennonite history and doctrine or contributions for such books. These and other Mennonite publications and periodicals are to be placed in a central library. Cash contributions may be sent to the Board of Missions, 722 Main Street, Newton, Kansas. Those wishing to donate books or subscribe to periodicals should communicate with Glen Graber at P. O. Box 205, Taichung, Taiwan, before mailing these.

conference stewardship

March 31, 1958, as compared to March 31, 1959



conference notes

LOOKING TOWARD GENERAL CONFERENCE

As we look toward conference we will also be "looking unto Jesus, the author and finisher of our faith." As we do this, the purpose of our conference as implied by our conference theme will be attained: "Our Foundation—Jesus Christ." When we look unto Jesus we shall experience what the Psalmist speaks of, "They looked unto Him and were lightened, and their faces were not ashamed." Isaiah beheld the glory of God and then said, "Woe is me!" Thomas beholding the risen Lord said, "My Lord and my God." The three disciples on the mountain top came to the place where they "saw no one save Jesus only."

In the light of such experiences the things of this world grow strangely dim.

BLUFFTON
AUG. 12-20
1959

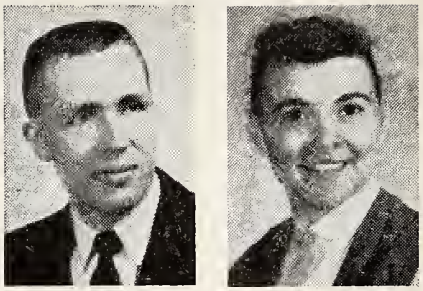
As we prayerfully look unto Jesus and the conference, self and self-centered ambitions will be in the background. The conference committees will get their work done. The conference chairman will accomplish his task with joy in the strength of the Lord. Our foundations will be established, the place of our tent shall be enlarged, the curtains of our habitation shall be stretched. New fields and new areas of work shall be occupied. Thus the work of the Conference, which is the work of the Lord, will be done.

Yes Lord, establish Thou the work of our hands. H. E. Dester

STUDENTS PROMOTE BUDGET

The Board of Missions of the Canadian Conference is sponsoring three students from Canadian Mennonite Bible College to accompany Mr. and Mrs. Jake Giesbrecht, missionaries on furlough from India, when they itinerate in Alberta and British Columbia churches. The purpose is to stimulate interest in missions and to encourage people to help the church meet its financial obligations in the missions program.

NEW MISSIONARIES



John Howard Bauman of Bluffton, Ohio, and his wife, Ruth Helen (Gilliom) Bauman of Berne, Indiana, will leave this summer or fall for India, where Dr. Bauman will teach at Vellore Medical College as a General Conference Mennonite missionary. Their desire is to heal others and to make use of such contact to tell them of and show them the inner peace and joy that come to a Christian.

TEACHERS NEEDED

The Mennonite Mission School at Oraibi, Ariz., has some vacancies beginning with the 1959-60 school year. Teachers must have a four year degree to meet state teaching requirements. There are many opportunities to assist in the church and mission program.

Send your application to: Board of Missions, 722 Main Street, Newton, Kansas.

RELIEF DIRECTOR REPORTS

Peter J. Dyck, European director of MCC's foreign relief and services program, returned to the U.S. the end of March for a six-week deputation tour of Mennonite churches. He will report on the MCC East-West program and its long term objectives for re-establishing ties with Mennonites in the Soviet Union and other Eastern countries. Variously estimated as numbering 40-50,000, Mennonites in Russia today are widely scattered and have no established churches. The re-establishment of vital church relationships and the reunification of split families are major concerns of North American Mennonites.

Brother Dyck's Kansas itinerary is as follows: Friday, April 24—Hillsboro; Sunday, April 26, a.m.—Eden Mennonite Church, Moundridge; afternoon—Hesston Mennonite Church, Hesston; eve.—First Mennonite Church, Newton.

WRITERS' CONFERENCE

James M. Flanagan, associate editor of *The Christian Evangelist,* will speak to interest groups on articles and nonfiction at the writers' conference planned for June 17-19 by the Board of Education and Publication.

One series of interest group talks will be given on church news and publicity, the speaker to be selected. J. N. Smucker, editor of *The Mennonite,* will discuss sermon and devotional writing. "Making Your Writing Readable" is the topic of Christine Miller, instructor in English and Speech at Bethel College; Elaine Rich, editor of *Breaking Bread Together,* will discuss poetry; and Elizabeth Showalter, editor of *Words of Cheer* and curriculum writer, will cover juvenile fiction.

The Board of Education and Publication recognizes the need for Christians to communicate the gospel clearly and effectively, and for this reason sponsors frequent periods for the training of Christian writers. All who have occasion to do some writing, as a minister, teacher, correspondent for a church paper, committee secretary, book reviewer, or contributor to church papers, and who want to reach other people with ideas or facts, can find help at a writers' conference. The conference will be held at the Bethel College Mennonite Church, North Newton, Kansas.

Registration fee is $3.50. Room and board will be available on the Bethel College campus for a nominal price. Through the C. E. Krehbiel Writers' Fund, several travel scholarships in a limited amount are available. Application should be made in writing to the Board of Education and Publication, 722 Main Street, Newton, Kan. Applicants are encouraged to submit a manuscript for each workshop in which enrolled.

BOARD MEMBER TO EDC

August Epp of Newton, Kan., member of the Board of Business Administration, will attend the Eastern District Conference in the interests of the General Conference Mennonite Church and Church Extension Services, Inc., April 30 to May 2.

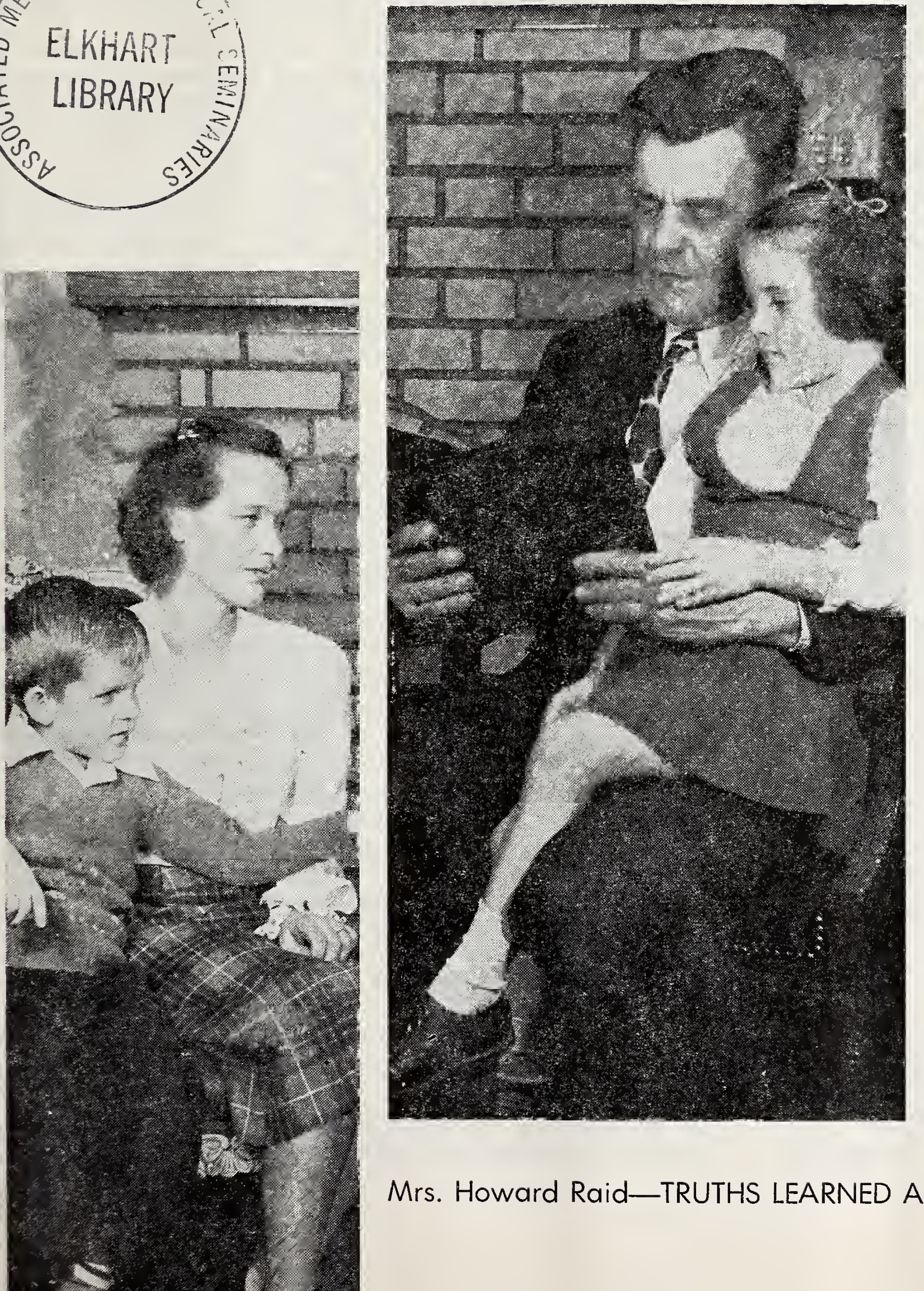
(*Continued on page* 255)

APRIL 28, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



Mrs. Howard Raid—TRUTHS LEARNED AT HOME

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Photo by Luoma
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of things to come

April 30-May 3—Eastern Dist. Conf., Schwenksville, Pa.
May 3—Mennonite Song Festival, Memorial Hall, North Newton, Kan., at 2:30 p.m.
May 4-9—Faith and Life radio speaker: Philip A. Wedel
May 7—Ascension Day
May 10—Festival of the Christian Home
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 24—Baccalaureate, Mennonite Biblical Seminary
May 25—Commencement, Mennonite Biblical Seminary
May 29—Commencement Day, Freeman Junior College and Academy
May 29-31—Missions Conference, Saskatoon, Sask.
June 10-14—Pacific District Conference, Barlow, Oregon
June 14—Northern District Male Chorus Festival, Sioux Falls, South Dakota
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
West. Dist. Retreats, Camp Mennoscah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Graves. **Layout Consultant:** Robert Regier.

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editorials

NATIONAL FAMILY WEEK Every year in May, many churches in the United States and Canada observe National Family Week, coming this year on the week of May 3-10. Families are urged to face their Christian faith within their homes, and to this end many churches conduct special programs designed to strengthen the religious life of the family. Christian teaching in the home and an emphasis on the biblical basis of the family will receive special attention.

The observance of National Family Week as such began in 1941, when it was felt that the emphasis on "Mother's Day" should be broadened to include the whole family.

In the effort to know God's will and seek to do it within the family there will be needed forgiveness, love, acceptance, prayer, worship, and Bible reading. The observance of the family altar, a time when the whole family meditates upon the Word of God and prays together, is a most important aid.

Whatever strengthens the spiritual life of the home, strengthens the ability of the children to stand true to the great spiritual teachings of the Bible and the church. It is a heritage we owe to our children.

Local churches and pastors will find various ways and means of directing the thoughts of the community to the value of the Christian home, and ways by which a stronger Christian family life may be developed.

GREAT EXPECTATIONS We hope readers are following the little column, "Looking Toward General Conference." Various individuals are stating their expectations and hopes for the coming Bluffton Conference, August 12-20.

It is good to expect great things from God through this Conference. Without such a sense of expectancy we are really not prepared for the blessings awaiting us. But to hope and pray for a great experience of insight, inspiration, and fellowship will prepare us for the outpouring of the Spirit of God.

Naturally there will be various motives that lead people to make the trip with its accompanying expense and block of time. Some may plan this merely as their vacation. Others delight most in meeting friends not seen for some time. Some enjoy the high spirit of Christian fellowship. Some will attend for the first time to see what it is all about. Others will have a genuine interest in what is really being accomplished by the churches and the Conference.

But the primary motive should go deeper. We should experience a hunger and thirst for God and His will for us. We feel the need of spiritual re-enforcement to meet the tensions of the day. We have a real desire to share Christ with others and to help where there is need. When this deeper motive dominates us and absorbs all the other motives, we may expect great blessings for ourselves, and a Conference of mighty spiritual power to be felt throughout the world.

The success of the Conference is largely dependent upon the spiritual preparation and expectation of the individuals attending.

Truths Learned At Home

Mrs. Howard Raid

"Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6).

FORTUNATE indeed are we who have been permitted by the grace of God to grow up in a Christian home. Some of us need to become parents ourselves before we realize how much our own parents have meant to us in our childhood, youth, and early maturity. "Honor thy father and thy mother" (Exodus 20:12).

As a parent with a teen-age daughter, I realize again in a new way what we owe to our parents. May I share a few of the great lessons which I learned from my parents as I was growing up?

Always put God and the church first in life. We are God's highest creation and made in His own likeness. We are to honor and serve Him. Our first allegiance is to God, and we are to join ourselves to Christ and His church. We should take an active part in the work of the church and its organizations and carry our share of the responsibilities. We are to give generously, enthusiastically, and sincerely of our time and talents and money.

Character is of utmost value. There is no substitute for good character: it is basic. We are to order each act of our lives in the light of the principles that underlie right conduct, with a resolve to do the right, always, at all costs. We should decide what is right and not be afraid to stand up and speak out against the wrong. It is when a person meets the gray patches—where right seems to shade off into wrong—that real strength of character comes out.

God has an intention or plan for every life. We are likely to be restless until we have found our place within the realm of that intention. When we have found God's plan for our lives, we are to study and prepare and use our talents and fit ourselves into His plan, improving ourselves each day as we go along life's way. If we fail to fulfill His plan, our share of life's work is left undone.

Work, so far from being a curse, is one of God's greatest blessings to man. Do each task as unto Him. As we take cheerfulness and eagerness with us into our work, we will have satisfaction and happiness. We must be good stewards, do our work well, whatever work our hands and minds have found to do. As we do an honest day's work each day, it will bring its own reward in the satisfaction which that gives us.

We are to be thankful for life's blessings. Never fail to say "Thank you, God" many times a day. God's blessings to us daily are without measure and without merit on our part. "My cup runneth over." Always tell God about your feelings of gratitude and give expression to thankfulness in every act.

The wise person economizes, the foolish person wastes. "Waste not, want not" is a motto of which we were often reminded. We are to be thrifty and conserve the many resources which are ours. We are to leave the world better than we found it and richer for our having lived.

The time we are allotted for this life is a gift from God. We are to give an account of how we spent the hours of each day. So we are to make the very best use of our time and never waste precious minutes. Also, we were taught to be prompt; being late is stealing someone else's time.

We are to respect the property of others. Some things belong to others and some things to us. At times when we need to use the things which belong to others, we are to do so with the utmost care, and treat other's property as our own. We are to respect the privacy of each person, and be considerate of those about us.

We must realize the obligation of our duties. When we assume a duty, we put a responsibility upon ourselves and we are to do our very best to perform that duty to the best of our abilities.

As children and youth we are to have a deep respect for older people. We must remember that our parents, teachers, pastors, and all who are in authority are older than we and have had many more experiences in living than we have had. They have many things to teach us, and we are wise if we learn from them. Little acts of thoughtfulness and kindness on our part bring much joy to our elders as well as to ourselves.

As we grew older, we were often advised to establish and own our own homes, to place our roots deep in the community where we chose to carry on life's work, join a church and carry our share of responsibility in the church and community, and make our lives a blessing to others. "The influence of my life is my strongest sermon" is a quotation we often heard spoken in our home.

So let us who are growing youth honor and respect our parents and elders and heed their teachings and good examples. "Children, obey your parents in the Lord; for this is right" (Ephesians 6:1).

As parents, let us in all seriousness teach and admonish our children to hold fast to the things which are eternal. We want to bring up our children in the faith and conviction that we are molding these lives not merely for a few earthly years but for all time and eternity. What a tremendous responsibility!

My Best For My Children

V. Raymond Edman[*]

FAITH in the Saviour is the greatest contribution any parent can make to his children.

Greater than fame and better than money, even more important than education, is giving to each child the gift of faith. That gift will be enlarged and strengthened as he goes onward; and all of life will be sweeter, stronger, and better for it.

How can I do my very best for my children?

The best method is to teach them by precept and practice. By seeing the Lord Jesus in you they will come to love Him, trust Him, and to obey Him.

Your *conduct* will be the most obvious factor to them. Actions always speak louder than words. In his love and admiration for his parents, the little child learns early whether he is loved or not. As he grows older, his big eyes observe what is done; and he correlates his observations with the instruction given to him.

Intuitively the child understands practical Christianity in action. His response will first be imitation of what he sees and hears; but imitation can soon become a living reality. He will believe what we believe. He will walk and talk as we do. It will be easy for him to believe in the Saviour for having seen Him in father and mother.

Christian *character* will be as apparent to our children, younger and older, as to others; perhaps more so. Before they learn to read the ABC's they read character. Intuitively they understand adults much better than we give them credit. Integrity, honesty, honor, unselfishness, courage in the face of great difficulties — such character traits are deeply impressed upon young plastic minds. The children will see Christ in our character, and will share the confidence that others have in us. They will be proud of mother and dad, and of the Saviour.

Our *conversation* can show forth the Lord Jesus. Little folk have big ears as well as big eyes. They comprehend the intent as well as the content of our talk. They will make mental note of our appreciation and helpfulness for others; and contrariwise of unkind and unfair criticism. Our kindness and consideration for others in what we say and what we do can teach them of Him who went about doing good to all.

Consistency is a jewel, and nowhere does it sparkle more brightly than in the Christian home. At the family altar we can teach children about Christ as we read the Bible; but even more impressive to them will be their seeing Christ in us. They will note what we say and do in Sunday school and church, and will compare that with our attitude and actions in the home. Consistency in our words and our works will be evidenced by the standards that we maintain in the Lord's house and on His day, and in the carefulness with which we do His work as laity or clergy. Your faith in the Saviour will be conveyed to the children by your faithfulness to them and to the Lord, by your fatherly care and concern. To me it has always been challenging and encouraging to remember that in days dark and foreboding, Noah's sons followed their godly father even into the ark. That action must have seemed somewhat foolish to them, as it certainly was to the worldlings round about; but they had learned to trust God because they trusted their father.

The future of your children depends so largely upon their faith in Christ. Christian conduct, character, conversation, and consistency will pay big dividends in the life of every child.

A family altar with its open Bible and bended knees for the whole family, the happy home, the attendance of all the family at Sunday school and church—all these make for a wholesome outlook on life by the children, and the establishment of standards that will go with them throughout life. Correction that is constructive, co-operation that is cheerful, harmony that is helpful—such are the memories the children will carry with them when they leave our homes and go into their place of service and usefulness.

From her heart out of more than fifty years of experience of leading little orphan boys and girls to the Saviour, the late Amy Carmichael of South India wrote this earnest prayer:

Father, hear us, we are praying,
Hear the words our hearts are saying,
We are praying for our children.

Keep them from the powers of evil,
From the secret, hidden peril,
From the whirlpool that would suck them,
From the treacherous quicksand, pluck them.

From the worldling's hollow gladness,
From the sting of faithless sadness,
Holy Father, save our children.
Through life's troubled waters steer them,
Through life's bitter battle cheer them,
Father, Father, be Thou near them.
Read the language of our longing.
Read the wordless pleadings thronging,
Holy Father, for our children.

And wherever they may bide,
Lead them Home at eventide.

—*National Sunday School Assoc.*

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[*] Pres., Wheaton College, Wheaton, Ill.

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How do we determine whether our curriculum is adequate?
Does the kind of curriculum a church uses make a difference?
What kind of curriculum does our Conference offer?

Our Total Church Curriculum

*Paul Shelly**

DURING the Christmas vacation I traveled with a quartet and speaker of the Bluffton College Gospel Team as we visited ten churches of the Central District Conference. The speaker for the group was interested in making contacts in these churches for the District Young People's Union. I was interested in making contacts regarding *our total church curriculum.*

The word *curriculum* can be used in two different ways. We usually use the word to refer to curriculum materials. In using the word in this way we think of the materials which are used by the teacher and the pupils.

The other definition of *curriculum* is that it includes all the experiences of the person being taught as these experiences are used by the teacher to achieve certain goals. This definition of curriculum applies to all the experiences of the person both within the actual program of the group as well as in all other relationships of life. In this article we will be using *curriculum* in both of these ways.

The words *total church* also need defining. We think of the word *total* to include all of the functions of the church. We also think of *total* to refer to all age groups from the time a person is born until he enters the fullness of life with Christ at death.

Our also needs defining. In thinking of materials it may be well to think of these materials which we provide as a General Conference Mennonite Church. As we consider *our* in relation to the larger meaning of the word *curriculum,* we are thinking of the total program of our General Conference Mennonite Church on the local, district, and General Conference level.

Does the kind of curriculum a church uses make a difference?

Denominations feel that it is important for their churches to use materials provided by them. There are three reasons for this. If a denomination believes that God has revealed himself to the group in a particular way, the only way that persons can respond to God's revelation is through the curriculum—using the word with its broader meaning. If America is interested in helping others to respond to the way of life it believes in, it will not use materials produced by communists in its public schools. A denomination, too, that feels it has a mission to perform will be concerned about being ambassadors within a particular frame of reference.

Denominations feel it is important for their churches to use materials provided by them because it is only in this way that they can produce them financially. Third, these materials help to create a spirit of fellowship and offer a means to interpret the over-all program. It is through the curriculum as broadly conceived that we learn about our mission program, our relief program, our institutions, and our beliefs.

The American Baptist Church made a study of the churches that used their materials and those who did not use their materials. They discovered that the churches that used their materials were more evangelistic, supported American Baptist missions to a much greater degree, and also supported the ongoing program of the denomination to a much greater extent.

How do we determine whether our curriculum is adequate?

Some churches choose their curriculum material by criteria that are not valid. Just because materials are adequate for another denomination does not mean that they will be adequate for us any more than the fact that one college is adequate for one person makes it adequate for another person. Just because the materials are described in an attractive way does not mean that these materials are the kind which will meet our needs. Advertisements in this area, as in all areas, may be misleading.

Just because the materials are

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*Faculty, Bluffton College; member, Board of Education and Publication priced at a lower level does not mean that this is the kind of material we will want for our churches. We are concerned about the best in other areas of life and should certainly be concerned about the best as we plan to interpret the Christian faith to our groups.

The following are nine questions that we should ask as we think of the curriculum in our churches.

DOES THE CURRICULUM ACCEPT THE BIBLE as the inspired Word of God and interpret it in the light of the revelation of Jesus Christ? There are many materials which do not take this approach to the Bible. This question is a vital one.

DOES THE CURRICULUM PRESENT THE TOTAL GOSPEL, the personal and the social aspects of it? When Jesus came to His home town in Nazareth, He read from Isaiah 61 as He pointed out that His mission was to preach the gospel and also to help those who were in need. *This* is the gospel! *This* is the good news! Many materials stress only one aspect of the gospel.

DOES THE CURRICULUM ACCEPT THE BASIC TRUTHS of the Christian faith? There are materials that take a liberal approach to Christian truths. There are materials that overemphasize some of the parts of the Christian truth. For example, materials produced by the Assemblies of God would emphasize speaking in tongues. It is important to have materials which stress the basic Christian truths without overemphasizing certain aspects of our faith.

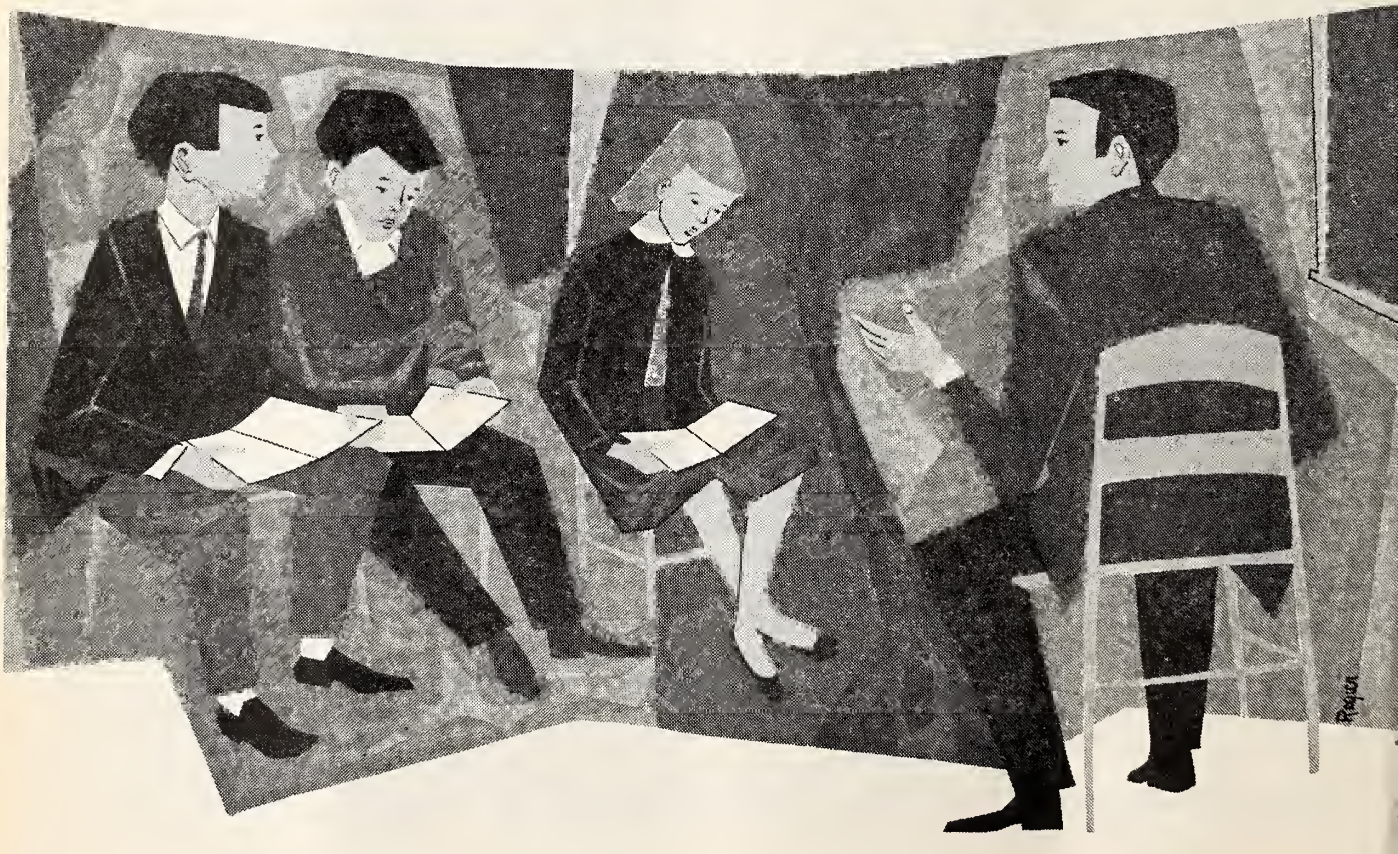
DOES THE CURRICULUM INCLUDE OUR DISTINCTIVE DENOMINATIONAL BELIEFS? I believe that this item belongs here as the fourth issue. I believe too, however, that it cannot be separated from the first three issues. Much of the material from other groups fails at this point. Our curriculum needs to include ideas such as the authority of the Bible, baptism on confession of faith, discipleship, and nonresistance.

DOES THE CURRICULUM APPLY BIBLICAL TRUTHS to the lives of those who are taught? Some materials stress primarily the importance of a knowledge of biblical content. This is important! Yet, we are interested that persons find the meaning of biblical truths for their own daily lives so that they are able "to walk even as He walked" in addition to knowing facts contained in the Bible.

DOES THE CURRICULUM COVER ALL THE AIMS OF CHRISTIAN EDUCATION? The General Conference Mennonite Church has worked out twelve objectives for Christian education. We need to be careful that all of the areas are covered in the total curriculum of the church.

DOES THE CURRICULUM FIT THE AGE GROUP for which it is intended? We realize how important this is in other areas of life. We know that persons have different needs and interests at various ages. It is important that the curriculum meets the needs of each age group.

DOES THE CURRICULUM KEEP IN MIND both the content of the Christian faith and the person? Some materials go into each of these extremes but not both. The gospel must be communicated to persons. Thus, the content of the Christian faith must always be related to persons. The curriculum dare not neglect either the gospel or the person with whom the gospel must be shared.



DOES THE CURRICULUM PROVIDE FOR THE TOTAL NEEDS of all ages with a minimum of overlapping? A curriculum should meet all the needs of a particular age group. It should also meet the needs progressively of the growing person. A person in high school participates in many activities in the church. As we think of this person, we must ask the question whether the curriculum covers all the items that should be covered for him. The other question must also be raised, whether the curriculum builds on what the person learned in junior high school and prepares him for the experiences he will meet out of high school.

What does the General Conference Mennonite Church offer in the area of curriculum?

There is room for both humility and thankfulness as we think of what our Conference offers us—humility, for there is much that still needs to be done, and thankfulness for what has been accomplished through God's grace.

The purpose of this article is not to list in detail the materials that are offered but to suggest the areas and to list briefly what is being done. More details will be given on some of these items in subsequent articles.

Sunday School. We have available the uniform series for juniors, intermediates, young people, and adults in English and for adults in the German. We now have available our new Living Faith Graded series for nursery, kindergarten I and kindergarten II in English, and kindergarten I and kindergarten II in the German. The new primary graded material will be ready this fall both in English and in German.

Catechism. We have available catechisms in both the English and the German, with the Canadian Conference publishing an English-German Catechism this summer. We have two workbooks available to be used by pastors in working with those who are preparing for church membership.

Junior Groups. Several units are available. (We tend to forget what is available in some of these areas and need to be reminded.)

Youth Groups. Materials are made available to youth groups every other month. A youth manual is also available and manuals for the various commissions are being prepared.

Summer Bible School. Our Summer Bible School material is available with our own mission units in grades three to eight.

Retreats. Work has been done in the area of retreats, thinking particularly of curriculum in the broad sense: that which the retreats should be accomplishing in relation to the total church program.

Women's Missionary Societies. Materials have been provided for these groups by the Conference Women's organization.

Music. Music also plays a vital role in our curriculum, and *The Mennonite Hymnary,* the *Handbook to the Mennonite Hymnary,* and *The Youth Hymnary* are a part of our total curriculum.

Special Units. The one special unit available is *Youth and Christian Love.* Other units are being worked on.

Boys' Clubs. A manual is available for groups interested in starting Mennonite Boys' clubs.

The Mennonite and *Der Bote.* These papers which enter our homes each week are the foundation of our total curriculum.

Junior Messenger and *Der Kinderbote.* Weekly papers for the children also are a constant part of our curriculum.

Audio-visual Aids. We have an increasing number of materials in our audio-visual library. These, too, play a part in the total curriculum.

What is the goal of our total church curriculum?

We need to keep in mind that our task is to be ministers of reconciliation. "God . . . hath committed unto us the word of reconciliation." All that we do in the church in all of the organizations must be related to this central task of helping persons to respond to God's redeeming love through Christ and to become reconciled with God and to live as reconciled children of God.

Hymns in the Night

Night had fallen, but a full moon made a bright path over the rough stone road. A few minutes more and the missionary would be home. The light from his flashlight cast a beam into the shadows as he walked along. Just a bit ahead, across the river and beside the bridge, was a poor little shack. A faint light, perhaps from a candle, shone through the cracks in the mud wall. The sparkle of moonlight through the trees and the beauty of the night hid the misery of the poor dwelling with a cloak of semi-darkness.

Then out of the darkness came the sound of music . . . voices raised in singing hymns of praises to God. There was the low voice of the father, the higher voice of the mother, and the clear piping tones of small children, all blended together. The missionary paused to listen a moment. It was joyful singing. He could hear the sweet voices of little George and William, only four and five years old, rising above the others. Occasionally he could hear three-year-old Samuel too, as well as James, who is a bit older. Then he moved on, his heart touched by what he had heard.

The next evening the parents who lived in that poor house were in prayer meeting in Cachipay. Afterward, as they rode home over the bumpy lane in the mission jeep, the missionary commented on his delight in having heard the family sing so joyously the night before.

"Oh, yes," replied the parents, "it's that sometimes there isn't enough to eat for supper, and the children are still hungry and crying for more food. So we begin to sing hymns, and they join with us happily and forget their misery."

By singing praises to God, they forget their hunger! They did not complain, but they praised Him. How much more should we, in the midst of the great bountifulness of God's blessing poured out upon us, raise our voices in unending praise and thanksgiving to Him.

"Songs of praises I will ever give to Thee." —Mrs. Arthur Keiser

An Unforgettable Trip

In 1951, Dr. and Mrs. John R. Schmidt went to Paraguay to launch a leprosy mission program under the threefold sponsorship of MCC, American Leprosy Mission, and the Mennonite colonies.

Today the project is firmly established. A central clinic is located at Kilometer 81, but most of the patients are treated in their homes. Several Mennonite young men assist Dr. Schmidt in this work by looking up the patients and their contacts (persons who come in frequent contact with the patient), giving them medicine, and reporting any complications at Kilometer 81. Dr. Schmidt accompanies the young men at various times so as to see all patients and contacts every six months to a year. In the following report he describes his experiences during one of these trips.

THE trips I make with the men are never the same, and my last one was the kind one never forgets.

We planned to leave Wednesday noon. After an early lunch we were on our way on horseback to see eleven patients—a round trip of forty miles. We found six of the first seven patients at home as well as a good 70% of their contacts. We had planned to go home by a different route, but since the one patient we did not see was to be back with his family the next day, we promised to return.

It was now near 6 p.m., cloudy, looking like rain and getting dark. My young man had arranged for lodging at a Paraguay home in the area, but when we got there the man had been called to Asuncion. We were told to go to the neighbor but he turned us down.

Sometimes we stay in open camp on such occasions, but since it looked like rain we went to the next place. Here we found an open door. Like all families in this area they were poor, but gave us their best. They cooked a local tea for us and gave us *galletas*, hard, dry biscuits. We visited awhile, then went to bed.

In the meantime it had started to rain and continued to do so all night. We had four more patients to look up but the rain had converted every creek into a raging stream, making it impossible for us to continue. Since the people where we stayed were so poor we decided to start for home.

We couldn't return the way we had come because there was a river which we knew was now impossible to cross. By going a southern route we would come to a bridge. After three hours of riding we came to a usual looking lake (after such a rain) crossed by some woods with an opening where oxcarts drive through. My partner rode ahead in water. When he came to the woods, his horse suddenly lost footing but managed to swirl back in deep water. My partner swung himself off the saddle immediately, but hung on to the stirrup for a minute, always a tense moment.

Then I saw a path through the woods on one side and suggested we take that. He led his horse, but I thought I would be smart and ride to keep my boots from filling with water, though my feet were wet through and through. As my partner took the side path, water up to his hips, the ground suddenly slipped away from under him. He got hold of a limb and began to crawl across, leading the horse after him. Well, that was enough to get me off my horse, too. I stood in the water, waiting for my partner to get across the ravine.

His horse tried to swim, but landed with legs straddled over a log which apparently was used by pedestrians to cross the stream on better days. Seeing the horse was helpless and that my partner could not manage alone, I tied my horse, straddled across as best I could and helped pull the horse up a steep bank, we of course being in deep water, too. I thought the horse was surely a goner, because he lay there as though he were ready to die. With repeated effort we would get him half way up the bank and then he would fall back. Finally we kicked him and started him through brush and trees with saddle under water, only eyes and ears sticking out. This time he got through and up the bank further up.

Then we tried to get my horse through another area but to no avail. My partner went under in the search but returned unharmed. At last we sent my horse along the deep path where the first found safety and before long we were on our way again.

All this time rain continued to fall but we didn't have to worry about getting wetter than we were. The rest of the trip was cold but we soon reached home, thankful that we were safe.

Practical Christian Housekeeping

1. Start the day with devotions and plan the day in that light. Ten minutes can go a long way.
2. Work swiftly but never hurriedly — calmly, steadily. Concentrate on the task at hand, yet think while you work, of your work and life. Phil. 4:8.
3. Do your work well but learn to skim. You aren't asked to be perfect, just not ashamed.
4. Live surrendered to interruptions—use them.
5. Make quick tidy-up rounds often. Ten minutes here, too, go a long way.
6. Know your limitations. Learn to say "no" when necessary. Know what you can and cannot do.
7. Learn how to hurry when necessary, but remain calm and serene.
8. Make use of modern conveniences, ways, grocery stores, moderately according to circumstance. Keep the needy world in mind.
9. Pray as you work—about your work.
10. Use your Bible, hymnary, and helps on the kitchen cabinet. They do not slow you down but speed you up!
11. Read your Bible each day.
12. Pray each day.
13. Thank God for opportunity.

—Twila Hilty Garber

The Real Enemy

An oration dealing with problems related to the use of alcohol

by J. William Anderson, winner of Oregon's 1958 intercollegiate oratorical contest, and second-place winner in the national contest held in Washington, D. C., last August

EXPLAIN SOMETHING TO ME, Christian Temperance Worker. Explain the grounds on which you fight your dreaded enemy. Tell me how you prove to the farmer growing hops, to the foreman in the brewery, or to the clerk behind the liquor counter, that what he's doing is wrong. He knows it's not a sin to drink; not a sin against God, nor against his fellow man, nor against himself. How do you intend to convince him otherwise?

After all, doesn't the Psalmist include it in his praise to God for His gifts to man: "Wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengthened man's heart" (Ps. 104:15)? Wasn't King Lemuel in Proverbs advised to "give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts," to "let him drink, and forget his poverty, and remember his misery no more" (Prov. 31: 6-7)? And didn't St. Paul advise Timothy to "use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. 5:23)? We know they're not all talking about fresh grape juice!

How then can the Christian church stand on scriptural grounds to renounce the use of alcohol? Wouldn't those who are already antagonistic toward the church, likewise be antagonistic toward its scriptural dictates?

Come now, take off your white ribbon. Cease this useless fight against man's privilege to drink if he so chooses. . . .

"But wait!"

A voice cries out from behind me, and another and another, until there's a great chorus, crying out as one voice, "Wait . . . wait!" I turn to see who would interrupt me, but I see nothing but a vast gray mist from which the voices emerge. Then one voice issues forth and takes on the misshapen form of a twisted, dirty man, old before his time—a staggering, stumbling relic of the streets, with the stench of too much alcohol permeating his very being, crying, "Wait . . . wait!"

I turn away in disgust, "Wait for what, old man? Why should we listen to you? We're not of your kind. We're young and healthy, not old and diseased!" And the man falls back, to be swept away in the current of the gutter, like 520,000 others, never to be seen again, his warning unheeded.

Another voice takes on form and emerges from the fog; a woman with a baby in her arms and two crying children hanging to the tattered hem of her faded dress. Her face is scarred, but with scars far deeper than just the torn skin of her cheek — a mind and body, scarred by the constant abuses of a drunken husband. And she, crying out for the 200,000 alcohol-ruined homes she represents, cries above the rest, "Wait . . . wait!"

Still the clamor from the fog continues, and I cry back, "Let us alone. We can't enjoy the pleasures of our drinking if you insist upon annoying us so!"

But the clamor only increases, and another figure steps forth. This time it is a young, good-looking man, yet a man whose mind is slowly being eaten away by the ravages, *not* of alcohol, but of a disease that has come from his intemperance. He, as he is led away, like 190,000 others, cries back, half-crazed, "Wait . . . wait!"

I begin to tire from the parade of useless exceptions who would try to blame "drink" for their downfall and not their own inherent weakness, their own intemperance.

Then beyond the rabble of voices, I hear another sound, not the sound of a human voice, but that of a modern, high-powered automobile, racing at high speed, careening from the mist. There's an anguished scream of steaming brakes, a pause, and a rending crash of metal, and glass, and concrete. Then silence.

The vehicle that only moments before had been the beautiful, sleek, swift product of the latest of Detroit's engineering ingenuity lies upside-down in the middle of the highway, torn and twisted beyond recognition. Flames begin to lick out from the gasoline-soaked interior, and with the flames, a woman trapped inside, screams out in pain and fear. The flames reach the tank, and in a blinding flash, the woman's fear and pain are over.

Then I notice another figure lying in the ditch at the side of the road. I rush to his side and kneel beside him. In the heavy, fog-laden air, above the stench of warm human blood, there is the odor of the drinks that had made the evening so gay, but so dulled his judgment that he did not realize that he could not control his car.

Here had been a man of distinction, a man of good health and prosperity, a man who had loved and provided amply for his family, who had gone to church regularly, and followed unfailingly a life of moderation. . . .

Yet in an instant, he and his wife had become two more additions to the list of 20,000 "alcohol-flavored" traffic deaths anticipated this year. A life of moderation?

Then the light shifts, and I see the face of the man for the first time. I am sickened with what I see, for the face on the dead man . . . is *mine! My* own body destroyed, *my* wife dead, *my* children homeless.

Then it is that I know. "There's no need to explain, Christian Temperance Worker. This is your proof."

There may be no evil spirits in the glass, but death and poverty and disease swim within it. There may be no sin in the act of drinking itself, but wanton murder and destruction lies submerged in the unconscious, unknowing release of inhibitions; complete oblivion in the unwarranted self-confidence imparted by it. There may be no literal condemnation, scripturally, of drinking, but with drunkenness and its attendant social evils, we have no alternative but *total abstinence!*

Here then is our real task. Go beyond pinning white ribbons just to the women of the church. Tie in one great bond all peoples. Go beyond taking temperance tracts only to the destitute in the gutter. First provide for young minds a realistic education in the social deterioration and destruction that is consistently the result of even the most moderate use of alcohol. Go beyond using biological object lessons to scare men away from drink. Give them instead, a glimpse of social tragedy: skid-row derelicts, broken homes, social disease, crime, and the broken body and homeless children of the would-be moderate social drinker. Save them from becoming just another pathetic figure on some Sunday evening pulpit statistic.

Let's work together, you and I, to battle the *Real Enemy,* not the bottle and what it contains, but the ignorance of the mind that turns to that bottle for release from its tensions, that knows no greater release than self-destruction, no higher joy than momentary pleasure, no greater goal than complete oblivion. Offer them instead, an abundant life, with freedom from themselves and a trust in Someone far greater. Then and only then, can we completely defeat our *Real Enemy!*

—From the *Union Signal,* reprinted by permission

Raw Material for a Program

Have you been scratching for lively discussion topics in your young people's meetings? At the Alberta Youth Workshop in February, Frank Epp, editor of the *Canadian Mennonite,* gave a series of talks which manufactured sparks. Here are some of the things he said:

We as young people must stop drifting—into jobs, into church, into marriage. Christ wished His disciples either cold or hot but not lukewarm. We must weigh the issues before us, count the cost, make rational decisions, and then stick to our decisions. And this takes discipline. . . . What is the standard of discipline in your community? How much and what kind of discipline do we need to apply to ourselves?

Youth seek Christian fellowship—we would agree on that. But are we drifting to the place where "the disk jockeys are our philosophers, the rock and roll artists our kings, and the song writers our law givers"? Do we find ourselves to be more comfortable in the code of ethics that "it's good because everyone is doing it"? Mennonite youth need to adopt a positive stand in the problem of leisure time and what to do with it. . . . How can this be done in your youth group, on Sunday evenings, in your church, your high school?

Youth seek Christian recreation. Yes—but are we swept along in the mad scramble for thrills? Are we on the verge of finding out that the four-day work week is not sufficient to recover from the three-day week end? Time for recreation is God given. Your church—perhaps your local YPU—must be prepared to offer a program that is attractive, that has intelligent leadership, and that is based on a sound standard. Paul came right out and said it when he wrote a letter to the Corinthians: "Do all to the glory of God."

Youth seek Christian courtship. (Use 1 Thess. 4:4, Matt. 19:4-5.) Marriage is not meaningful unless there is a spiritual foundation. Can God's plan be fulfilled in your standards of dating, courtship, engagement, marriage?

What constitutes the strength of personality that we want and need? Authorities of the church and of the educational world have said that they think young people are getting soft—morally weak. If this is true, what can we do? Will the making of firm, Christian decisions help? What about an honest-to-goodness reconsideration of Christian discipline? Timothy was young too when Paul wrote to him, "Be strong in the grace that is in Christ Jesus" (2 Tim. 2:1).

Would you like to incorporate Bible study along with your discussion meeting? Here are some subtopics which could be worked into various themes:

Personal Responsibility: Genesis 4:9-10; Ezekiel 18:20; Matthew 5:14-16; Romans 14:7, 14:13; Ephesians 4:25; James 4:17; 1 John 3:17.

Responsibility: Deuteronomy 4:9, 6:7, 31:12-13; Proverbs 22:6; Ephesians 6:4; 2 Timothy 1:5.

Thoughtfulness and Respect for Others: Matthew 7:12; Mark 12:29-31; John 15:12; Romans 13:9-10; Galatians 5:13; Philippians 1:9; 1 Thessalonians 4:9; 1 John 2:10.

Civic Righteousness: Proverbs 11: 11, 14:34.

Freedom from Carelessness: Proverbs 19:2, 20:12, 22, 21:5; Matthew 7:12; Luke 6:31; Acts 19:36; 2 Peter 1:4-7; Romans 12:11.

Forethought: Proverbs 22:3, 24: 27; Luke 12:33-34.

Temperance and Self-control: Proverbs 20:1, 22:24, 23:20, 23:29-33; Ecclesiastes 10:17; Isaiah 28:7; Luke 21:34; Romans 13:13, 14:21; 2 Peter 1:4-7; Matthew 5:21-22; Habakkuk 2:5.

Good Manners: Luke 6:31; Romans 12:10; 1 Corinthians 13:5; Titus 2:7; 1 Peter 3:8.

Freedom from Selfishness: Habakkuk 2:5-6; Proverbs 28:25.

Freedom from Stubbornness: Psalm 32:9, 78:8; Isaiah 48:4.

Freedom from Pride: 2 Samuel 22:28; Psalm 10:2; Proverbs 3:7, 11:2, 16:18, 21:4, 26:12; Isaiah 5:21; Matthew 23:12; Romans 12:16; 1 Corinthians 8:2.

Wisdom and Good Judgment: 1 Kings 3:9; Proverbs 3:6, 8:11; James 1:5; 3:17.

Patience: Ecclesiastes 7:8; Luke 21:19; Romans 5:3-4, 12:12; Hebrews 10:36; James 1:4.

Drama --- Congo Style

by Sadie Dyck

As the shadows lengthened at Nyanga one evening. I saw many little brown forms slipping from behind one tall palm tree to another. Little did I realize that these small African children were on their way to the same play practice that I was.

The boys in my class had been asked to dramatize the story of Joseph at the next young people's meeting. It was not time to begin the practice, but since Africans love to dramatize and never seem to get weary of practicing, the play started early. The actors had no play books—not even a piece of paper. The whole script had been worked out by two Christian African teachers.

I followed every move, action, and expression of these gifted boys as they put heart and soul into the play.

Then I heard something behind me. As I turned around I saw countless little brown fuzzy heads peering in through the church windows to watch the performance. The next time I looked around, these eager children were sitting on the wide window sills of the Nyanga church with their feet dangling in. Presently I heard faint thuds as the children jumped off the sill and onto the cement floor. They filled one bench after another. Occasionally they got so engrossed in the drama that they forgot the circumstances under which they had become spectators and they would burst out laughing or sigh or hold their breath as the acting dictated.

I was entertained by watching both the actors and the audience. The latter had come knowing that this was only one of many practices and that on Sunday the final performance would be given. But they came, regardless, to enjoy, to watch, and to marvel at that which was going on before their very eyes.

The play needed no advertising. These little people who had watched so intently went home and raved to their families and friends about the wonderful play that was to be presented in church a few days hence. And when Sunday afternoon came, people flocked to the church.

Although the language was foreign to me, I had no trouble following the story. Our Africans are clever actors. They take the biblical stories and translate them into the language of their everyday life. For example, when Joseph's brothers told their father of the tragic death of their brother, Jacob threw himself on the floor weeping and wailing as Africans do when bereaved. To indicate passage of time spent journeying from one place to another, the players walked slowly out of the building and then after ten or fifteen minutes re-entered to continue the story for their still spellbound audience.

When Pharaoh promoted Joseph, we read in the Bible that he made him to ride in a chariot. Since our people have no wagons of any description, they used two bicycles beautifully decorated with flowers and branches. The attendants gracefully assisted Pharaoh and then Joseph in mounting the bicycles and then majestically ushered them down the long aisle of the church . . . . And the curtain fell before the breathless onlookers.

Christmas Bundles

IT'S THEIR FACES! Can you realize that such a comparatively small deed as preparing one Christmas bundle has an effect like the one shown in this picture! Christmas plans on our part NOW will mean Christmas for children around the world next December. Bundles should be prepared according to instructions given in folders which can be received from the Board of Christian Service, 722 Main, Newton, Kansas. July 1 is the date when all bundles should be at MCC centers at Waterloo, Ont.; North Newton, Kansas; or Akron, Pa. A dollar accompanying each bundle will purchase a New Testament and cover shipping costs.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

ADDITIONS TO FACULTY

J. Harold Moyer, son of Mrs. J. F. Moyer of North Newton and now on the faculty of Goshen College, Goshen, Ind., has been named assistant professor of music at Bethel College, according to President D. C. Wedel.

Mr. Moyer was graduated from Bethel College in 1949. George Peabody College for Teachers granted him the M.A. degree in 1951, and the State University of Iowa the Ph.D. degree in 1958.

Before going to Goshen College in 1957, Moyer had taught at Freeman Junior College and directed the instrumental music program at the Kansas Boys Industrial School, Topeka.

While at Topeka he composed the Kansas Centennial Symphony, "Song of Kansas," to be played to the narration of a 4-stanza poem "Kansas," found by Moyer in the collections of the Kansas State Historical Library. As his Ph.D. dissertation, Moyer composed "Symphony No. 1."

Mrs. Moyer is the former Rosemary Linscheid of Freeman, S. D., also a Bethel graduate. The Moyers have a daughter, Janet Ruth.

Mrs. Bonnie Klassen Royer, R.N., has joined the faculty of the Bethel Deaconess Hospital School of Nursing in the capacity of Instructor of Nursing Arts.

Mrs. Royer graduated from the local school of nursing in 1954, and received the Bachelor of Science in Nursing degree from Bethel College the following year. She has been employed in hospitals in Hawaii and California and had previously served as head nurse at the Bethel Deaconess Hospital.

Mrs. Royer will fill the vacancy left by the resignation of Mrs. Esther Unruh.

FAST TEMPO

Nelson Litwiller, president of Mennonite Biblical Seminary, Montevideo, Uruguay, writes:

"I am happy to report that our classes have begun with a record attendance. We have forty full-time students and quite a few more evening students. It has been a tremendous job to get organized, but after three days everything is running smoothly. In addition to the four full-time teachers we have had to employ four part-time teachers and a librarian. I myself teach eleven hours in addition to all my administrative duties, which gives you some idea of the tempo we are in." —Information Services, (Old) Mennonite Church

SCHOLARSHIP AWARDS

During a special chapel service twenty-five Bluffton College students received the Junior Pi Delta award for high standards of scholarship. They are: sophomores — Phyllis Bixler, Elizabeth Clemens, Harlene Hicks, Charles Hostettler, Kathleen Kindle, Doris Liechty, Tom Lehman; juniors — Patricia Gross, Ann Hilty, Margaret Litwiller, Eugene Weber, Marilyn Weidner; seniors—Sandra Berry, Charles Dillman, Ladnor Geissinger, Lavera Hill, Kathyrn Little, Phillip Locke, Joan Reusser, Martha Jo Ropp, Benjamin Rosa, Jerome Shenk, Lois Shutt, Sue Montgomery Smith, Gene Van Orsdall.

NEW STUDENT COUNCIL

Student elections were held recently at Canadian Mennonite Bible College. Those elected will serve from the spring term of 1959 to the beginning of the spring term of 1960. Outgoing president Waldemar Regier conducted the meeting. The new student council consists of Menno Wiebe, president; Cornie Rempel, vice-president; Hilda Schroeder, secretary; Bernie Wiebe, faith and life chairman; Louise Peters, fellowship chairman; George Neufeld, missions chairman; and John Franz, service chairman. Alfred Heinrichs was elected yearbook editor and Walter Braun business manager of the yearbook.

CHAPEL SERVICES

A chapel service at Canadian Mennonite Bible College was devoted to the relating of incidents and blessings experienced on the Alberta tour. The choir sang several numbers and Brother Poettcker spoke on aspects of the trip. One benefit that all who participated likely experienced was that the Passion of our Lord became more meaningful with each program rendered.

Recent visitors include Peter Dyck, MCC director in Europe, and Erwin Schmidt, minister of the North Battleford Mennonite Mission.

CHORAL CONCERTS

The State University of South Dakota Choir appeared at Pioneer Hall, Freeman Junior College, on April 23. The fifty-five voice group, directed by Edgar Eklof, sang selections by Palestrina, Tschesnokoff, and Gretchaninoff of the early church period, as well as numbers by such contemporary composers as Randall Thompson, Darius Miland, Norman Lockwood, and Houston Bright. Choir numbers were interspersed with special selections by soloists and vocal ensembles.

Freeman Academy Sen. Ensemble and director Dorothy Imhoff toured churches in North Dakota and Montana April 11-17. The College Choir gave its home concert at Pioneer Hall, April 10, before leaving on the annual spring tour the following day.

On April 10 the fifty-eight member Academy Choir went to Prinsburg, Minn., to participate in the Inter-Academy Music Festival.

mutual aid placement

FARM WANTED

Young Mennonite couple would like to rent farm in central Kansas area by August 1. Can provide some machinery. Good references offered. Contact: Mutual Aid Services, Inc., 722 Main, Newton, Kan.

FOR SALE

FARM—320 acres improved grain farm in western Kansas. Near Mennonite church. Contact MAPS, 722 Main, Newton, Kansas.

PERSONNEL NEEDED

1-W MAN OR COUPLE—Meadows Mennonite Home, Meadows, Illinois, needs maintenance man. Approved for 1-W. Pleasant rural Mennonite community. Fine Mennonite church. Contact Frank Mitchell, Meadows, Illinois.

DOCTOR WANTED—McClusky, North Dakota, offers a fine location for a medical doctor. Full information about this opportunity for an intern or practicing doctor may be secured from Charles C. Buller, Box 216, McClusky, North Dakota.

MCC news and notes

MDS FILMSTRIP

AKRON—At their April 8 meeting in Elkhart, Ind., members of the Mennonite Disaster Service Coordinating Committee appointed a three-member committee to develop an MDS filmstrip. The committee is to begin immediately clarifying basic objectives and planning the general pattern. Wilbert Loewen, Steinbach, Man., will serve as chairman of the committee, assisted by Harry Martens, North Newton, Kan., and Jack Purves, Bluffton, Ohio.

In addition to working on the filmstrip, Wilbert Loewen will be spending six weeks in MDS summer service, visiting interested MDS units and areas considering organization. In view of the great interest manifested by organizations in Western Canada, the MDS Co-ordinating Committee has asked MCC to review with these groups the advisability of their being represented on the Co-ordinating Committee.

RESEARCH

AKRON—At the March 21 MCC Executive Committee Meeting, committees were formed to conduct research in two specific areas—MCC membership and the 1-W program.

The MCC Membership Study Committee, consisting of seven members representing constituent conferences and organizations, will make a study of the present basis of MCC membership with a view to possibly increasing the number of representatives. Committee members are C. N. Hostetter Jr., Grantham, Pa.; H. Ernest Bennett, Elkhart, Ind.; C. A. DeFehr, Winnipeg, Man.; Ted Friesen, Altona, Man.; Waldo Hiebert, Hillsboro, Kan.; Robert Kreider, Bluffton, Ohio; J. B. Martin, Waterloo, Ont.

An evaluation of the 1-W program will be made by a nine-member Review Committee. The suggestion for such a review was submitted to MCC Annual Meeting by the General Conference Mennonite Church. Appointees to this committee include Atlee Beachy, Goshen, Ind.; George Classen, Yale, S. D.; Albert M. Gaeddert, Inman, Kan.; Noah Good, Lancaster, Pa.; John Lapp, Lansdale, Pa.; Esko Loewen, Hillsboro, Kan.; Orie O. Miller, Akron, Pa.; Wesley Prieb, Hillsboro, Kan.; Elbert Smith, Lancaster, Pa. The committee will submit a report and recommendations to the MCC Executive Committee, Peace Section Executive Committee, and 1-W Coordination Committee conjointly next fall.

HOSPITAL CONSTRUCTION

PARAGUAY—About one mile out of the city, in West Filadelfia, construction of the first Mennonite mental hospital in South America is well under way. Original plans called for a $15,000 project but extensive revisions bring the total estimated cost to double that amount. MCC and the Paraguayan colonies are sharing the cost equally.

The first three buildings are expected to be ready for occupancy by mid-June. One is for chronic patients, the other for patients who are not so critically ill and have more freedom, and the third—now used as a warehouse — will house male nurses and may also be used for therapy.

A year ago, MCC-sponsored workers, Dr. Marlene Haenel, a psychiatrist from Germany, and Eliesabeth Janzen, R.N., from Canada, developed a mental health program in Paraguay. Dr. Haenel will be in charge of the new hospital.

BELGIAN BARBED WIRE

Mennonite colonists in Paraguay should be receiving $50,000 worth of barbed wire from Belgium within the next three months, in time for next year's planting. The wire represents the first purchase contract covered by the Million Dollar Smathers Loan.

In Paraguay land is so abundant that cattle simply run the range and farmers fence their planted fields, rather than the cattle range. Director Frank Wiens comments: "Although some farmers have been here since 1927, there is still a shortage of wire. This will be a real morale lift to the colony folks."

FAREWELL SERVICE

AUSTRIA—The Ernst Wyss family returned to their native Switzerland March 18 after a four-year ministry among Vienna Mennonites. A farewell service attended by some 100 persons was held for them March 15.

During his term of service, Brother Wyss has seen the work develop from a handful of Mennonites meeting for worship in YMCA facilities to the establishment of an official congregation worshiping in its own chapel.

Until Brother Wyss is replaced, guest speakers will conduct the Sunday worship services. Brother T. R. Nickel from Reedley, Calif., assisted for almost a month. Baptist, Methodist, and Lutheran ministers from Vienna churches are scheduled for future services.

REFUGEES

There are still 12,587 Hungarian refugees left in Austria as of March 31. During the last two weeks of March, 195 were accepted by the U.S.A. and provided with air transportation to this country. Most of those still remaining in camps are "hard core" cases.

MEDICAL WORK

INDONESIA — From Pakis, Dr. Herbert Friesen, who is assisting in the Javanese Mennonite hospital and clinic program, shares some general observations:

"In my eight months here, I have seen only two intoxicated people. This to me was always one of the most revolting aspects of medicine in the States. The lack of it here, the scarcity of cars, and the generally mildmannered people make for quite a dearth of accident cases. The rarity of cursing and swearing is also a pleasant diversion.

"And yet, one must not be so naive as to overlook weaknesses of other sorts. We as Christians have a tremendous responsibility here. The Moslems say theirs is the religion for the East, because the people can go on living pretty much as they have been and still be good Moslems. And they have succeeded well. The Christian church is growing but is still only a small dent in this mass of humanity."

into the beyond

The funeral of Mrs. Kate Augspurger, 85, of Bloomington, Illinois, was held March 31 at the Beck Memorial Home with H. N. Harder in charge. Burial was at Troyer Cemetery at Carlock, Illinois. Mrs. Augspurger was a sister of the late Pastor Emmanuel Troyer.

LITTLE VISITS WITH GOD

By Jahsmann and Simon

This book of devotions for families with young children is recommended and used by many parents. It involves the interest of young children and invites their participation in family devotions. The informal variety of these devotions offers rich instruction for older children and adults as well. A popular best seller for the whole family, used in many Mennonite homes. $3.00.

Available from MENNONITE BOOKSTORES in
Rosthern, Saskatchewan; Berne, Indiana; 720 Main, Newton, Kan.

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jottings

S. S. CONVENTION

Gospel Church, Mountain Lake, Minn.: Two members of our congregation passed away in January: Jacob H. Wall and Mrs. John Fast Sr. A. T. Nickel flew to South America in January to visit his daughter and family, the Calvin Flickingers, missionaries at Cachipay, Colombia. D. L. Nultemeier was guest speaker at a community-wide pulpit exchange Sunday in January. Pastor Schultz went to Richfield, Pa., to conduct evangelistic meetings Feb. 1-15. Ben J. Nickel and J. J. Esau brought the messages on those Sundays. Homer Mouttet also was a guest speaker in Feb. A number of our young people attended the Leadership Clinic at Henderson, Neb. A community-wide S. S. convention was held in our church Feb. 16-17. The men of the church volunteered their help in laying tile on the basement floor. The young people of our church sponsored a community-wide singspiration March 15. The Mission Society had a work day for our pastor's wife, Mrs. Schultz, on March 17. August Ewert began a week of pre-Easter meetings March 22. Holy Communion was held Good Friday morning. That evening the church choir sang the Easter Cantata, *When Christ Arose*, before the final meeting with Brother Ewert. "Resurrection Realities" was the pastor's Easter Day message.—Mrs. Waldo Stoesz, corr.

CHURCH TO BE REMODELED

Bethel Church, Pekin, Ill.: The monthly meeting of the Illinois Mennonite Ministers was held at the Bethel Church on March 10. The ladies of the Dorcas Society prepared and served the noon meal. Mr. and Mrs. Richard Cook are parents of a son, Richard Gene. Monica Lea is the name given to the infant daughter of Mr. and Mrs. Alan Cassen. A series of evangelistic meetings was held March 22-26, led by Melvin Norquist. Special music was presented each evening by the Evangelaires, members of the Bethel choir, or members of the Norquist Family. The Dorcas Society met March 12 to hear about Hawaii, and make layettes for Africa. Austin Keiser of Ashland, Ohio, spoke at the April 1 midweek Bible Study on "Modern Adolescents and the Good Life." The YPU met at the parsonage March 29 for their monthly meeting. The group is following a planned program presented in the book, *A Year of Junior High Programs and Activities*. Robert Kreider brought the message Easter morning. Special music was presented by the Bethel church choir and the newly organized children's choir. Directors of the two groups are Mrs. S. T. Moyer, Mrs. Warren Miller anad Mrs. Harold Crawford. Pledges have been turned in to help in the cost of remodeling the Bethel Church. Pastor Moyer presented one of the messages at the united Good Friday services sponsored by the Pekin Ministerial Alliance.—Corr.

VOTHS SPEAK

Alexanderwohl Church, Goessel, Kan.: Jan. 4 we were happy to have W. C. Voths, who have recently returned from Formosa and are filling various appointments in Conference churches. Prayer services were observed Jan. 14-16, with Pastor P. A. Wedel representing Gen. Conf. Mennonites at our neighbor Springfield Church. Jan. 16 the Ladies' Auxiliary of the Hospital and Home sponsored a benefit supper in Goessel High School, after which Cornelius Krahn of Bethel College gave an illustrated lecture on "European Mennonite Institutions." A freewill offering and food income totaled $312.34. The Relief Committee reports the following: total pounds of clothing, 750; new clothing, 73 pounds; bedding, 45 pounds; soap fats, 475 pounds. Our church enjoyed a fine program on Palm Sunday morning by a deputation team from Mennonite Biblical Seminary in charge of Marvin Dirks; in the evening our seventy-voice mixed choir, under the direction of David Suderman, gave a program of Easter music.—Corr.

SEMINARY PROGRAM

Walton Church, Walton, Kan.: P. T. Neufeld of Inman was our speaker Feb. 8, at installation services for our church officers. H. J. Dyck of Elbing preached Feb. 15 while our pastor, C. D. Boese, was at the Bethel Church near Inman. Milo Kauffman of Hesston conducted a series of meetings during the last week in Feb. A group of students from Mennonite Biblical Seminary presented a program in our church March 22, when our young people were hosts to the young people from Burns, Emmaus, Grace Hill, and Zion Mennonite churches. Members of our Youth Fellowship and their sponsors attended a presentation of *The Messiah* in Lindsborg, Kan., on Palm Sun. Rosebuds in the pulpit Feb. 15 honored two new babies: Richard Scott, son of Mr. and Mrs. Lewis Tieszen; and Barbara Denise, daughter of Mr. and Mrs. Ivan D. Unruh. Lorraine Janelle, daughter of Mr. and Mrs. James Wiebe; and Gregory Lee, son of Mr. and Mrs. Lee Ray Hiebert, were similarily honored March 29 and April 5. Loren D. Reusser and Ted Pankratz were speakers at Easter sunrise service in Walton Methodist Church. On Easter evening our church presented the cantata *The Story of Palm Sunday*.—Howard Peters, corr.

PICTURES ON PAX

Tabor Church, Newton, Kan.: Feb. 16 the Newton Christian Businessmen's Club presented the program at the meeting of Mennonite Men. Feb. 22 Johnny Hiebert showed pictures and spoke about Pax work in Greece. March 4 the Tabor Sewing Society had as their guest speaker Mrs. Hector Valencia. Pre-Easter services were held March 22-25 with Gideon Yoder, pastor of the Burrton Church, as speaker. He spoke on "The Nature of Man" "The Nature of Redemption" "The Personal Commitment in the Context of the Cross" and "Spiritual Insight and Power for Christian Living." March 30, supper was served by the three Sewing Societies, followed by a mission program with Menno Schrag as speaker. He also showed pictures of South America. April 2 Don Wismer, pastor of the Denver Fellowship, spoke in our church on "American Cities—a Great Open Door." April 5 Verlin Bartel showed pictures taken in Europe last summer on his trip with the Mennonite Singers, at the Tabor YPU meeting. The dates for the Tabor Vacation Bible School are June 1-12. April 12 the Bethel College Chorale presented a program of sacred music.—Mrs. Jake C. Goerzen, corr.

conference notes

(continued from the last page)

MISSIONARIES ITINERATE

The following itinerary has been drawn up for the Albert Jantzens, missionaries in Arizona: Greensburg, Kan., May 13; Arlington, Kan., May 14; Hanston, Kan., May 15; Colby, Kan., May 17; Vona, Colo., May 18; Madrid, Neb., May 19; Aurora, Neb., May 20; Montana mission stations, May 20-June 3; Glendive, Mont., June 3; Frazer, Mont., June 4; Lustre, Mont., June 5; Wolf Point, Mont., June 7; Bloomfield, Mont., June 7; Arena, N. D., June 8; Carpenter, S. D., June 9; Huron, S. D., June 10; Hitchcock, S. D., June 11; Doland, S. D., June 12; Bridgewater, S. D., June 14; Freeman, S. D., June 15 and 16; Marion, S. D., June 17; Northern District Conference, June 18-21; Avon, S. D., June 22; Sioux Falls, S. D., June 23.

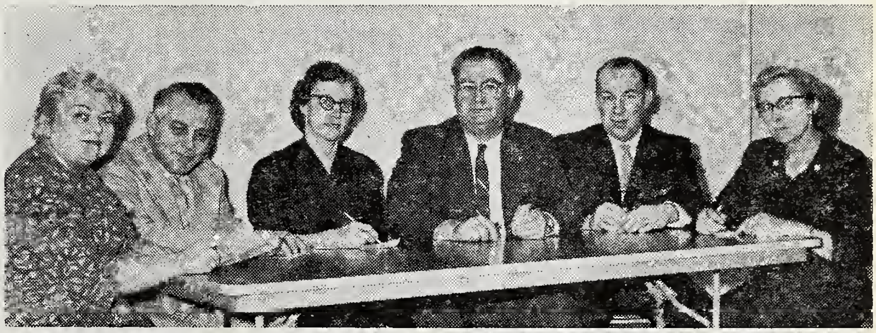
CIM BUILDING DEDICATED

The new building at Elkhart, Ind., made possible by the grace of God and the united effort and stewardship of many of His children serving together under the organization known as the Congo Inland Mission, was dedicated April 14. The service opened with the hymn, "The Work Is Thine, O Christ," followed by the invocation by H. H. Dick. After acknowledgments, the litany was read responsively by the board, and the act of dedication was performed. Dedicatory prayers were offered by missionary V. J. Sprunger and board member H. E. Bertsche. The closing hymn was "Take My Life and Let It Be."

Designed in three parts, the building includes the offices from which the official business of the mission is conducted, a residence for the host and hostess and missionaries in transit, and a storage and packing room for missionaries.

The official incorporators of the Congo Inland Mission are four conferences: Central District Conferences of Mennonites with headquarters at Morton, Ill.; the Evangelical Mennonite Conference with headquarters at Fort Wayne, Ind.; the Evangelical Mennonite Brethren with headquarters at Omaha, Neb., and the General Conference Mennonite Church with central offices at Newton, Kan.

READY FOR CONFERENCE VISITORS



Finding lodging for the 1000 to 1500 guests who are expected to attend the General Conference of Mennonite churches in Bluffton Aug. 12-20 is the job of the Reception and Lodging Committee, headed by G. T. Soldner. Requests for lodging for the summer conference were received in Bluffton as early as last January. Conference officials expect two guests from South America and a number from India.

Accommodations for guests will be provided by Mennonite and non-Mennonite homes in the Bluffton-Pandora-Lima area, Bluffton College dormitories, Ohio Northern University dormitories (Ada, 12 miles), Findlay College dormitories (Findlay, 18 miles), area motels, and Lima hotels if needed. A fee of two dollars will be charged per person for each night in a non-Mennonite home or in the dormitories. Breakfast and linens will be provided in dormitories. Transportation to Ada and Findlay will be provided for those who do not have their own. Lodging fees will be collected as guests register. Guests will be met at the airports and bus and train stations.

Applications for lodging should be made not later than July 1. Reservations will be made on a "first come first served" basis, according to the committee.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

Missionaries need perspective. Isolation and preoccupation with another culture lay up the stones that may wall the missionary into his own compound of labor. The confinement may be even greater if lack of time and opportunity for reading keeps him from putting windows in that wall.

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1959

As he joins, at the General Conference, in the examination and consideration of the extent of the mission, and the depth of the challenges facing the total church, it should help him to leap over the wall for a brief but important glimpse of his own work as but a part of the great task Christ has committed to us.

The missionary also needs the fellowship and stimulation of others who serve in the same battle on other fronts. Hearing of God's workings in other lives, rubbing shoulders with God's men of vision, sharing in defeats as well as triumphs should send him back to his sector of the battle with new zeal and resolve to serve, "enduring hardness as a good soldier of Jesus Christ." —Malcolm Wenger

MISSIONS BRIEFS

Betty M. Quiring of Mountain Lake, Minn., missionary teaching at Ecole Belle Vue, a school for the children of missionaries in the Belgian Congo, Africa, will be returning to the United States May 13 for a year's furlough.

At Concho, Okla., when missionaries August and Esther Schmidt conducted Palm Sunday services, more than sixty young people remained for counseling after the evening service. Some were under twelve years of age, others sixteen and seventeen. These Indian American young people attend the government school at Concho, and missionaries from the various Conference mission stations alternate Sundays on which they serve there.

Missionaries Lorraine Schroeder of Los Angeles, Calif., and Leona Cressman, Kitchener, Ont., recently vacationed in Nepal and spent a few days at each of our mission stations dia.

(*continued on page* 271)

TA TUNG MENNONITE CHURCH DEDICATED

台北基督教門諾会大同教会礼拝堂奉献典礼紀念1959.2.8

The Ta Tung Mennonite Church, a fairly new congregation in Tapei, Taiwan (Formosa), dedicated its church building to God on Feb. 8 with a service of hymns, Scripture, prayer, special music, history of the church, and dedication.

Last year the congregation's first baptism was observed, and the first vacation Bible school was held last summer. The fellowship moved into the new church building the latter part of July, and services began there the Sunday of August 23.

Attendance has been increasing, with an average of 85 *to* 90 *persons attending the Sunday morning services. Other activities include Sunday school, evangelistic services, women's meetings, English Bible classes, choir rehearsals, cottage meetings, and home visitation. The church hopes to start a kindergarten, expand the youth work, initiate a weekly prayer meeting, increase visitation, and improve all services.*

Our missionaries attending the language school at Taipei have been helping with the work of the church. Much support comes from interested Christians, such as two seminary students Mr. Paul Lin, who directs the choir, and Mr. Lu; Mr. Ch'en Lim Chiang, who does pastoral work; and Miss Ruth Ch'en. Missionaries Hugh and Janet Sprunger assist in the work of the church.

MAY 5, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

Love of our mothers, tender love,
The fount of childhood's trust and grace,
Oh, may thy consecration prove
The wellspring of a nobler race;
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

in this issue

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Photo by H. Armstrong Roberts

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of things to come

May 7—Ascension Day
May 10—Festival of the Christian Home
May 11-16—Faith and Life radio speakers: Bethel Deaconess Hospital staff
May 17—Pentecost
May 20—Mennonite Biblical Seminary alumni meeting.
May 24—Baccalaureate, Mennonite Biblical Seminary
May 25—Commencement, Mennonite Biblical Seminary
May 29—Commencement Day, Freeman Junior College and Academy
May 29-31—Missions Conference, Saskatoon, Sask.
June 10-14—Pacific District Conference, Barlow, Oregon
June 14—Northern District Male Chorus Festival, Sioux Falls, South Dakota
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
West. Dist. Retreats, Camp Mennoscah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 18

editorials

MOTHERS ARE MOLDERS While emphasis has shifted somewhat from Mother's Day (observed this year on May 10), to Family Life Week, we still would pause to pay tribute to present-day mothers.

The modern mother lives in a house of different type than did her grandmother before her. The modern conveniences would baffle the mothers of a past generation. The many extra activities of present-day mothers would seem strange to mothers of the past.

But, basically, the responsibilities and opportunities of mothers are unchanged. They are still the key figure to the home life. They create the home atmosphere. They are the architects of the family life. In them lies the hope of the future, since they have so great a part in shaping the minds and destinies of the coming generation. The men have failed in the high art of making peace among nations; mothers can help solve this problem by the Christian training of children.

Not all mothers are willing to assume their heavy responsibilities in the home and family. Some seek to escape from these obligations by various outside activities, hoping to find freedom and enjoyment in some other realm. But the true mother knows she has a large place in molding the characters of her children. She accepts her duties humbly and gratefully, and becomes the family counselor, comforter, and inspirer.

To be sure there may be moments of loneliness and times of discouragement. There are days which seem to hem her in and deprive her of the freedom and independence she would enjoy. But for all these high prices to pay for good motherhood, there are far greater rewards, as mother's love follows the children into manhood and womanhood, having given them the best possible example of a Christian life of faith and devotion, and having implanted into their receptive hearts a genuine love for God and their fellow men.

The mothers, and not the political leaders of a country, are the ones who shape the destinies of nations.

CENTENNIAL RETREATS The week preceding the General Conference at Bluffton, Ohio, in August, will be a time of special preparation and inspiration for all who can attend the retreats at Camp Friedenswald in southern Michigan (see announcement in this issue). These times of spiritual refreshing will help set the proper atmosphere for the conference.

Ministers, Christian workers, and young people will gather for these special centennial retreats in a picturesque natural setting on the shore of Shavehead Lake. Each group will find carefully planned programs and opportunities for spiritual development, for thoughtful meditation, for inspiring messages, and for unhurried Christian fellowship. How much better such a prelude to General Conference than to arrive at Bluffton, tired out with last minute preparations and the strains of travel.

A rich experience is anticipated at these retreats for all who will make the extra effort to attend.

Our Christian Witness

*Ernest J. Bohn**

WE ARE considering a matter which is of such vital importance that we may well say it concerns the highest well-being of all people in the world. Our authority for saying this is based on the life and words of Jesus of Nazareth, whom we have every good reason for believing, according to the historical records, was of God, that God was in Him, that He spoke the words of God, and that He was indeed the Son of God, being in nature both human and divine.

Those who were associated with Him most closely and heard Him speak and observed His life came firmly to believe that He was more than an ordinary human being, that he must be "the Christ, the Son of the living God." After He was put to a violent and horrible death upon a cross, and was buried in a tomb, He arose again the third day. Then His disciples who had known Him best, and who had thought after His death that they must have been mistaken about His divine Sonship, were doubly convinced that He was the Christ, the Son of the living God.

This Jesus did not leave us anything in writing, but some of His disciples managed to report much of His miraculous life and some of the words that He spoke. We also have the witness of the test that His teachings have been put to through all these centuries as to their truth and validity in human experience. We believe He was the Son of God and had the words of life which are the answer to all men's needs, and that they will provide for the highest well-being of all people.

Let us then note some of His words, and how He intended them to meet the deep needs of human life. He had much to say about a kind of life which would be desired above all things. Sometimes He referred to it as "eternal life," and at other times as the "abundant life." The apostle John, who says of Him, "In him was life, and the life was the light of men," reports Jesus as saying: "Whosoever believeth in him should not perish, but have eternal life." John says, "He who does not obey the Son shall not see life." Jesus taught: ". . . he who hears my word and believes him who sent me, has eternal life." "For the bread of God is that which comes down from heaven, and gives life to the world." "The words that I have spoken to you are spirit and life." "I came that they may have life, and have it more abundantly" (John, RSV). Jesus spoke much about life.

What did Jesus mean when He talked about life? Was He thinking of the future life or life here on earth? The meaning of the term is not clearly indicated in the original. When we carefully take into consideration Jesus' greatest concern as He met people in all sorts of situations and with all kinds of needs, we cannot help but see that Jesus was concerned about more than just one aspect of man. Without question He was concerned about the spiritual aspect, for He came into Galilee, preaching and saying, ". . . the kingdom of God is at hand; repent, and believe in the gospel" (Mark 1:15).

But one is also impressed with His deep concern for physical needs of all kinds as people came to Him singly and in multitudes. There were the sick and the diseased, the mentally ill or demon possessed, the blind and crippled, and the hungry. He tried to help them all, seven days a week. At one point we read: "He told his disciples to have a boat ready for him because of the crowd, lest they should crush him; for he had healed many, so that all who had diseases pressed upon him to touch him." When He sent out His twelve disciples on one occasion on a missionary tour, He instructed them to likewise meet the varied needs of people — spiritual, mental, and physical.

Condensed from the president's message to the Central District Conference, Goshen, Ind. April 23, 1959

Jesus clearly was concerned about the whole person, not just one part. To Him a human being seemed to be the synthesis of many elements. To save men He ministered to whatever human need was most pressing. We can conclude that Jesus was deeply interested in how He could help people make life as rich and worthwhile here on earth as possible as well as in the life beyond. The acceptance of Jesus' kind of life would be the beginning of the heavenly life beyond this earth.

This was the great commission that He gave to His disciples and to His disciples for all time: that we all may learn the true meaning of life as we learn to walk with God, and that we may be witness to this life wherever it is possible for us to do so. We, too, are commissioned to witness to this life which He has given us, which meets the needs of the whole person.

Let us consider what we have done in meeting the spiritual needs of people who are seeking something — they know not what. Like the multitudes in Jesus' day, they are restless, floundering about, seeking for something they have not found. Has our witness been leading them to the abundant life? How well have we prepared our young people to be messengers of the gospel of life? What are we doing to meet the needs of those who are physically sick, the aged, the hungry, the naked, and those who are mentally ill? All of these were aspects of the human personality to which Jesus ministered and witnessed and to which He has commissioned us to do likewise.

As we inventory what we have done and consider what we may do further with our united efforts, may we have a greater vision of what our Lord has for us to do. But we will need to do more than see the needs. May we also have our hearts open in such manner that the Holy Spirit may come upon us, that we may receive power, and truly be His witnesses.

---

*Pastor, Grace Church, Pandora, Ohio

Making Christian Wills

Is making a will as important as tithing?

Does good stewardship extend to the use of one's material goods after death?

THROUGH the years, everyone accumulates things, some of which have value. Most people accumulate some wealth, whether it is much or little. This may come through savings or through investments. It may be in the form of property, business, insurance, money, or stocks and bonds. There is now almost the universal judgment that everyone should plan and save something.

Stewardship is based on the principle that each person is responsible to use and develop the resources God had entrusted to him. God is a major partner. "It is he that gave you power to get wealth" (Deut. 8:18). Man is a very important partner with his labor, ingenuity, and management. Both God and society depend upon his work and co-operation for the production of wealth. Man is responsible for the use of his possessions in accordance with God's will and the best interest of others.

A Christian steward is responsible to administer everything while he lives and would have no less responsibility for what he leaves behind. Death is the one certainty of life for which many are not prepared. "The things you have prepared, whose then will they be?" (Luke 12:20). Many, like the rich fool, think that they have ease and security for years ahead, but each hears the summons, "This night is your soul required of you." The Lord raises the serious question as to whom your possessions will go.

When death comes, you can no longer speak or act with reference to your possessions. God calls for your soul, but He does not take over and manage your material possessions. The government steps in and takes charge. The state law provides for the distribution of your estate. The state first takes its part in the form of inheritance taxes, which may be a sizable sum. It then protects society by paying all debts. Then it distributes the balance among legal heirs, according to fixed law. The state cannot carry out your spoken intentions, nor can it consider the special circumstances of your family. A fixed law cannot prevent inequalities, injustices, special needs, delays, and expenses.

State laws provide that you can write a will that determines how your estate is to be distributed. You, who have accumulated the wealth and managed it while you live, can also say what should be done with it when you are gone. You can show your responsibility for your family by dividing your estate with fairness and justice and also with reference to each personal need. Your will can prevent delays and excessive expenses and taxes.

You have recognized God as a partner in the acquiring of your wealth, and also in giving to the Lord's work while you live. Is God not also a partner in sharing what you have accumulated? A Christian's will reveals his philosophy of life, reflects his character, and expresses his living interest and faith.

Why should a Christian remember the church and Christian causes in his will? Christians have received everything from God and most of their spiritual blessings through the church. Many of them have loved the church and have supported it faithfully during their lives. What will happen when they are gone?

What can a Christian do through his will?

A Christian will can continue the support of the work or project in which one has had a living interest.

A bequest can help a good cause with a sizable gift one was not able to make while living.

A Christian will can extend one's life and money through immortal Christian work after he is gone.

Christians without dependents may find joy by investing in some Christian cause rather than leaving an entire estate to the state or distant heirs.

Christians with families may bless them by expressing continued interest and partnership in the church and the kingdom.

Christian bequests, large or small, furnish much of the needed support to undergird the work of missions, Christian education and benevolence.

—Adapted from the "Manual of Suggestions for Stewardship Leaders" by Roy L. Thorp

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Meditations at Night

Twila Hilty Garber

IT WAS the end of a busy day. I had meals to get, dishes to wash, children to tend, spring housecleaning to do. It had been a happy day in spite of its busyness, but there had been an inner longing not quite satisfied: I longed to read, meditate, play the piano. At last all were in bed and I lay down to sleep soundly for only an hour and a half. Then the baby awakened. Why should he cry now? He so seldom cries at night. I attended to his needs and lay down to sleep again. But instead of sleep, these thoughts came:

"Be still and know that I am God." "In his law doth he meditate day and night."

"When peace, like a river, attendeth my way,
When sorrow like sea billows roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." "I will both lay me down in peace, and sleep."

Then came quiet. I heard frogs croaking, insects singing, and birds twittering occasionally.

My heart, too, burst forth in praise. "I will bless the Lord at all times: His praise shall continually be in my mouth." "Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord."

The moon was dark but I could see the bright stars through the window all the better. "His glory covered the heavens and the earth was full of His praise." *All* things sang forth His praises.

"Praise the Lord; ye heavens, adore Him; Praise Him, angels in the height; Sun and moon, rejoice before Him, Praise Him, all ye stars of light. Praise the Lord, for He hath spoken; Worlds His mighty voice obeyed; Laws which never shall be broken, For their guidance He hath made."

Then came thoughts of the coming day. "The Lord will give strength unto his people." "Blessed is the man whose strength is in thee; in whose heart are the ways of them." My day would again be full with everyday interruptions but now I would be able to live serenely, calmly. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." My housework would be lighter. I would not be cross and irritable with my husband and child. "God is faithful . . . is able." I would have time to visit a shut-in tomorrow. I would write a letter to a friend. I could trust Him. Now I could thank Him for this blessed hour to meditate.

Then came sleep, sweet and restful. "God is faithful . . . is able."

I awakened to the beautiful dawn. The sun came up quietly and filled the earth with light. The birds were singing, the dew lay softly on the grass, and the air was fresh. All of God's handiwork sang forth His praises. And so I, too, began another day.

A Tribute to Mothers

"NOW there stood by the cross of Jesus his mother" (John 19:25) —the finest example of a mother's love and unfailing care for her children.

Mary lived for her Son Jesus—His entire earthly life. She did not play a spectacular role in society but led a quiet, deeply spiritual life. She "stood by His cross" through His entire life. She left her homeland for Him when King Herod sought to kill Jesus as an infant.

Though there were many events she did not understand, yet we read, "Mary kept all these things, and pondered them in her heart." She supported Him in His ministry and went with Him to the cross, sharing His joys and suffering His sorrows.

The same is true of our mothers today. The feelings of most mothers are expressed in the quotation: "We live again in our children. Their joys are our joys. Their sorrows are our sorrows. In them we see our hopes, our convictions, and our ideals materialize."

We may be sure our mothers do hope for us to live a fine Christian life wherever our vocation may take us. Our mothers have taught us from our earliest youth fine Christian ideals and lived their principles before us. The finest tribute we can give them is to live up to their expectations for us.

"There stood by the cross of Jesus his mother." When nearly everyone had forsaken Him, or at least stood afar off, there stood by Him His mother. How many times when we were facing trying experiences since early childhood, we knew our mother stood by with the advice, prayer, and encouragement which has gone with us through life like a cloud of protection in the heat of the day and a guidance in the dark of night.

What greater tribute can we offer than to resolve to join her and together stand by the cross of Jesus for those who look to us for guidance?

Mrs. Walter H. Kliewer

The Work Is One

*Paul Goering**

THE difference between Christian missions and Christian service is a difference in name and not in purpose. In spirit, motivation, and purpose they are one and the same. The work of our different Conference Boards is not different kinds of church or kingdom work but parts of our one mission as a church: to make disciples for our Lord.

The various labels we use—missions, education and publication, service, business administration—are often misleading. Or perhaps it is that we wrongly interpret the work of one Board as the main business of the church and the others as optional or nonessential items, existing on the fringe of kingdom work but not really at the heart of it. Making disciples for our Lord (evangelism) is the ultimate goal of each Board and not just one of them.

Not only is the work of each Board directed to the same end, but each is dependent on the other and can only prosper as the others grow, too. In what we call mission work, both at home and abroad, we depend on publications and schools. God's Word must be translated and published, and sometimes the written message goes where the spoken cannot reach. In a similar way, we do not try to give the Bread of Life to one whose stomach is empty without also giving him food for his body.

The interrelatedness of our work is readily seen in a few examples. Is a Paxman who maintains missionary vehicles, builds schools, teaches young people, and organizes youth activities a missionary or service worker? Other missionaries are the first ones to recognize the value of his work. What we call him is secondary to the fact that he is contributing to our task of making disciples.

Or take another example. Is a Voluntary Service worker who teaches vacation Bible school doing "mission" work, education, or service? Call it what you will, the ultimate goal is evangelization—making disciples.

It should be clear by now that churches which support only part of our work are lopsided and unbalanced. No one would try to drive a car with one wheel missing, but when we fail to support all our committees and Boards, we are doing just that—trying to drive without some of the wheels, and in doing so we make our total cause (evangelism) to suffer.

Too often, perhaps, our "passion for souls" is an emotional attachment to names or labels, narrow views, and old ways of doing things. New light is breaking upon our lives continually, and we should be open to a broadening and deepening vision of our evangelism task.

Three examples of new and growing fields which call for our increased support are mental hospitals, Mennonite Disaster Service, and Voluntary Service. These new programs and approaches have come to us in the plan and purpose of God and under the guidance of the Holy Spirit to transform our churches from static, conventional, comfortable institutions and family groups to dynamic communities of committed Christians. We should not view any of these as just service projects or nonessential programs. God has prepared us to use them for His glory. They arise out of our special history and experience, and from the insight God has given concerning His gospel of redeeming love.

—Adapted from *Worker's Exchange*

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*Pastor, First Church, Upland, Calif.

Christians Facing Great Moral Issues

RACIAL TENSIONS

(This is the first in a series of short articles planned by the Board of Christian Service dealing with issues to face at the Bluffton Conference).

THE incidents of racial strife such as Little Rock and Montgomery are but isolated incidents of a vast store of ill will. In these communities the infection has broken open because of courageous Negro leadership and because it was believed that enough good will existed among white people that some gains could be made.

Southern leaders would have us believe that the absence of overt tension is evidence that everyone is satisfied. This is far from the truth. There is only a small percentage of American Negroes who have economic security and social status and therefore are relatively content. While these would not jeopardize their position with a fight the vast majority are not satisfied. The tensions are merely kept in check. The quietness of some areas therefore is due to a feeling that ill will and prejudice is still so deep seated, and the determination to keep the Negro "in his place" so strong that nothing could be gained at this time.

It is generally said that it is the darkest before the dawn. In some communities the dawn is beginning to break, for there has been much progress in racial good will in the past decade. In others the darkness is not yet at its darkest. In these there will be increased tension and strife as leaders begin to press for first-class citizenship for the American Negro. However, is it not true that in all of life, progress is made only through struggle and pain? Since these tensions are inevitable in this present struggle, shouldn't we as Christians be willing to share in the tensions so that Christ's purposes can be furthered?

Orlo Kaufman

"Come ye apart and rest awhile"

Centennial Retreats

Theme: "Help in ages past—Hope for years to come."

Theme Hymn: "O God, Our Help in Ages Past."

Program

Three retreats will be held simultaneously. These are: Ministers and Church Workers, Young People's Union, and Missionary. The total program is integrated: part of it is held in separate sessions and part in joint meetings.

The main speaker for the Ministers and Church Workers retreat will be Howard Charles, professor at Goshen College Biblical Seminary, who will present a Bible book study. Morning prayer Bible periods will again be held to start the day right. A lakeside or hillside vesper service, in which all retreats combine, will also be held. Many commented on this inspirational feature at Camp Arnes. Evening services will be combined, with each division sponsoring two evenings. Other program details will be announced later.

Basic Information

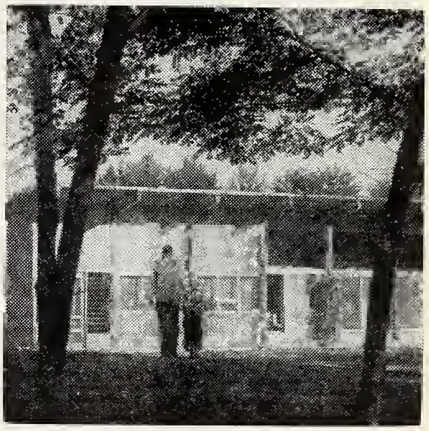
The dates are supper, August 5, to breakfast, August 12. The place is Camp Friedenswald, R.R. 3, Cassopolis, Mich. The camp site is along beautiful Shavehead Lake, about fifteen miles from Elkhart, Ind. Directions for reaching the camp will be released later.

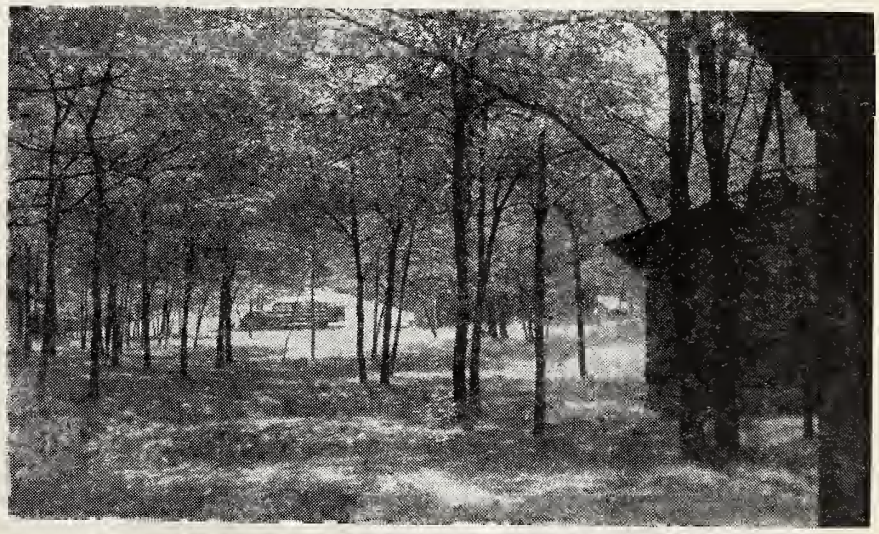
Total cost for the seven days is $19.75. This includes lodging, meals, and insurance. Of this amount, $3.75 is for lodging in the cabins. Those who bring tents or trailers (which are welcome) will pay $1.00 per person for lodging. Children under two do not pay for lodging or meals. Meals for children from two to ten years are half price.

Recreation is very ample, including softball, volleyball, croquet, swimming, boating, hiking, and leisurely comtemplation along the lake and hills.

If you have a registration form, fill it out as soon as possible. If you do not have one, write to Pastor Dan Graber, Camp Friedenswald, R.R. 3, Cassopolis, Michigan, giving him your name and address and the names and ages of children. Registration cost is $3.00 as in former years. This pays all expenses for the retreats.

If you have any questions about the grounds, write to Pastor Dan Graber. Address questions concerning the Ministers and Church Workers Retreat to: Andrew R. Shelly, 3003 Benham Avenue, Elkhart, Ind.; about the Young People's Union retreat, to: William Block, 3003 Benham Avenue, Elkhart, Ind.; about the Missionary retreat, to: Orlando Waltner, 722 Main Street, Newton, Kan.





Building at Bethesda

"WHERE shall we go? You are a kind man. We want to stay here." The two leprosy patients, who had stayed a whole day at the P. A. Penner home in order to receive gifts of begged food at mealtimes, were in no hurry to leave. They were wanted neither in the village nor anywhere else. But their request made a place for them.

These suffers of Hansen's disease could not have envisioned the institution that would grow from their need. For that matter, neither did Mennonite missionary P. A. Penner when he secured from the village chief a plot of land unsuited for agriculture and helped the two beggars build a hut. But from this simple beginning has grown Bethesda leprosarium—a colony of homes and hospitals for sufferers of Hansen's disease. All of this has come about chiefly through the support of the Mission to Lepers (with headquarters in London) and the American Leprosy Mission, Inc. The government also gives aid, and American Mennonites send Christian staff members and some financial support.

The program is still growing, as it must do for a long time since its services are needed by so many people. The leprosarium has space for five hundred patients; the hospital for bed patients, which can accommodate from forty-five to fifty patients, is usually so crowded that the least sick patient may be discharged in order to make a bed available for a more acute case.

This year three important things are happening at Bethesda. One is the completion of a spacious new brick cattle barn, which will open the way for a real dairy industry in connection with the Leper Home. Dairying was begun in 1944 to supply patients with fresh milk, and it also served to train patients in dairy techniques which would be helpful to them vocationally. But shelter was comparatively makeshift. The new barn fills a long-recognized need.

The dairy herd has two cattle lines: common black water buffaloes, which are fair milk producers and easy to feed; and improved Indian cows. Ordinary Indian cows are poor grade, run-down animals; the improved line is the result of breeding with European cattle. There are several cattle breeding centers in India.

The new barn, almost finished, was the site of one accident during construction. Eight men, including superintendent Aron Jantzen, were working high up on the scaffolding when the entire scaffolding collapsed and all eight workers hurtled to the ground, followed by some bricks. Aron Jantzen's cork helmet saved him when he was hit on the head by a brick, and while all workers suffered bruises and scratches, and a couple of worker-patients were hospitalized with back injuries, no one was killed or maimed.

The dairy herd project and cattle barn will be under the supervision of a trained manager, who will work with Bethesda's patients in the enlarged dairy program.

A second building project now being carried on is the new hostel for boys. Up till now there have been no suitable quarters for young boys having Hansen's disease, and they have been assigned to the men's cottages. The number of children at Bethesda is increasing, with between fifty to seventy-five children in residence. To create adequate facilities for boys (a girls' residence already exists), a modern one-story building of unique design is going up. Constructed of brick, with a reinforced concrete roof, the rooms are set aslant, and open onto a long veranda. Living quarters for approximately sixty boys form one unit, and a second unit, built at an angle to the first, will provide kitchen, dining room, and recreation room.

Groundbreaking occurred early in December. On January 22, A. Donald Miller, executive secretary of the Mission to Lepers, was present to lay the cornerstone. Government officials also attended, and the day was a momentous one on Bethesda's calendar. At this writing the walls of the hostel are up, ready for roofing.

The third important project is the P. A. Penner Memorial addition to the present leprosy hospital. The hospital has been short on bed space for years, and the two new wings, which are being provided by General Conference Mennonites, will not only accommodate more patients but increase space for needed facilities. Only one wing of the two proposed wings is now being built, as funds have been received for only this much of the project. This wing will have surgical wards for men, a children's ward, and doctor's office. Previously, Doctor Arthur Thiessen, who is helping to bring "new" hands and feet to leprosy patients, had to make office space in his home.

Mr. Miller of the Mission to Lepers also officiated at the groundbreaking for the P. A. Penner Memorial addition; the ceremony took place Jan. 23, the day after the cornerstone laying for the boys' hostel.

The proposed second wing, for which funds are very much needed, will accommodate women and girls, a nurse's office, and diet kitchen. General Conference Mennonites will wish to remember this need as they plan their giving for 1959.

As Bethesda continues to grow, other needs will rise. The future may possibly hold such undertakings as a T.B. ward for patients having both T.B. and leprosy; a central kitchen to serve the whole institution, replacing the present improvised kitchen facilities; and a building where nearly-well patients can learn the crafts and trades which would support them and their families — carpentry, weaving, and so forth.

In a land which has perhaps over five million leprosy patients, and where religion teaches that Hansen's disease is the punishment of the gods for sins committed in this lifetime or a previous one, there is great need for Christian service and witness. Bethesda's church and Christian staff members are serving both physical and spiritual needs, making new converts, and sending out Christian workers, for the fight against leprosy is also the revelation of God's love for us all. In this fight and in this revelation we, too, can share.

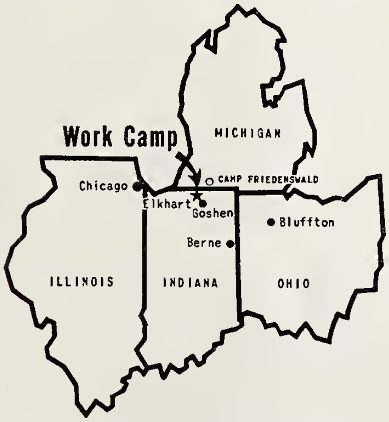
Mennonite youth

calling all high school seniors, juniors, sophomores

WHAT are you going to do this summer? Work at home? away from home? attend a church retreat?

If you are a high school sophomore, junior, or senior, this news is for you: you are eligible for Voluntary Service this summer, in the VS program of the General Conference Mennonite Church. You can help perform worthwhile work for the church, fellowship with other Mennonite young people from churches across the country, and tour nearby points of interest—all in two and a half weeks from July 25 to August 10 at the high school age work camp in Elkhart, Indiana.

The site of the camp is the Mennonite Biblical Seminary campus at Elkhart (northern Indiana, ten miles from Goshen College and twenty miles from beautiful Camp Friedenswald). The entire seminary campus has been built in the last year and a half, and help is needed in building sidewalks, plotting car parking lots, and cleaning all buildings for the new school session. A number of days may also be spent at Camp Friedenswald preparing the place for camp sessions.



The metropolis of Chicago is about 120 miles from Elkhart; and the Berne Mennonite Church, the largest in the Conference, is also 120 miles distant. Bluffton College, where the thirty-fifth General Conference will be held immediately after the camp, is about 150 miles away. The (Old) Mennonite Church headquarters are located right in Elkhart.

Your schedule will include six hours of work a day, recreation, discussion, worship, Bible study, talks by seminary professors, tours of Goshen College and such well-known Elkhart industries as Miles Laboratories and Conn Industries (the latter produces 60 per cent of the world's band instruments). There are facilities at the seminary for table tennis, shuffleboard, softball, badminton, etc., and a long week end at Camp Friedenswald will include boating, swimming, and hiking.

Why not consider Voluntary Service this summer? This may be the beginning for you of many summers in Voluntary Service—all of them experiences you would not trade for anything else. Twenty campers are needed. The cost is travel plus a dollar a day for meals. Several scholarships are available up to a dollar a day, depending upon the need, to those who absolutely cannot come because of financial difficulty.

Your leaders will include a work director, two counselors, and a cook. Your quarters will be in the new dormitory on the seminary campus, a building which has a fine kitchen, sitting room, and recreation room, and which overlooks the spacious seminary campus.

Apply for the high school work camp to: Leo Driedger, Voluntary Service, 722 Main Street, Newton, Kansas.

To get to the camp, come within a twenty-four period to Elkhart on July 25. Elkhart is served by the following bus lines: ABC Coach Lines, Greyhound Lines, and Continental Trailways. The railway station is the east-west New York Central.

YPU Activities

The Central Dist. YPU was looking forward to their youth day during the Central District Conference at Goshen, Ind., last weekend. Saturday, April 25, was the day, and it was filled with a business meeting beginning at 2:30 in the afternoon, a banquet at 5:30, a program at 7:30 to which the entire assembly was invited, and a fellowship hour at 9:15.

The big feature for the evening program was the premier showing of *Miyazaki Story*, a Conference-produced film telling about our mission work in Japan. This year's banquet speaker was Gordon Dyck, senior at Mennonite Biblical Seminary.

The Northern Indiana YPU and the young people from the First Church of Berne gave a combined youth choir program March 8 at the Eighth Street Church in Goshen, Ind. The Northern Indiana YPU consists of youth from Goshen (Silver Street and Eighth Street churches), Elkhart, Nappanee, Middlebury, and Topeka.

Arlene Hartzler from Goshen directed the choir in two anthems: *He Is King* and *Little Wheel a-Turning*, and three hymns: *Holy Lord, Holy Lord; Christ, the Lord;* and *Glorious Things of Thee Are Spoken.* Each individual group presented a special number: Topeka, a a vocal duet; Elkhart a vocal ensemble: Eighth Street (Goshen), piano solo; Nappanee, a cornet solo; and Berne, a vocal trio and a trumpet trio.

When You Pray, Remember

Nolan. . .

JOHNNY Funches, I haven't heard you play the piano for quite some time. How about playing a piece?"

"Okay, Don," said Johnny, "I'll play what I've just learned."

He played the two new pieces and then started to play some hymns—"The Old Rugged Cross" and a few others.

Meanwhile Nolan had come into the center. He strolled over to the piano and leaned against the wall. No one said a word.

After Johnny had finished playing he slowly walked out the door. From Nolan's lips came these words, "The best thing in the world that a guy can do is give his heart to Christ. I'm going to do it some day." Christ, at that moment, had presented a golden opportunity for a Christian witness.

I began talking with Nolan. We talked about how a person becomes a Christian, how a Christian lives, what Nolan's friends might say if he became a Christian, and personal experiences of my own in becoming a Christian and living a Christian life. Nolan's head had been hanging all through our talk. Finally he raised his head and said, "Thanks, Don, I want to think these things over," and he left.

Will you pray that Nolan might make a decision to accept Christ, and that the many other young people who visit the center might also be led to think seriously about their relationship to Christ?

—Don Yoder, 1-W
Gulfport, Miss.

and Johnnie. . .

JOHNNIE has never seen his father, and his mother was killed in a nightclub a number of years ago. Johnnie is sixteen and has never experienced family love. He desperately needs understanding. But where can he go? To the crowded neighborhood where there is only filth, hatred, and fighting? To the many nightclubs in his community? Or can he find love and understanding among the whites who constantly strive to make him feel inferior because his skin is black?

Johnnie's story is not unique. Voluntary Service workers are sure to find a Johnnie in Chicago, New York, or in the South. There are many small ways in which they can help him—just a friendly smile, a joke to share, or a game of Ping-pong. These are the things that go the farthest, and make Johnnie feel wanted.

What can we at home do for Johnnie? We can *pray*. Pray that Johnnie will find love, pray for those who work with him that they will better understand him and his problems, and pray that we will have courage to erase the barb wire of prejudice.

The reward that I treasure most highly is what Johnnie said when I left: "Bye, kiddo, hope to see ya next summer!"

—Esther Schmidt
North Newton, Kansas

and Evelyn. . .

SHE was twelve—tall for her age and quiet. In the week that we had Bible school I learned that she and her brother lived with their grandmother. I didn't ask about her parents—she didn't seem to want to say.

We packed a lot into that one week. Through the workbooks, discussions, contests, memory work, and recesses we learned to share and work and laugh together. Sometimes we were completely united as a group. Other times I noticed little glances and actions which told me that Evelyn didn't quite feel at home with the other girls. She and her brother would go right home after Bible school while the others stayed a while to talk and play.

Once at recess we played "Run for Your Supper." The game went faster and faster until we were almost dizzy with the speed. We began to laugh, and the harder we laughed the harder it was to run when our turns came. Finally we just sat down exhausted—hot and happy. I glanced at Evelyn and she smiled back, beaming.

Five days go fast when you're busy. It was Friday evening and almost time for the final program to start. Parents and relatives were gathering, talking, and slowly taking their seats in the schoolhouse. The boys in the class came in a flock—each with his hair slicked unnaturally and looking stiff in his Sunday best. Then the girls came—shyly tucking wisps of hair and brushing dust from their dresses. "Where is Evelyn?" I asked. "She's in back," they answered. "She doesn't want to come."

I glanced at my watch. It was close to starting time. Evelyn was sitting almost hidden in a cluster of trees—crying. "I *wanted* to wear my good dress but *she* wouldn't let me . . . this old thing . . . I don't want to be seen with the other girls."

Words came to my mind, but then stopped. I wanted to tell her that a dress was unimportant. It didn't matter how we looked—what mattered was what we knew and what we were. I wanted to tell her that she was needed to help the others in the program. I wanted to say that a person's mind and heart were much more important to God than the way he looked. But I don't know what I said.

Many minutes later we walked back to the schoolhouse together. "My eyes are probably red," she said, "but I'll look down so the people won't notice."

—Muriel Thiessen
Elkhart, Indiana

Leaders, Learning, and Leadership Clinics

"Learning by Doing" was the policy followed at the two-day leadership clinic sponsored by the Manitoba Youth Organization and held in Altona April 2-3. The meetings were ably conducted by Bill Block, Steinbach, Man., and a senior at Mennonite Biblical Seminary, Elkart. A group of approximately thirty-eight young people in leadership positions in the various local youth groups participated.

Paul Peters, MYO president, suggested 1 Cor. 3:5 "servants through whom you believed," as motto of the meeting. He said that although our emphasis would be on methods we must remember that our aim in all would be to win youth to a living faith in Christ. Bill Block, in introducing the idea of the clinic, said that all efforts as youth leaders should aim to present that "pearl of great price." George Ens, who presented a closing challenge, mentioned that youth work has become an important phase of the Conference program and that a new approach and methods must be sought whereby young people come to know Christ.

After the pattern of a medical clinic, we began with the diagnosis. The feeling was general that needs and problems existed in the youth program. We discovered that in many cases the objectives in doing youth work and the needs of young people were similar. For instance, an objective reported by most groups was stimulating interest and participation in the church program; it was felt that one of man's basic needs was that of participating in a group function. The buzz group method, in which the group is divided into small groups of six to discuss a problem, and brain-storming, in which the entire group participates in presenting ideas as rapidly as possible, were used and suggested as methods to try in a young people's meeting. Open discussion was used to good advantage in our particular group.

To consider related problems of presenting Christ to young people adequately and having young people present Christ to their fellow men, each small group was asked to adapt the role-play method to a specific situation. The conflict which takes place in the individual's inner being was dramatized and analyzed by the group. A second problem, that of parent - teen-age relationships, was demonstrated in the situation-drama method. Six people presented a somewhat exaggerated picture of a Mennonite home where the relationship between parents and teenagers was strained. The pros and cons of these methods were discussed and it was decided that, with caution, these ideas might be used effectively in youth groups.

A considerable time during the two days was spent on making programs in the areas of service, faith and life, and fellowship. Group criticism helped to point out pitfalls and strong points in programming. A small part of each program was presented by the people responsible for its formulation.

The idea of leadership clinics is relatively new in Canadian circles. Judging from comments made by various participants we might say that this method of gaining insight has possibilities. The success of the sessions was due to a large extent to Bill Block, who posed thought-provoking questions regarding our policies in doing youth work and offered concrete suggestions as to how to present a more effective program. Edna Krueger

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The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

CAMPBELL SOUP GIFT

Bluffton College received a check of $5,000 from the Campbell Soup Company as a part of the Campbell Soup Company's Aid-to-Education Program for 1959. This grant was an unrestricted gift for any purpose which is considered worthy and beneficial to the college.

Dr. Ramseyer, president of the college, in expressing appreciation for this gift, indicated that it will probably be used in the general expansion program of the college.

In addition to such grants to educational institutions, the Campbell Soup Company grants fellowships for graduate study, scholarships, and makes matching gifts when their employees who are alumni of any college or university give gifts to their alma mater ranging from $50 to $1,000 in any one year. This program was established some years ago when the Board of Directors of Campbell Soup Company recognized the importance of education to free enterprise and industrial growth in the United States.

STUDENT CONFERENCE

Several Bluffton College students attended the annual International Student Conference, sponsored by the Council of Mennonite and Affiliatde Colleges, on April 17-19. This year the conference was held at Messiah College, Grantham, Pa. Other schools participating are Bethel, Eastern Mennonite, Goshen, Hesston, and Tabor colleges. President Lloyd Ramseyer gave a message on "The Unique Place of the Christian College in the International Student Program." Edna Ramseyer reported conference highlights.

SERENADE TO SPRING

"Serenade to Spring," a program planned by the music department of Bluffton College, was presented in Founders Hall on May 2. The Recreation Club sponsored this prelude to National Music Week, which was open to the public. Refreshments were served after the concert.

Professor Russell Lantz, head of the music department, was master of ceremonies for the evening and spoke briefly about National Music Week. Professor Earl Lehman directed the A Cappella Choir, band, orchestra and instrumental ensembles. Christine Purves directed the Choraliers and vocal ensembles.

WORK DAYS

April 21 was Clean-up Day at Bluffton College, and faculty and students worked together to clean up the campus. Bluffton College Work Day was held April 29. This year the students elected to use the money they earned on Work Day for the purchase of collapsible stands for the tennis court, permanent stands for the baseball diamond, and the surfacing of an additional tennis court to the rear of Lincoln Hall. Carleton Steiner and Ronald Lora supervised Clean-up Day and Work Day, respectively.

CHURCH MUSIC

The history of church music was the subject of a series of chapel programs conducted by the Christian Youth Volunteers of Freeman Junior College. With a narrator to give background information, several musical ensembles sang songs to illustrate different types of music in historical sequence.

STUDENT PASTORATES AND SUMMER PLANS

Juniors and middlers at Mennonite Biblical Seminary who will be taking summer pastorates have been announced as follows: Peter D. Fast will be serving the Mennonite Church at Aberdeen, Idaho; Edwin Peters, at Beatrice, Neb.; Peter Neufeld at Moundridge, Kan.; and Marvin Zehr at the Oak Grove Church, Smithville, Ohio. Victor Fast, who plans to enroll next fall, will be assisting in the Mennonite Church at Reedley, Calif.

Leonard Wiebe will be at Camp Mennoscah, near Murdock, Kan., serving as camp director this summer. Mrs. Marion Preheim begins her work as director of Christian education at the Methodist Church, Goshen, Ind., in June. Hedy Sawadsky will be traveling in the interest of the organization Women in Church Vocations, visiting retreats, conferences, and churches. Mr. and Mrs. Harold Regier plan to be in Gulfport, Miss., for summer service.

Of the members of the seminary faculty, S. F. Pannabecker, J. J. Enz, William Klassen, and Erland Waltner will be teaching in summer school. Leland Harder continues his graduate studies in Chicago. Magdalen Friesen and Marvin Dirks will be working on campus, and Andrew Shelly plans to visit churches for most of the summer.

Of the students who are not planning to return to school next year, the following have made their plans known: the Bruno Epp family will be returning to mission work in Paraguay, South America; Martha Giesbrecht will return for her second term of work in Japan—this time as Mrs. George E. Janzen; the Peter Kehler family is scheduled to leave for mission work in Formosa; Catherine Snyder begins her duties as youth worker in her home church at Kitchener, Ont., working on a voluntary service basis; Herman Walde and family will be going to Seiling, Okla., where he will serve as pastor of the Indian mission church; Oskar Wedel plans to travel in the states during the summer and then return to school at the University of Hamburg in February; Cornelia Lehn and Muriel Thiessen begin work at the Conference publication office in Newton, Kan., in June, taking various editorial responsibilities.

NEW STUDENT PRESIDENT

Peter Neufeld, from Inman, Kan., was elected as the new president of Mennonite Biblical Seminary's student body. He succeeds Nickolas Dick, senior from Niagara-on-the-Lake, Ont. Hedy Sawadsky (Vineland, Ont.) and Marvin Zehr (Gridley, Ill.) are serving as secretary and treasurer respectively.

MCC news and notes

MEAT CANNING INCREASE

AKRON—Response to the 1958-59 MCC meat canning campaign has been very good. Relief Office reports an increase of 48,000 cans over the 1957-58 season. The extra supply means that MCC will be able to fill a few more of the many overseas requests which had to be turned down last year when meat stocks were exhausted. MCC wishes to thank all contributors for their generous participation and help in making this project a success.

The portable canner travelled 5,600 miles during the Nov. 1 - Feb. 24 season. Canning was done fifty days at twenty-three places in nine states with 207 churches participating. The largest joint project was a ten-day canning session in Indiana, with fifty-two Mennonite churches around Elkhart helping to process 13,740 cans of beef, poultry, pork, and lard. All told, a total of 80,541 cans were processed, about 20,000 more than last year. Canner operators were two VS men — John Ruebke (Pretty Prairie, Kan.) and Maurice Slagel (Hydro, Okla.).

Local canning projects brought in 91,564 cans, about 28,000 more than last year. Lancaster Conference processed 39,252 of these at their stationary canner in Akron. Twelve other groups, including Kitchener, Ont., with 16,176 cans, contributed a total of 49,048 cans.

This year's increase is gratifying, but we need to remind ourselves that hunger is still rampant in many parts of the world and the need for food, especially high protein meat, continues to be great. Korea, Vietnam, Jordan, and Hong Kong are some of our chief recipients and there is no indication that the need in these countries is decreasing. So, as we say thank you for your gifts in 1958-59, we hope that you are already planning to give this project your enthusiastic support again next canning season.

PRE-PROFESSIONAL WORKSHOP

NEWTON — More psychiatrists, psychologists, social workers, and psychiatric nurses are urgently needed to provide the better mental health facilities the public is demanding. The question is: Where will they come from?

This was the underlying premise for an all-day pre-professional workshop held at Prairie View Hospital, April 15. Twenty-two upperclass college students and five instructors were selected from applicants for this workshop. Students came specifically to explore, in a clinical setting, the professional possibilities of psychiatry, psychology, social work, psychiatric nursing, and related fields.

Central Kansas colleges participating were Friends University, Wichita; Kansas Wesleyan, Salina; Marymount College, Salina; McPherson College, McPherson; Tabor College, Hillsboro; and Bethel College, North Newton. Prairie View staff members conducting the workshop included Dr. Thomas F. Morrow, medical director; Elmer Ediger, administrator; Dr. Harold Vogt, clinical psychologist; Walter Drudge, social worker; and Elsie Martin, R.N.

The workshop was sponsored by the hospital and staff in line with the National Mental Health Week emphasis this year, "With *Your* Help, the Mentally Ill Can Come Back." The Patient Council of Prairie View served as hosts and guides for a tour of the hospital.

SUMMER SERVICE NEEDS

Special NIH Project. MCC Summer Service announces the launching of a new research project at the National Institutes of Health, Bethesda, Md., beginning June 22 and continuing through July and August. Openings for twelve girls to participate in a series of Mental Health tests are now available, in addition to the ten openings for women announced previously. Financial arrangements will be the same as those of the regular unit—$120 a month plus maintenance.

Other Units. Ten men are needed for the regular summer unit at NIH, beginning June 8—$120 a month plus maintenance; six psychiatric aides for Minnesota State Hospitals, beginning June 18—$80 a month plus maintenance; four education-recreation supervisors for Laurel Children's Center, beginning June 11—VS financial basis; two education-recreation supervisors and two DVBS teachers for Wiltwyck School for Boys, beginning June 11—VS financial basis; and six education-recreation and DVBS supervisors for New York migrant camps, beginning June 23—VS financial basis.

HOSPITAL AT BANMETHUOT

VIETNAM—The eighteen-bed general hospital built by Paxmen on the Christian and Missionary Alliance leprosarium compound at Banmethuot is proving a real boon to the MCC medical staff.

Elfrieda Neufeld, R.N. (Hepburn, Sask.), writes: "Since tuberculosis is very prevalent in this country, we have set apart one corner of our hospital for T.B. patients. They have been struggling along with drugs given them to take at home, and they come three times a week for injections of streptomycin. The best cure for T.B., of course, is bed rest. We see that bicycling miles for one injection of a drug can undo much of the good this drug should accomplish. In the hospital we can make sure our patients are on bed rest, get their daily drugs and injections, and are away from people they can infect."

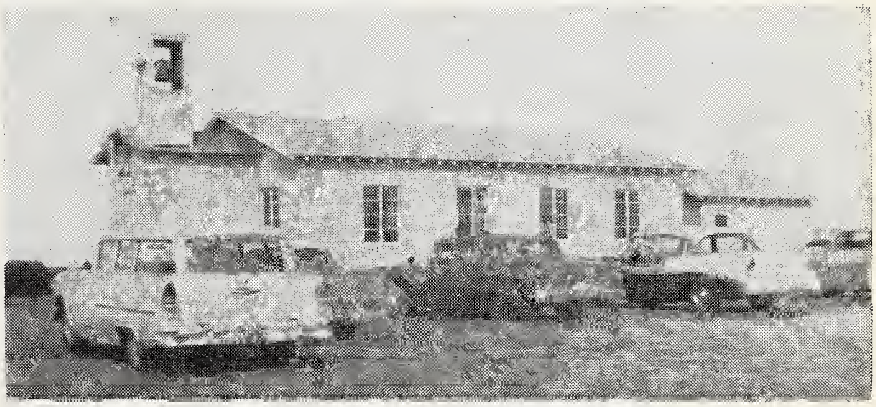
An important aspect of the work is teaching. A five-day old baby, whose mother died at childbirth, was brought to the hospital by relatives. Most babies like this have very little chance for survival since people do not know how to go about preparing milk and food for them. After a week of instruction on how to prepare powdered milk with sterile water and how to keep the baby clean, apprehensive MCC nurses sent the family home. A week later they came back for more powdered milk, proudly displaying a healthy baby that had gained eight ounces.

PERSONNEL

On April 13, five Paxmen left Akron to begin two-year assignments in Europe. They are Jon G. Amstutz, Dalton, Ohio; Herman Zuercher, Wooster, Ohio; Norman Leichty, Wayland, Iowa; Dale H. Linsenmeyer, Beatrice, Neb.; Menno Hildebrand, Gretna, Man. The men will be serving in construction and agricultural development projects.

jottings

MEN BUILD ANNEX ON FRIENDLY CORNER CHAPEL



Friendly Corner Chapel, Eloy, Ariz., after addition of annex.

On March 10, four men of the Bethesda Church of Henderson, Neb., started the work of building an annex eight by ten feet, with a tower about three feet square and eight feet high. On one side a number of shelves were built, which were much needed for Sunday school material. The 160-pound bell which was hung in the tower will be a great help in calling the many migrant workers in the immediate neighborhood for services. The five foot cross on the tower shows up satisfactorily when lit in the evening. This work was sponsored by the Sunday school of the Bethesda Church. Four workers, Adolf E. Friesen, Harvey Friesen, A. W. Friesen, and Ben Boehr, finished the annex in seven days. Our Conference mission workers at Friendly Corner are Pastor and Mrs. Glen Habegger, Elsie Heppner, and Rebecca Nickel—A. W. Friesen.

WIEBE BRINGS MESSAGES

BETHESDA CHURCH, HENDERSON, NEB.: Willard Wiebe, pastor of First Church, Mountain Lake, Minn., was our pre-Easter speaker the week of March 15. The choirs of our congregation brought special numbers each evening. The Bethel College Chorale presented their program March 8 and also sang at the local hospital. Freeman Academy Ensemble, under the direction of Dorothy Imhoff, presented a program of sacred music March 22. Good Friday morning our Chancel Choir again presented *The Seven Last Words of Christ,* an annual rendition, directed this year by Harold Wayne Kroeker. Soloists were Mrs. Carl Bott, Don Peters, and Pastor Gaeddert. Recent guest speakers included Willard Kauffman, who concluded our School of Missions with an account and slides of his experiences in the Middle East while with MCC. Feb. 8 Cornelius Krahn brought the morning message and spoke at Family Night services, using "Europe, Then and Now" as his topic. William Block and Peter Kehler came from the Seminary to lead Youth Rally and Clinic, and spoke at the morning worship service Feb. 1. In the absence of Pastor Gaeddert, Louis Goertz of the M. B. Church brought the morning message Jan. 18. A new catechism class, with an enrollment of forty young people, is being instructed by our pastor. Leron Peters, serving with MCC in Jordan, has been ill with infectious hepatitis but is reported back to work. Mr. and Mrs. Dan Mierau and daughter have returned from Meadow Lark Home near Newton, where they were in VS. Recent weddings include Elsie Siebert and Garry Friesen, Feb. 7; Joan Epp and Robert Dick, Feb. 15; and Marcene Graber of Freeman, S. D., and RaGene Ratzlaff, April 3.—Mrs. D. P. Ratzlaff, corr.

MISSIONARY CONFERENCE

Immanuel Church, Downey, Cal.: During March we experienced blessings in overflowing measure. March 13 was a special all-church prayer meeting. March 15 the film *I Saw Borneo* was shown as an introduction to Arthur Mauw, who was special speaker at our Missionary Conference March 18-22. Each evening one of our missionary couples home on furlough from Tanganyika, East Africa, was featured. They are the Wesley VanNattans, the Marion Allens, and the Frank Mannings. After the concluding message, "God's Miracle in Borneo," many young people dedicated their lives to Christian service. Easter Sun. the S. S. presented an Easter program with Mrs. Marion Allen as speaker. Pastor Albert Epp gave the Easter message, "The Risen Christ or Rising Communism," during the morning worship service. In the evening the Marion Allens showed movies of their work in Africa. April 5 R. L. Amstutz, pastor of the Emmaus Church, Whitewater, Kan., filled the pulpit. New babies blessed the following homes: an adopted boy, Robert Dean, Feb. 4 to Mr. and Mrs. Clarence Guengerich; a boy, Feb. 23, to Mr. and Mrs. Fred Schrock; a boy, March 6, to Mr. and Mrs. William Pugh; a girl, Jane Elizabeth, March 10, to Mr. and Mrs. Kenneth Guengerich. April 24-26 our church was host to the Calif. Mennonite C. E. and S. S. Convention.—Mrs. Leonard Kliewer, corr.

TALK ON LEPROSY WORK

United Mennonite Church, Wolf Point, Mont.: Feb. 15 Harold C. Etter, director and founder of the International Leprosy Mission, showed pictures and told of the work. March 1 the young people with their S. S. teacher, Don Heidner, had a toboggan party and fellowship hour. March 1 Vernon Duerksen, field representative for Grace Bible Institute, challenged us with the work at Grace in word, song, and picture. March 15 Johnny Reimer, pastor of the E. M. B. church, showed pictures of the Passion Week and brought a special number in song. Aaron Wall and Peter A. Fast both had surgery in Great Falls hospital. R. B. Thomas also looked for medical help at Great Falls due to a fall earlier. Dallis Frederick and Ferd Funk were in the local hospital, but all are home now and improving. Union Good Friday services were observed with the churches of Wolf Point participating. Special services were held in our church from Good Friday through April 3, with J. J. Esau as evangelist. Easter Sun. the Gospel Fellowship Church and our church sponsored a sunrise service. —Mrs. Frank Huebert, corr.

COMMITTEES PRESENTED

Emmaus Church, Whitewater, Kan.: Feb. 18 W. F. Unruh told about different Conference committees, illustrating his talk with pictures. At our C. E. program March 1, Mr. and Mrs. Hector Valencia spoke and showed slides on Colombia. They are serving under a Presbyterian Board, but a number of their pictures were from the Conference field in Colombia. March 15 Eleanor Entz presented the field where she will be serving in Honduras under Central American Missions. The film *The Torch* was shown. The Community Easter Sunrise Service was held in our church. John R. Dick from Grace Bible Institute was the speaker. Easter evening a group of singers from Mennonite Biblical Seminary gave a worship program in our church. Two students in the group, Leonard Wiebe and Virginia Claassen, are from our church. Virginia Claassen plans to go to Japan in August to teach missionary children. Pastor Amstutz has been preaching from the Gospel of John every Sunday morning since Christmas. The eve of April 1 Roy Hollomon of the Kansas United Dry Forces spoke. April 5, Theodore Epp from Lincoln, Neb., spoke.—Corr.

PASSION WEEK SERVICES

Bethesda Church, Marion, S. D.: Elaine Hofer and Homer Doell of Neb. were married Jan. 18. Feb. 13 Joann Ihner and Eldon Schmidt were married. Mrs. Peter Engbrecht died at the age of 93; the funeral was Feb. 7. March 5 we were privileged to have the Bethel College Chorale of North Newton, Kan., present a musical program. March 22 a cradle roll program was held. In the evening the Passion Week services began with Ralph Graber of Bethel Church bringing the message on "The Day of Acclaim." Mon. and Tues. evenings Olin Krehbiel of the Salem-Zion Church brought messages on "The Day of Authority" and "The Day of Conflict." Wed., R. Russell of the Emmanuel Presbyterian Church had a message on "The Day of Silence," and on Thurs. eve the Lord's Supper was observed. On Good Friday and Easter our pastor, T. A. van der Smissen, brought the messages.

MISSION RALLY

Butterfield Church, Butterfield, Minn.: Grace Children's Home representative Austin Haven spoke March 15. Pastor Peter Tschetter brought festive messages on Good Friday and Easter. We observed the Lord's Supper on Easter. A mission rally conducted by the United World Mission was held April 5-8 in the Emmanuel Church of Delft, the north church, and in our church. Speakers were missionaries Gene and Sandy Thomas from French Equatorial Africa, Carl Walter from Bolivia, and Roy Ackerle from Cuba. Our April C. E. program was in charge of the E. M. B. Church of Mountain Lake. Two recent projects have been the cleaning of the church and the laying of runners.

BERGENS SPEAK

Bethel Lustre Church, Frazer, Mont.: The Norman Bergens of Regina, Sask., conducted services Feb. 15-16. Mr. and Mrs. Vernon Duerksen of Grace Bible Institute were in our church March 5. The C. E. gave a choir and ensemble program on Good Friday evening. Walter Dirks of Black Creek, Vancouver, B. C., was guest speaker. Brother Dirks held meetings March 29-April 1. J. J. Esau was with us April 5-7. Mrs. Norma Staffl, missionary to Cuba under the United Missions, presented her work in prisons there, in word and in pictures April 5-6. The picture *Cuba in Revolution* was shown. Freeman Academy Senior

Ensemble presented a program April 13.—Mrs. Clarence Baerg, corr.

NEW SANCTUARY DEDICATION

Bethel Community Church, Santa Fe Springs, Calif.: The Teachers and Workers quarterly meeting was held Feb. 8, following a noon lunch. The Marion Allens, on furlough from Africa, were with us for both morning and evening services. D. C. Wedel, pres. of Bethel College, brought us a message at our Family Night Fellowship Feb. 17. Pastor Hostetter gave a series of messages at Wed. and Sun. services on events of Holy Week. The Women's Missionary Fellowship had as their guest speaker March 9 Mrs. A. K. Wiens, former missionary to China. Dedication of our new sanctuary was March 22. Worship was held in the new church, after which a noon meal was served; the dedication was held that afternoon. P. K. Regier, representing the Conference, gave greetings. Peter Ediger, vice president of the Pacific Dist. Conf., gave the dedication sermon on "The Faith that Builds the Church." May our hearts be encouraged to give ourselves to the Lord in a greater service. April 5 our first communion service in the new sanctuary was observed.—Edith Huser, corr.

WEEK OF MEETINGS

First Church, Newton, Kan.: At an evening service on Easter Sunday, the five choirs (primary, junior high, youth, church, and men's) participated in a musical Easter program. Mrs. Donovan Bachman directed the primary choir; the other four choirs were directed by our new chorister, Bro. Gerhard Klaassen from Laird, Sask., who assumed his duties with us the beginning of this year. During Thanksgiving week in November, Milo Kauffman, author of *The Challenge of Christian Stewardship,* served with six messages at our Stewardship Conference. The Christmas season was again celebrated with a choir program and a Sunday school program. The annual business meeting was held Jan. 1, at which time the work and the activities of the church were summarized. Although the report was encouraging, it also challenged each to serve more faithfully in the future. Feb. 3 was allotted to meat canning. The seventeen hogs and one beef yielded 2558 cans of processed meat and fat. A week of meetings, April 19-24, were held with Ralph Weber, pastor of the Beatrice Church, as speaker.

MISSIONARIES SPEAK

First Church, McPherson, Kan.: Jan. 11 Mr. and Mrs. P. K. Dirksen, missionaries to the Hopi Indians in Oraibi, Ariz., showed slides and told of their work. Mr. and Mrs. Willard Stucky, who were home on two-weeks' leave from Mexico, gave a report of their work Jan. 22. Feb. 1, the Bethel College Chorale presented a program of sacred music. World Day of Prayer was observed Feb. 13 at the Church of the Brethren. Funeral Services for Reinhold Goering were held March 8. The Lord's Supper was observed on Maundy Thursday evening.—Corr.

LEADERSHIP COURSE

Menno Church, Ritzville, Wash.: During Jan. and Feb., a church school Leadership Training Course was held at Ritzville, promoted by the Ministerial Assoc. The church C. E. elected new officers, as did the choir. "New Life" meetings were held March 1-6 with Rudolph Schmidt as guest speaker. March 8 Mr. and Mrs. Phil Whitman were received as new members. The Washington YPU Retreat Committee and the C. E. and Sunday School Committee met at the church to plan future activities, March 20. Union Good Friday Services were held at the Philadelphia Congregational Church with the different Ritzville churches participating. In the evening we had our own Communion services. The choir presented the cantata, *The Resurrection,* Easter Sun. evening. April 2, *The Quest,* the latest Moody Institute of Science film, was shown.—Mrs. Davis Bauer, corr.

CORRECTION

The Allen Funk family of the First Church, Hillsboro, are the parents of Jeanette Ann; and the Willis Penners are the parents of Sherry Lynn.

into the beyond

Otto Gering, member of the Salem-Zion Church, Freeman, South Dakota, was born November 16, 1879, and passed away January 26, 1959.

Gerhard H. Berg, member of the Salem-Zion Church, Freeman, South Dakota, was born January 4, 1877, and died March 3, 1959.

Mrs. Marie Schrag Waltner, oldest member of Salem-Zion Church, Freeman, South Dakota, was born May 25, 1862, and died March 26, 1959.

Ralston G. Oberholzer, of New York City, and member of the Hereford Mennonite Church, Bally, Pennsylvania, was born June 10, 1903, and died March 25, 1959.

conference notes

(continued from the last page)

SUMMER VOLUNTEERS TOTAL 75

Leo Driedger, director of the Voluntary Service program, reports that to date seventy-five applications have been received for summer service in 1959. At present there still are openings at Eloy, Arizona, working with migrants; Montana, on the Indian mission field; Oklahoma, in the Indian mission churches; Kansas City, Kan., teaching children and supervising recreation; Americus, Georgia, on the Koinonia farm; Rosthern, Sask., work in children's homes, homes for mentally ill, invalid homes on Mennonite Youth Farm, and DVBS; and Camps Mennoscah, Murdock, Kan.; Men-O-Lan, Quakertown, Pa.; Sholom, Muskoko, Ont.; and teen-age work camp at Elkhart, Ind.

NEW HOME FOR WIDOW OF KORNELIUS ISAAK

In Paraguay people have taken to heart the words of James, "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction." Through gifts of many in the area and in other countries and the labor of community people, a house has been built for the widow and children of Kornelius Isaak, who was killed by Morro Indians while attempting to effect mission work in that tribe last September.

Jakob Duerksen, who studied in Canada and the United States a few years ago, a close friend of the late Mr. Isaak, was instrumental in bringing about this deed of good will.

POSITION ON RACE

The Peace and Social Concerns Committee operating under the Board of Christian Service, at its recent meeting in Chicago drew up a statement regarding the position of the church on the race issue. This statement is to be presented to the General Conference for adoption at its August sessions.

Other business of the committee included initial planning for a 1962 Conference-wide study conference on the church and society and further planning for the publication of Erwin Hiebert's manuscript on Christianity and nuclear warfare, which is to be printed by the time the General Conference convenes.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

Each cover of *The Mennonite* reminds us that Paul compared the Christian church to a building. Christians, called "living stones" by Peter, are the building blocks that fit together to form a holy temple in the Lord.

Solomon's temple, the first one, was assembled without the sound of hammer or axe or any tool of iron because the stones were made ready before they were brought to the building site.

General Conference sessions, with delegates assembling from faraway places, in a sense symbolize this building of a spiritual temple. We will meet to worship and plan, and will go forth to serve.

BLUFFTON
AUG. 12-20
1959

I believe that each person planning to attend should personally prepare before he goes, that he may take his place in the spiritual building without undue noise or costly friction. I believe that in looking toward General Conference, we need to round off our own sharp corners of prejudice. We need to remove the grating ridges of intolerance. We need to smooth down the bumps of our own pet peeves. If each of us is made ready before we come to Bluffton, the spiritual temple will be built in symmetry and harmony.

Grace G. Moyer
Allentown, Pa.

FIRST BAPTISM AT KILOMETER 81

At Kilometer 81 in Paraguay, one of the first fruits won for the Lord through the ministry to leprosy patients is Juan Giminez.

When Juan first became ill, his wife left him, taking two of their five children with her. As the disease progressed, police came and took him by force to the state leprosy colony, leaving his three children alone. Here he escaped on pretense of taking a month's leave and began a life of wandering. These years he was without home or medical care, completely desolate and forsaken, until he heard of the work at Km. 81.

Now, seventeen years after he was first afflicted with the disease, Juan has received not only medical help for leprosy but, more important, Jesus Christ as his Saviour. This first baptism took place January 18, 1959, with Missionary Regier officiating.

Today a radiant Christian, Juan has been helping those less fortunate than he, with humbleness of spirit and with love. He has gone for a while to his relatives to tell them of the love that saved him, for he says, "They, too, need the Saviour."

Although he cannot read, the Bible is his faithful companion. He has memorized many songs which are sung at the station, watching the singers intently to catch every word.

We are thankful for the life and testimony of Juan Giminez. The ministry which was the means of bringing him a healthy body and new life is the leprosy work in which the American Leprosy Mission and Mennonite Central Committee participate. Dr. John R. Schmidt, who is MCC-supported, is in charge of the program. Missionary John Regier from the Friesland Colony, Paraguay, is partially supported by the General Conference Mennonite Board of Missions.

The stories of other Christians like Juan are told in the new folder, "More Fruits of the Field," put out by the Board of Missions.

Juan Giminez

NEW PRIMARY CURRICULUM

The teacher's manual for year one and pupil books for two quarters of year one, primary, of the Living Faith Graded Sunday School Series have been received from the printer by Mennonite Publication Office, Newton, Kan. These materials have been planned so that churches may begin using them the fall quarter of 1959, the start of the new Sunday school year. Writers for year one are Alta Mae Erb and Winifred Erb Paul. This curriculum is prepared jointly by the General Conference Mennonite Church, Willard Claassen, editor; and the (Old) Mennonite Church, Paul Lederach, editor.

LEADERSHIP CLINIC

A leadership demonstration school was held in Hutchinson, Kan., April 19, in which churches from Hutchinson and Pretty Prairie participated. Sponsored by the education committee of the Western District, planning was done by a subcommittee composed of W. F. Unruh, Harold Buller, Richard Tschetter, Mrs. Carl Voth, Amelia Mueller, and Maynard Shelly.

The program consisted of regular Sunday school sessions in the morning in which home church teachers or guest leaders taught the classes while visiting teachers observed. The message in the worship service was presented by Maynard Shelly. The afternoon meetings consisted of evaluation periods in which the experiences of the Sunday school hour were discussed. Demonstration teachers were Mrs. Albert Nachtigal, Mrs. Ronald Woelk, and Mrs. James Rinner; guest leaders were Mrs. Galen Koehn, Mrs. Carl Voth, Mrs. Harry Martens, Mrs. O'Ray Graber, and Maynard Shelly.

This type of leadership education was initiated by the Committee on Church, Home, and Community which operates under the Board of Education and Publication. District education committees have been encouraged to sponsor demonstration schools for the purpose of training Sunday school teachers for more effective service.

(continued on page 287)

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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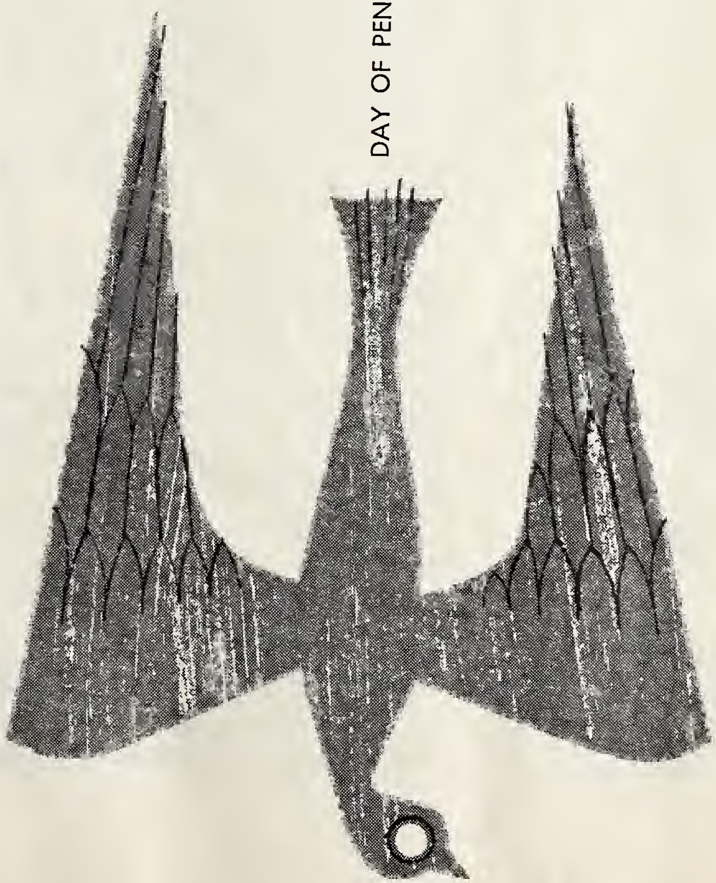
MAY 12, 1959

DAY OF PENTECOST: "I WILL POUR OUT MY SPIRIT UPON ALL FLESH"



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of things to come

May 17—Pentecost
May 18-23—Faith and Life radio speaker: Clayton Goertzen
May 20—Mennonite Biblical Seminary alumni meeting.
May 24—Baccalaureate, Mennonite Biblical Seminary
May 25—Commencement, Mennonite Biblical Seminary
May 29—Commencement Day, Freeman Junior College and Academy
May 29-31—Missions Conference, Saskatoon, Sask.
June 10-14—Pacific District Conference, Barlow, Oregon
June 14—Northern District Male Chorus Festival, Sioux Falls, South Dakota
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
West. Dist. Retreats, Camp Mennoscah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE
Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius I. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 19

editorials

PENTECOST SUNDAY, MAY 17 Fifty days after the Easter appearance of Christ, a group of one hundred and twenty followers were obeying Christ's parting command to wait until the power of the Holy Spirit came upon them.

Then something happened. As they communed together and prayed, God came to them in a new way. Describing it afterwards they spoke of wind and fire and the gift of speech. The whole group suddenly met God direct and recognized that the Holy Spirit was upon them and working through them in a new way. They gave such a mighty and convincing witness that three thousand converts were received. This has been designated as the "Birthday of the Church." The group suddenly experienced a new presence and a new power.

It may be so today. With hearts and minds prepared and expectant, penitent and dedicated, the Spirit can enter and revitalize and energize the inner spirit of man. For He is the Spirit of unity, of renewal, of reconciliation, and of witness.

The power to be fruitful witnesses, the power to stand true to Christ, the power to lead a transformed life—this power is available to all who will accept Christ.

Pentecost, 1959, can be a special day for all of us. Prayerful, patient, penitent, we expect His coming to fill our hearts and lives with a transforming energy that burns as the fire, that cleanses as the wind, and that speaks in every tongue to every need.

SOMETHING NEW Readers should note with interest the report in this issue of THE MENNONITE of a seminar on "Christ, the Mennonite Churches, and Race." At long last we are taking a candid look at the touchy race problem as it affects our society today. As our obligations as a church on this matter are penetrating into our spiritual concerns, we seek to find the Christian solution instead of shutting our eyes to the whole problem.

Such discussions as "How are Mennonite churches fulfilling or failing to fulfill the gospel in race relations" and "Race as a challenge to the Christian church" bring the vital matter clearly into the open where we must frankly face it. To have one of the colored race bring to our attention "The Task of the Mennonite Church in Establishing Racial Unity," can help us see ourselves as others see us, and with deep humility, face this task with spiritual insight and courage.

No longer dare we assume an attitude of indifference toward this problem, thinking it does not concern us. It concerns every follower of Christ and can only be answered correctly in Christ's way. How He desires that we might all be one in Him without dividing mankind into races, or classes, or nations.

Let us hope that a new day is dawning in our churches in which we will assume our full responsibility as Christians, as Christ reveals to us His concern for the race problem.

Abounding in the Lord's Work

*Robert M. Landis**

Condensed from the president's address to the Eastern District Conference

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

THE Apostle, having completed a masterful discourse proving the truth and fact of the resurrection of Jesus Christ to some doubting believers at Corinth, succeeds in challenging Christians to a deeper faith in Christ and a continuing faithfulness in the service of Christ.

To abound in the Lord's work, we must continue building on the one and only foundation.

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). In our day of uncertainty, insecurity, and change, Jesus Christ is the Gibraltar, which cannot be moved but is the foundation that stands sure. The doctrine of Jesus Christ is the foundation and essence of our theology. It is upon Him we build our faith and order our lives. The church of Jesus Christ has been the target of critics and the battleground of satan ever since its inception. However we have the positive assurance that the gates of hell shall not prevail against it.

To abound in the Lord's work, we are laborers together with Him.

Too often we forget the great truth expressed in the hymn: "The work is Thine, O Christ our Lord, The cause for which we stand; And being Thine, 'twill overcome Its foes on every hand." God is the divine Architect who has designed and planned His work for us in Jesus Christ.

When the disciples of Christ were charged with the great commission, "they went forth, and preached everywhere, the Lord working with them" (Mark 16:20). We do not work alone, but the Lord is working in and through us. Paul and Peter had different personalities, natures, and abilities, but both preached the same Christ, who alone could save people from their sins. To be a laborer with God demands willingness. God will do nothing for those who are not willing to do something themselves. A spirit of self-sacrifice is the requisite for effective service as we labor together with Him.

We are laborers together. There is weakness in diversity, but in unity lies strength. We need constantly to be sensitive to the fact that we belong to one another; we are members of the body of Christ, with differing gifts, yet one in the Lord. This promotes fellowship, which was and is one of the necessary pillars of the church.

To abound in the Lord's work, we need to evaluate the importance of the work of Christ.

There is nothing in the world that is more important than presenting the claims of Jesus Christ to people and helping them to become aware of their spiritual responsibility to God. Materialism has taken a firm grip upon people. To build larger and greater barns seems to be the thinking of our day.

Nehemiah, in rebuilding the walls of Jerusalem, realized that he was engaged in the greatest work possible, for he was serving a great God. He had totally and unreservedly dedicated himself to this cause. For the success of any work this is essential.

We can demonstrate to the world through our missions, service, and relief that we are saved to serve our neighbors in deed and in truth. To be practical and useful, Christianity must be shared with others less fortunate in the world.

As we abound in the Lord's work, we must possess a oneness in Jesus Christ.

"He that is joined unto the Lord is one spirit" (1 Cor. 6:17). In Jesus Christ we lose our differences and remove all barriers. Walls that separate us are broken down, and we can no longer remain estranged from one another.

Erland Waltner in his article in *The Mennonite,* "Looking To General Conference," sets the standard for our oneness in Christ: "that our conference sessions may be Christ-centered, Christ-exalting, and that we may be knit into one working fellowship of faith and love, with the crucified and risen Saviour present in our midst, and that we may be found doing the Lord's work in the Lord's way." May this standard be our goal and pattern.

To abound in the Lord's work, we need to appreciate the past, value the present, aspire for the future.

If we will allow our thoughts to be turned back to years when our forefathers of the faith labored so faithfully, we can appreciate what they have given to us today. We can say with the Psalmist "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. 16:6).

This year we are especially conscious of our Mennonite heritage and faith as we gather in General Conference sessions at Bluffton, Ohio, to celebrate our centennial anniversary. Without a doubt our forefathers, who were giants of faith, set the roots of our faith very deep and had firmly strengthened the cords of love, thus binding the Conference together in a Christian fellowship.

We dare not rest on past success nor glory in achievements, though we thank God that hitherto He has helped us. The Great Commission is still the Lord's command to us. Our responsibility is to win the lost to Jesus Christ, faithfully holding forth the Word of Life. Then our labor will not be in vain in the work of Christ and His church.

---

*Pastor, Springfield Church, Pleasant Valley, Pa.

Program of the

General Conference Sessions

Theme: "Our Foundation . . . Jesus Christ" (1 Cor. 3:11)
Founders Hall, Bluffton, Ohio, August 12-20, 1959

Wednesday, August 12
Morning: registration 9:00-12:00
Afternoon program at 3:30:
Chairman—Erland Waltner
Devotions—Lloyd L. Ramseyer
Message: "The Work of the Holy Spirit"—Franklin H. Littell
Evening program at 7:30
Chairman—Walter Gering
Devotions
Welcome addresses—local committee and host pastors
Committee appointments—Erland Waltner
Message: "Avoiding Tone Deafness"—Franklin H. Littell

Thursday, August 13
Morning session 9:00-12.00:
Worship
Conference sermon—Erland Waltner
Official opening of conference sessions
EXECUTIVE COMMITTEE
Report of officers:
  President—Erland Waltner
  Vice president—I. I. Friesen
  Secretary—Walter Gering
  Executive Secretary—P. K. Regier
  Report of Statistician—P. K. Regier
  Report of Conference Treasurer—Wm. L. Friesen
Admission of New Churches
Report of Schowalter Foundation—H. J. Andres
Elections: Conference officers, Program Com. members
Afternoon session 1:30-4:30:
BOARD OF EDUCATION AND PUBLICATION
Chairman—Lloyd L. Ramseyer
Worship—Elmer Friesen
Introduction to Board report—Lloyd L. Ramseyer
Report of Board of Education and Publication—Willard Claassen
Election of Board members
Role play on the selection of Sunday school curriculum
Discussion groups
Evening program 7:30-9:00
Memorial and Communion services

Friday, August 14
Morning session 9:00-12:00:
Chairman—Ronald von Riesen
Worship—H. T. Klassen
Discipline Study Committee report—Jacob T. Friesen
Report on Christian higher education in the General Conference—Lloyd L. Ramseyer
Presentation of the completed *Mennonite Encyclopedia*—Cornelius Krahn
Panel discussion: "What insights does the Anabaptist-Mennonite tradition have for Christian education today?"—D. C. Wedel, chairman; Jacob J. Enz, Henry Poettcker, George Dick
Afternoon auxiliary meetings: Women's Missionary Association, Young People's Union, Mennonite Men
5:30-7-30 p.m.: all-student picnic supper and fellowship
Evening meeting 7:30-9:00:
Chairman—Lloyd L. Ramseyer
Worship—Menno Schrag
Presentation of the Living Faith Graded Sunday School Lessons—Paul R. Shelly
Address: "Christian Higher Education in the Life of the Church" (speaker to be selected)

Saturday, August 15
Morning session 9:00-12:00:
BOARD OF CHRISTIAN SERVICE
Chairman—Albert Gaeddert
Worship—David Schroeder
Introductory remarks—Chairman
Address: "Awakening to Human Need"—H. A. Fast
Address: "The Gospel in a Desperate World"—Elmer Neufeld
Secretary's report—Leo Driedger
Afternoon session 1:30-4:30:
Chairman—H. A. Fast
Worship—David Schroeder
Secretary's report—Wilfred Unruh
Recommendations of the Board of Christian Service
Election of Board members
Discussion groups
Evening: Young People's program:
Address—Erwin Goering
Address—Vincent Harding

Sunday, August 16
9:30 a.m.—Sunday school
10:45 a.m.—Worship services in Founders Hall and First Mennonite Church; speakers—J. Herbert Fretz and Roland Goering
Afternoon programs:
3:00—Pageant, "We Are Pilgrims"; Founders Hall

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3:00—Illustrated lecture—Cornelius Krahn; music; high school auditorium
Evening programs:
7:30—Pageant, "We Are Pilgrims"; Founders Hall
7:30—Illustrated lecture by S. F. Pannabecker; music; high school auditorium

Monday, August 17
Morning session 9:00-12:00:
BOARD OF BUSINESS ADMINISTRATION
Chairman—Clinton Kaufman
Worship—C. C. Neufeld
Report of Board of Business Administration—Wm. L. Friesen
Financial report of Trustees—A. M. Lohrentz
Presentation: "Our Concern for Ministers and Christian Workers"—August Epp
Presentation: "Our Concern for Church Extension"—Clinton Kaufman
Presentation: "Our Concern for Loyalty to Conference Needs and Commitments"—C. J. Dyck
Discussion groups
Afternoon session 1:30-4:30:
Chairman—Clinton Kaufman
Worship—Ted Claassen
Report on discussion groups
Panel discussion reviewing concerns and leading to emphasis on stewardship, including wills, annuities —Walter E. Yoder, moderator; Earl Eymann, Carl. Lehman, Wm. Friesen, Betty van der Smissen
Board elections
Address—Harry Martens
Discussion groups
Evening meeting 7:30-9:00:
Chairman—David Neufeld
Worship—H. N. Harder
Introductory remarks—Chairman
Special reports:
"The Witness of Mennonite Voluntary Service in Europe"—Erwin Goering
"The Drama of Recovery—South America"—J. W. Fretz
Illustrated report, "A World of Misery in Asia"—Joe Smucker

Tuesday, August 18
Morning meetings of auxiliaries: Women's Missionary Association, Young People's Union, Mennonite Men
Afternoon session:
MENNONITE BIBLICAL SEMINARY
Chairman—Arthur S. Rosenberger
Worship
Report of the President—Erland Waltner
Report of the Treasurer—Elmer Baumgartner
Report of the Dir. of Public Relations—Andrew Shelly
Address: "Seminary Training For Our Day"—Amos E. Kreider
Report of South American Seminary
Election
Evening:
Mennonite Men's Banquet
Program of Women's Missionary Association and Mennonite Men

Wednesday, August 19
Morning sessions 9:00-12:00:
BOARD OF MISSIONS
Chairman—P. A. Wedel
Worship—Orlo Kaufman
Introductory remarks—Chairman
Address: "The Church Lives in Missions"—Milo A. Rediger
Board report—Orlando A. Waltner
Election of Board members
Afternoon session 1:30-4:30:
Chairman—Walter H. Dyck
Worship—Ben Sawatzky
Discussion groups
American Bible Society report—John M. Reimer
Congo Inland Mission—Harvey Driver
Message: "Our Commitment for a New Time"—Andrew Shelly
Presentation of missionaries and fields
Evening program 7:30-9:00:
Chairman—Lotus Troyer
Worship—Peter Derksen
"The Making of *Makoto*"—William Zehr
Premier showing of the color film *Makoto*—Wm. Zehr

Thursday, August 20
Morning session:
Worship
Report of discussion groups—Elmer Ediger, Elmer Neufeld
Unfinished business
Message of dedication—Russell L. Mast
Official Close
Afternoon:
Tours

Special music will be provided at all sessions.

Members of Nominating Committee Announced

In compliance with the provisions of the Constitution of the General Conference Mennonite Church, announcement is hereby made of the members of the Nominating Committee which is to serve for the coming Triennial Sessions at Bluffton, Ohio, August 12-20, 1959.

The procedure in setting up this list is as follows. Executive Committees of the district conferences and Canadian Conference were each requested to name a member for the Nominating Committee to serve for the Bluffton sessions of the General Conference. After each of the conferences had responded, the Executive Committee of the General Conference was given an opportunity to ratify the list and to designate the chairman of the Nominating Committee.

Members who are to serve are: Central District, Ernest J. Bohn, Pandora, Ohio; Eastern District, Claude Boyer, Bedminster, Pa.; Northern District, T. A. van der Smissen, Marion, S. D.; Pacific District, Peter J. Ediger, Fresno, Calif. (alternate, D. G. Regier, Lynden, Wash.); Western District, Arnold Nickel, Moundridge, Kan.; Canadian Conference, G. Lohrenz, Winnipeg, Man. T. A. van der Smissen has been named as convener and chairman of the Nominating Committee.—Erland Waltner, president

Chicago Race Seminar

FROM Mississippi to Canada and Harrisonburg to Omaha, uneasy Mennonites of seven conference groups gathered in Chicago for a seminar on "Christ, the Mennonite Church, and Race." The fifty delegates, Negro and white, were convened by MCC Peace Section and met at the Woodlawn Mennonite Church April 17-18.

Throughout her American history the Mennonite Church has been opposed to slavery. But through the years her voice against the unjust treatment of Negroes has been lost. On occasions we have invited the Negro into our house, but not into our home; into our faith, but not into our fellowship. Our mission work among Negroes has often reflected our pride and paternalistic motives.

In an open meeting Friday evening, Ralph Abernathy stated that "If the race problem is to be solved, it must be solved by the Christian church." Brother Abernathy, pastor of the First Baptist Church of Montgomery, Ala., was closely associated with Martin Luther King in the leadership of the bus protest staged by Montgomery Negroes in 1955-56. He emphasized that the race problem is not basically a political problem—it is a moral problem. It is a problem of one group feeling superior to another. His analysis of the Montgomery experience centered on the nonviolent response to the pressures exerted by the opposition. "We must never become bitter toward those who would destroy us," he declared.

Jacob Loewen, professor at Tabor College, discussed the underlying premises of the Christian gospel—that "all men have sinned and come short of the glory of God," that all men "from Jerusalem to the ends of the earth' are equally eligible to become children of God," and that the saved of all nations are spiritually integrated as the body of Christ. As another participant stated, if we preach a whosoever-will gospel we must face the consequences and accept whosoever comes! A segregated church is not a fellowship and cannot realize the spiritual oneness of those who are in Christ.

Woodlawn's associate pastor, Vincent Harding, called upon the Mennonite church—with its emphasis on the way of the cross—to face the injustices inflicted upon our Negro neighbor. "For who can walk through Chicago's black ghetto and say: never mind about your miserable, frustrated, crowded lives, and your burning houses, we'll just save your burning souls? Who can see this area of a few miles where over 600,000 Negroes are imprisoned, and say: never mind about the unscrupulous real-estate dealers and the crooked policemen with their brutal ways, just accept the gospel? Who can say that without speaking blasphemy? For a salvation that does not deal with man's condition as he is, and a gospel that does not include concern for this freedom is surely a perversion of the Good News. It would be opium, not good news.

There are our brothers — dare we leave them in a situation in which we would not choose to be ourselves? Is that the way of love?"

Throughout the seminar there were reminders of the far-reaching repercussions for world evangelism of American discrimination and injustice. J. D. Graber, executive secretary of the Elkhart Board of Missions and Charities focused this sharply in a final message Saturday evening: The preaching of the Christian Church has been negated by her hypocritical actions. The Asian and African know Christianity as a Western religion—a religion which has often supported armaments, nuclear tests, war, colonialism, paternalism, exploitation, and white supremacy. Communism and nationalism exploit these failures.

From experiences in Japan, Melvin Gingerich stated bluntly that a missionary without a clear Christian attitude on race might as well go home. Michael Badu, exchange student from Ghana, soberly discussed the growing strength of Mohammedanism—noting how several of his personal friends have turned away from Christiantiy. When peoples across the world are turned away from Christ because of our failure to be truly Christian, the price is bitter and tragic indeed.

Those delegates remaining at Woodlawn for Sunday morning participated with the local interracial congregation in a Service of Communion at the table of our common Lord. This was symbolic of the deep spiritual unity—the attitudes of heart-searching confession and dedicated commitment — that prevailed throughout the seminar. Rondo Horton, KMB minister from Boone, N.C., brought the morning message. Brother Horton, leading Negro minister of the Mennonite churches in that area, has been a member of the Mennonite church since 1917.

TOWARD MORE EFFECTIVE BIBLE STUDY

*Willard Claassen**

SUNDAY school quarterlies, like automobiles, need constant testing and remodeling. As in the case of the automobile, the gasoline engine has been used for a long time, and the principle of gas combustion motors has been used in all models; so in the curriculum, the content (message) of the gospel remains the same, but life situations and applications change. Thus we seek new and fresh ways to communicate the Christian gospel. Christian educators say that learning takes place where content (message) of the gospel and experience come together. In communicating the gospel, our problem is to relate it to the everyday experiences of life.

Within the Conference pattern of organization, the Editorial Committee functioning under the Board of Education and Publication gives over-all guidance and direction to the production of our curriculum material. Several years ago this committee met with some of the present writers and staff members to discuss how we could teach more effectively in our Sunday schools through the adult quarterly. From this and a previous meeting came a recommendation that we prepare a *new* youth quarterly, written from cover to cover with specific needs of youth in mind, and that the adult quarterly be revised.

The *Youth Bible Study Guide* is an entirely new publication slanted to young people. The present circulation is 3,725. We think that if people knew the quality of this quarterly, many more Sunday schools would use it.

There were a number of reasons for revising our adult Sunday school quarterly. No big changes had been made in many years, and in view of the fact that curriculum materials should be constantly evaluated, a revision was in order.

The names of our Sunday school quarterlies were changed. Basically we are studying the Bible and the quarterly is only a *help*. Therefore the term "study guide" was preferred. The new names are *Adult Bible Study Guide, Youth Bible Study Guide, Junior Bible Study Guide,* and *Bibel Studien fuer Erwachsene.* The quarterly is merely a guide to stimulate personal study and help clarify understanding of the Scripture. If we are to obey the Bible, then we must understand what we are to obey. We must know what the Bible says and what it teaches.

To help students study for themselves, the RSV has been placed in a parallel column alongside the KJV in the print passage. Some people have asked why this was done. The Board of Education and Publication came to this decision after careful deliberation. The answer is that we might understand the Bible more clearly. Scholars can turn to the original Greek text of the New Testament, or the Hebrew text of the Old Testament. Laymen are more limited; they must turn to a comparison of translations for the meaning of obscure passages.

Perhaps most noticeable were the changes in the size of the quarterly and the format, that is, the appearance of the printed page. One of the deciding factors for changing the size of the quarterly was the press on which the quarterly is printed. Farmers who purchase a three- or four-plow tractor do not take this tractor into the field and hitch two plows behind it if they can help it. They use this tractor to full capacity. It makes just as much sense to use the press to full capacity. By juggling the size of the pages a bit, we can run a larger sheet through the press and thus economize on the printing operation.

After making the change we learned to our satisfaction that many people preferred the present size of the quarterly to that of the former. The present size fits easily into a man's coat pocket or in a lady's purse. It fits the press and it fits the pocket!

There was also a change in writing personnel. Some former writers are still writing for us, others may write again in the future. But instead of using four or five writers as in the past, we are now using one writer to prepare the entire manuscript for the quarterly. This has been done to give unity and coherence to the lesson development. Formerly, when five writers wrote independently, that is to say, without knowing what the other person was writing, we had overlapping and even contradictory statements. Efforts were made to rectify this in the process of editing, but it was impossible to solve this problem completely without rewriting sections of the lesson. By having one writer, emphasis can be placed where it rightfully belongs in the lesson. For example: formerly, the person writing the introduction always had to prepare one typewritten page of material to fill the section regardless of whether that particular introduction deserved one page or not. It stands to reason that the introductions for some lessons could be shorter than others. Under the present arrangement, if more space, attention, or emphasis needs to be given to the exposition of the lesson, one writer can short-en the introduction, place the emphasis where it belongs, and keep unity and progressive development throughout the lesson.

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*Exec. Sec., Board of Education and Publication

Some people have expressed regret that we no longer have five writers. This arrangement did have the advantage of getting more conference representation into one publication. But, as indicated above, it also created problems. Actually, under the present method of having one writer at a time, we may have a larger variety of writers in the end than we had before, because it is a rather formidable assignment to prepare a manuscript for an entire quarter. Writers are reluctant to accept this heavy assignment, and as a result we are introducing a variety of writers. This is good. We are learning that we have many capable writers within our brotherhood.

While the Bible study guides are official publications of the General Conference Mennonite Church, we should understand that what the writer says is not an official pronouncement of the church. He is an individual writer interpreting the Bible as he understands it, and applying it to the problems of everyday living. We should give him at least the same freedom we allow our pastors. Not everyone in the congregation always agrees with every word the preacher says, but we allow him the freedom under the guidance of the Holy Spirit to preach God's Word as he understands it. The writer asks for this same freedom.

Sometimes people ask: Why should we use our own quarterlies? The answer is that we should use them, first of all, because they are prepared specifically to meet our peculiar needs. My friend, Dr. Holmes Rolston, editor-in-chief for the Presbyterian Church of the United States, said: "When a church does not use its own materials, it cuts the closest ties it has with its denomination." Our materials interpret our program of missions, relief, and Christian education. The materials are prepared by members of our own congregations, and, finally, it must be emphasized that in these materials we are teaching the Bible as we understand it.

Women in Church Vocations: I

*Marion Preheim**

THE program Women in Church Vocations, under the Board of Christian Service, was initiated February 1957. At that time, upon the recommendation of the 1956 Winnipeg General Conference, the Committee on Women in Church Vocations mapped out a program based on the fourfold purpose of guiding, training, and placing women in church vocations and providing a fellowship for them.

Since the program is so new, questions arise as to its purpose and effectiveness in serving the church in its recruitment of women church workers. It is the purpose of this series of articles to pose some of those questions and attempt to answer them. Further questions from readers are welcome. Address questions and comments to Board of Christian Service, 722 Main, Newton, Kansas.

Why have a program such as Women in Church Vocations?

The impetus for such a program came from a realization that our church needed the potential woman power within its constituency which was not being channeled into church service. Many felt that girls wanted to serve the church full-time but had no concrete means of following through on their calling, such as the ministry for men or voluntary service for part-time workers provide. Women in Church Vocations was the outcome of this searching for a means.

The prime reason for starting with a recruiting program for women lies in the fact that the greatest need within the church is for trained women workers. The ministry serves as a channel for men to enter *all* types of church vocations; Women in Church Vocations can serve as a channel for women. However, the Board of Christian Service aims toward a vocations department, including recruitment of both men and women. Women in Church Vocations will still retain its distinctive character in the larger program.

Maintaining a separate, distinct program for women, even in the broader recruitment program, is essential. In our local churches both men's and women's organizations are necessary, and it is the same with church workers. Women have special needs and interests that need to be considered in their own program. Of course, this does not exclude contacts between programs as in the case of workers' conferences, promotional work, and so on.

What more is this than other women are doing?

We recognize that everyone who accepts Christ should dedicate his life to a Christian vocation. In that sense, the public school teacher and the teacher in a Christian school do not differ. The difference lies only in that the latter woman dedicates her talents to the work of the church wherever the church may use her and for as long as she feels called to the work of the church.

If the nonchurch worker can be just as dedicated a Christian, why should she not be included in the program Women in Church Vocations?

Broadening out to take in all dedicated young women would create a large organization with fellowship as the main emphasis since Women in Church Vocations could not attempt to meet all the needs of its members. The term "church" in the organization's name makes possible certain aims. However fellowship groups for working girls are envisioned for the future.

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*Promotional Sec, Women in Church Vocations

Beginning in November of 1959:

New Conference Youth Worker

Left: New Youth Worker Milton Harder (standing) and YPU President Harris Waltner

WHEN the new Youth Worker of the General Conference Mennonite Church takes up his duties in November of this year, he will have a wealth of experience from which to draw. He is Milton Harder, of Kaiserslautern, Germany, who has been working with young people under the Mennonite Central Committee—with youth in German churches, with conscientious objectors in various European countries, and with young men in an international peace project: Eirene service in Morocco.

Originally from Butterfield, Minn., Milton attended Mountain Lake (Minn.) Bible School for two years after school, and graduated from Bethel College, North Newton, Kan. In the summer of 1948 he started out on the MCC-sponsored European student tour. More than one romance has flowered on MCC summer tours to Europe, and it was during this summer that Milton met a girl named Geraldine Gross, from Doylestown, Pa., and a Goshen College graduate, who was later to become his wife.

Originally planning to be in Europe for three months, Milton stayed on for three years, doing relief work under the Mennonite Central Committee. For two years he was in Voluntary Service, and the third year he served as youth worker in South Germany.

On his return to the States Milton entered seminary, taking two years at Mennonite Biblical Seminary and a year in between at Goshen Biblical Seminary. He and Geraldine were married after his first seminary year. During student days at college and seminary, he held two pastorates, one at Colby, Kan., the other at Wayland, Iowa.

After seminary, Milton and Geraldine returned to Europe, where he developed a community center program at Mennoniten-Haus, Kaiserslautern, a program including youth work. Since the Mennonite World Conference in August 1957, he has been executive secretary of Eirene: International Christian Service for Peace (see the February 10 issue of *The Mennonite*).

The Harder family continues to live at Kaiserslautern, and now includes two small boys: Bobby, five, and Jimmy, three. Milton's work involves a good bit of traveling, both to the Eirene project in Morocco and to various European countries to meet young men interested in Christian pacifism. In addition, he served as assistant to MCC European area director D. C. Kaufman and was Acting European area director for about one year prior to the coming of Peter Dyck.

This April, Milton returned briefly to the States when his mother lost her life in a tragic automobile accident. He is going back to Kaiserslautern to continue in MCC work until July, when the family moves back to the U.S. If you attend the triennial General Conference in Bluffton, Ohio, in August, you will have a chance to meet the Harders. They expect to be settled in Newton, Kan., by November, when Milton takes up his responsibilities as Youth Worker.

Milton Harder succeeds former Youth Worker William Gering, who has been attending Indiana University this past year. In the interim between full-time Youth Workers, Peter Letkeman of Swift Current, sask., edited *Youth Program Helps*, and YPU president Harris Waltner assisted in the Youth Office.

The Youth Worker is employed by the Board of Education and Publication of the General Conference Mennonite Church, with the Young People's Union contributing the major portion of his support. He will be working with a Committee of Youth Work under the Board of Education and Publication, in cooperation with the cabinet of the Young People's Union.

So What Is 1-W?

A detour around the draft?
Or a channel of Christian peacemaking
and the spirit of mission at its best?

YOUNG men today who look at alternative service are going to find that there are a good many ways in which to meet the requirements of their draft boards and at the same time make contributions to peace. Some of these avenues of 1-W are tailor-made for you. Consider the following possibilities:

Overseas Pax

Pax is a program for single young men who wish to serve overseas and who together with their families, their church, and the Conference are willing to sacrifice to make this service possible. In Pax the 1-W man serves for either two or three years, and his work may take him to Africa, Europe, the Near East, the Far East, or South America. He does his service under the Mennonite Central Committee or under our Mission Board in the Missions Pax program, and the work itself varies according to the Paxman's skills and experience. Paxmen have served in nearly every phase of our overseas relief propram. Pax requires $75 to $100 per month per man.

VS 1-W

At present nearly one third of our 1-W men are serving in some phase of our Voluntary Service program in completing their Selective Service requirements. Many fine opportunities are available: on our mission fields, in welfare work, in interracial community work, in agricultural and experimental work. To serve in Voluntary Service, men should apply to their VS Director, Board of Christian Service, 722 Main Street, Newton, Kansas.

1-W Mission-Supporting

In this avenue of service, a 1-W man or couple pledges to tithe a given amount each month to a chosen mission or service project. He may turn over his full check or a regular tithe to the Board of Missions or Board of Christian Service, retaining enough to barely meet living expenses. This is really a type of voluntary service, and a wonderful way to serve in 1-W.

Regular 1-W Earning Service

Many 1-Ws have found meaningful service opportunities open to them in jobs with pay which render needed service. Men who are willing to serve in an approved 1-W opening near one of our mission churches like Denver, Chicago, Topeka, Kansas City, and other locations can make a fine contribution in a wide variety of occupations. However, regular earning 1-W carries with it some real dangers: the danger of loneliness in the big city, the danger of perverted stewardship, the danger of uncreative use of leisure time. All men interested in finding placement in regular 1-W service ought to meet with the pastor to learn about the pros and cons of different service opportunities.

And when you've decided, *this* will be your channel in which to express Christian peacemaking and reconciliation.

Attention, Retreaters!

DO YOU KNOW that 1959 will be a year we will tell our grandchildren about?

"That was the year of the Centennial Celebration of our Conference, and—oh, yes—the retreat at Camp Friedenswald. There we were, young people from Alberta, Pennsylvania, California, Oklahoma, Manitoba, and elsewhere, listening to talks on Evangelism and Youth by Frank Epp, and then discussing them in groups. What crossfire of ideas and what inspiration! And those early morning Bible studies with Dave Schroeder—what food that was! And all the singing we did at choir practices under George Wiebe, and at the vespers and campfires—a great experience. Besides this, we hiked, swam, played ball, worked at crafts, camped, and ate—and boy, could we sleep. That was quite a week at Camp Friedenswald (that means peaceful forest)—why, I guess I just never will forget it."

"Wow, Grandpa, *wow!*"

The retreats begin with supper, August 5, and conclude with breakfast, August 12. Registration is $3.00, payable upon arrival. Total cost for the seven days for board and lodging is $19.25.

—Bill Block, YPU retreat dean

If you plan to attend, please send the reservation below to: Dan Graber, Camp Friedenswald, R. R. 3, Cassopolis, Michigan.

Registration For YPU Retreat

Please register me for the Young People's Union retreat August 5-12

NAME...

ADDRESS...

I plan to arrive (date)............. by car ☐ train ☐ bus ☐ plane ☐

Letter to a Volunteer

DEAR JANE,

I was pleased to hear that you've chosen Chicago for VS this summer. You'll find Woodlawn Church a most interesting place to work.

You will love the Bible school children! They will really take to you, too, in their noisy, affectionate way. It's a good thing you've had so much experience teaching Bible school at home. Believe me, you'll be glad for every song, game, and story in your repertoire. It's a real challenge, too, to make the Twenty-third Psalm meaningful to children who have never seen sheep or a pasture, or to explain the love of the Heavenly Father to children from broken or unhappy homes.

I hope you like day camp as much as I did. It's so much fun to show city kids how to react to the great outdoors. And you'll get as big a bang as the kids do out of hiking, swimming in Lake Michigan, and cooking on an open fire. The enthusiastic way they sing spirituals on the day camp bus is something you'll never forget.

Another thing you'll appreciate is the chance to get acquainted with the parents. You'll visit them and discover what "home" can mean for a Chicago family on Woodlawn or 46th Street. But as for your unit home—let me tell you it can really be wonderful! We had such fine Christian neighbors in our apartment house last year, and our unit fellowship was warm and meaningful. Our discussions ranged from deep spiritual sharing to just plain foolishness. We loved keeping house together, especially cooking. We came up with some fantastic concoctions, because we made it a point of pride never to throw away leftovers!

There are so many interesting places you can see for the price of bus or train fare: Art Institute, Natural History Museum, Chinatown, Planetarium, Museum of Science and Industry, Grant Park concerts.

It's surprising how many friends you can make in six weeks of Voluntary Service. All of us got so homesick after last summer's service, for each other (we keep our round robin letter flying), for the children and church people, and all the Woodlawn workers (we eagerly read the *Woodlawn Visitor* every time it comes out).

Chicage itself sort of grows on a person. At first, of course, you'll have a hard time getting used to carrying door keys everywhere, hearing sirens every night, and finding your way down to the Loop on the "L" and subway. It will be a new experience for you to belong to the minority race, too. Yet eventually you will forget that it is Negro children playing games with you, Negro clerks selling you meat and vegetables, Negro Christians sharing the Lord's Supper with you in church. And in forgetting, you will break free from some of the slavery of race prejudice and fear. As far as I'm concerned, that was the best thing about my summer!

Have a wonderful six weeks in Chicago!

Your pal in Christ,
Anna Kreider

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

OPERETTA ABOUT GRIEG

The operetta *Song of Norway* will be presented at Bluffton College on June 5 and 6 as part of the May Day Celebration. Professors Dale Dickey and Earl Lehman, and Mrs. Jack Purves will direct the performance.

The musical is based on the life of Edvard Grieg, famous Norwegian composer. Marvin Dirks Jr. will portray Edvard Grieg. Other male members of the cast are Bernard Windmiller as Rikard Nordaak; Jerome Shenk as Count Peppi LeLoup; Abie Mast as Einar; John Miller as Freddy, the village fiddler; Norman Keller as Father Nordaak; John Gundy as Gunnar; Leland Miller as Eric; James Miller as Henrik Ibsen; James Glenn as Tito, proprietor of a chocolate shop; Gary Yoder as Pisoni, impressario of the Royal Opera; and Tom Lehman as Major Domo. Women's parts will be played by: Shirley Burry as Mother Nordaak; Carolyn Blosser as Mother Grieg; Doris Liechty as Nina Hagerup; Elizabeth Clemens as a countess. Students of the Copenhagen Conservatory are Ann Stacy as Elvera; Miriam Mitchell as Hedwig; Miriam Price as Greta; Nancy Myers as Mafghareta. Others in the cast are Phyllis Bixler as Miss Norend, a faculty member of the Conservatory; Martha Orwick as Miss Anders, a pupil; Frances Stemen as Christa; Janet Blyer as Grima; and Ruth Ann Dirks, Judy Oyer, and Allene Kendle as three waitresses.

MATH COMPETITION

Albert Waltner, member of the Freeman Academy Senior Class, placed second in the general competency division at a four-state high school math competition held at the University of South Dakota April 18. He received a certificate of award and a Keuffel-Esser slide rule.

PLAY FESTIVAL

The Inter-Academy Play Festival was held on the campus of Western Christian Academy at Hull, Iowa, April 24. Each participating school presented a one-act play. A seven member cast from Freeman Academy presented *The Last Trip Out.* The cast included Darla Albrecht, Virginia Ortman, Flora Schrag, Carol Preheim, Mavis Preheim, Loren Preheim, and Terry Vogler. Albert Waltner was the stage manager and Miss Kaufman directed.

ELLER TO SPEAK

Paul H. Eller, president of Evangelical Theological Seminary in Naperville, Ill., will be the 1959 commencement speaker at Mennonite Biblical Seminary, Monday, May 25, at 10:00 a.m. Dr. Eller began teaching at Evangelical Theological Seminary in 1930 and has been president of the school since 1955. He took his graduate work at the University of Chicago and is the author of the book, *History of Evangelical Missions.*

Erland Waltner, president of Men-

Paul H. Eller

nonite Biblical Seminary, will speak at the baccalaureate service Sunday, May 24, at 3:00 p.m. Both services will be held in the Church of the Brethren, Corner of Benham and Wolf Streets in Elkhart. Friends of the seminary are invited to attend, and a special invitation is extended to people living in the vicinity of Elkhart.

NEW NURSING DIRECTOR

Miss Mildred Harshbarger, R.N., has been appointed Director of Nursing at the Bethel Deaconess Hospital and School of Nursing, and will be taking up the responsibilities of this position on August 1. She succeeds Sister Hilda Mueller, R.N., who has served since 1949.

Miss Harshbarger is a graduate of the Bethel Deaconess Hospital School of Nursing, and earned the Bachelor of Science degree in education at Ohio State University. She received the Master of Arts degree from Teacher's College at Columbia University in nursing education in 1958.

She brings to this position a background of varied experience in nursing, including general staff nursing, public health nursing, and has served both as an instructor and director in nursing education programs. Presently she is Acting Director of Nursing Education at White Cross Hospital at Columbus, Ohio.

STUDENT COUNCIL ELECTION

Wendell Rempel, a transfer student from Reedley Junior College, Reedley, Calif., has been elected student council president for next year by the Bethel College student body. Elected vice-president was Don A. Friesen of Dinuba, Calif. Students also elected three members to the Student Court: Lynette Goering, Franzie Loepp, and Menno Froese. Elected as faculty advisor to the court was J. W. Fretz. Hold-over members of the Student Court are Melvin Goering, Karen Gilchrist, Dorothy Harms, and Carol Jones.

VISITING CHOIR

The Freeman Junior College, directed by LaVera Schrag and accompanied by the John Ewerts, were guests recently at Canadian Mennonite Bible College. They presented an inspiring program in a chapel period. We were able to become acquainted with the various members of the group as they visited classes, shared lunch, and challenged us to several volleyball games.

MCC news and notes

REVIEW COMMITTEE PLANS

AKRON—The 1-W Program Review Committee met for the first time April 28 at Akron, Pa. Election of officers was held, with John Lapp elected chairman and Esko Loewen secretary. One change in committee membership has occurred, with Henry Ginder, Manheim, Pa., replacing Elbert Smith, Lancaster, Pa.

The committee's planning for the future includes:

- A June meeting in Chicago with representative 1-W counselors and 1-W men, the purpose being to get the evaluation of in-service people.
- Visitation of about five units this summer in teams of two.
- Preparation of a questionnaire for a broad evaluation of 1-W program, to be channeled through conference offices.
- Appointment of a subcommittee to meet with Selective Service in September.
- A second meeting of the Review Committee on September 15.

Some of the observations and concerns shared during the course of the meeting were: that the number of men in service will continue to be around 1200 if past experinece is indicative; that about 30 per cent of our 1-Ws are in church service; that 50 per cent of our 1-Ws are under twenty years of age; that in every country where compulsory military service has been instituted, the Mennonite Church has lost its conscience on war; that the motivation of the one serving needs to be given central consideration—the worker must have the service vision.

NATIONAL CPM CONFERENCE

EVANSTON—The Christian church is continually postponing the day when it must truly trust its gospel rather than trusting H-bombs," said A. J. Muste, leading pacifist spokesman, addressing a session of the Church Peace Mission Conference at the First Methodist Church in Evanston.

Twenty religious organizations in the U.S. and Canada comprise the Church Peace Mission, which called the April 20-23 conference for a study of "The Word of God in a Nuclear Age." Mennonite participation was strong, with forty-four representatives from various conferences.

Speakers for the conference included Edwin T. Dahlberg, president of the National Council of Churches of Christ in America; Dr. Howard Schomer, president of Chicago Theological Seminary; William C. Davidson, theoretical physicist at the Argonne National Laboratories; and conference chairman Dr. John Oliver Nelson, Professor of Christian Vocations at Yale Divinity School.

"If we had many more dedicated Christian people working at the problems of human need, our gospel of repentance would be vastly more powerful than any gospel of military deterrence," claimed Brother Dahlberg.

"No concern in the church," said Dr. Nelson, "is more pressing and specific than that of relating the gospel to the crisis of nuclear power."

A conference statement is being drafted and will be released shortly.

EMERGENCY RELIEF PROGRAM

BEIRUT—"We closed the Aisha Bakkar feeding center April 15," writes Alice Snyder, MCC worker in Beirut. "For six months 150 to 200 children in the Moslem sector have received a hot meal five times a week. It is difficult to evaluate the good that has been accomplished. The streets are still filled with ragged, dirty children who live in dark little hovels, but no doubt many of them had healthier bodies through the winter because of the extra food. We have been told that many of them never sit down to a hot meal at home."

A social evening was held for some 25 adults who helped to operate the feeding center. Workers report that a friendly attitude toward MCC prevails among the group.

Distribution in the Assyrian district will continue for the time being. Since the supply of MCC flour is exhausted, supplies will need to be purchased temporarily. Powdered milk is scarce also, limiting the amount that can be distributed to babies and children. Shipments of clothing, beef, and U.S. surplus foods are still being detained by Lebanon customs officials, although workers have been promised that these commodities will be admitted duty free.

GIRLS HOLD MISSION SALE

ASUNCION—Each Thursday afternoon some twenty-five Mennonite girls working in Asuncion assemble at the MCC home. Under the supervision of Mrs. Peter Epp, housemother, they sew, knit or crochet various items for an annual mission sale. The project is of course voluntary, and has been organized to provide the girls with something constructive to do in their free time.

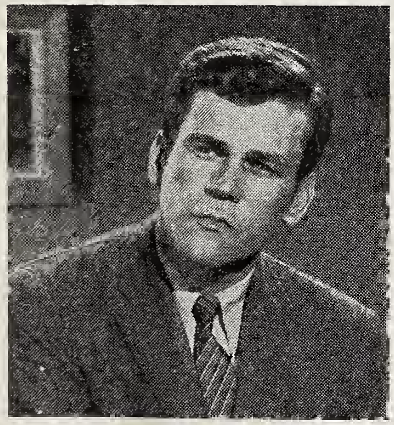
This year the girls realized almost $200 in the April sale—a most encouraging sum. With the money they raise, the girls help support the Leper Mission, Indian Mission, Red Cross Hospital, Mental Hospital, and other institutions.

Peter Epp reports that Asuncion is getting modern. A public water system is in operation and the MCC center is now getting city water. At present only unfiltered river water is available, but later in the year it will be filtered and fit for drinking.

audio visual library

"We are pacifists, and it is the pacifist conviction that a meaningful life is one that is spent in significant service to one's fellow man," says Don Murray, narrator of the film *Alternatives*. The first of its kind ever produced, this film will help fill a serious gap in public information regarding the choices available to young men who are subject to the draft. By providing more adequate information to high school and college-age youth, this film will enable young men to make their choices more intelligently, and it will help those who are COs to find their way into the most meaningful service available. The main thrust of the film deals with the position and work of those qualifying for the 1-O and 1-W classifications.

Live action scenes were filmed on actual projects of alternative service workers both in the United States and abroad. The major part of the film, however, uses the filmagraph technique, which is basically an art technique utilizing color, line, movement, shades, and camera technique to express the basic ideas.



Don Murray

The film was produced by the National Service Board for Religious Objectors, and the script was written by Stanford Sobel, who during World War Two served in Civilian Public Service in Puerto Rico. Hoyt Griffith, who directed the live action sequences, is also a CO. Anyone wishing to show this film may write to the Audio Visual Library, Mennonite Publication Office, 720 Main, Newton, Kan., to reserve a date.

jottings

INDIA WORK PRESENTED

BETHEL CHURCH, MARION, S. D.: J. R. Duerksen conducted a series of special meetings in our church Nov. 23-28. On Dec. 5 missionary Harold Ratzlaff presented an interesting report in picture and word of their work in India. Missionary Esther Wiebe, while visiting her sister Elsie, Mrs. Willard Epp, also spoke in our church, telling of her work in India. During the winter months Pastor Ralph Graber conducted midweek Bible study and prayer meeting. Robert Engbrecht finished his 1-W assignment at Halstead, Kan., the first part of Feb.; on Feb. 8 he married Joan Hagen of Hillsboro, Kan. August Ewert occupied the pupit in his absence. On March 5 we enjoyed a musical worship service when the Bethel College Chorale was in our midst, our church being cohost with the Bethesda Church. Our Mission Society meets once a month, bringing supplies to be assembled into bundles for lepers, making two quilts at each meeting, cutting quilt blocks and garments which are later sewn for relief. Communion was observed on Good Friday. Easter Sunday Mrs. Robert Engbrecht was received as a member of our church by letter.—Corr.

GAEDDERT ACCEPTS CALL

BETHEL CHURCH, MOUNTAIN LAKE, MINN.: Our congregation is rejoicing in the fact that Albert M. Gaeddert, at present pastor of the Hoffnungsau Church at Inman, Kan., has accepted the call to serve as our next minister. The date of his coming is not fully determined. April 5, our male chorus gave a program at the First Church, to help the Northern Dist. Men's Fellowship in their project. Our guest speaker on April 12 was Harry Harder, who presented through films some of the work on the road building project in Paraguay. The quarterly S. S. Workers' meeting, with Don Fladland from Minneapolis as guest speaker, was held April 13. Our worship service on April 19 was conducted by members of the newly organized Mennonite Church at Sioux Falls, S. D., of which Max Miller is pastor. April 26 we were favored with a concert presented by Negro singer Mrs. Rosalie Bracy, of Woodlawn Mennonite Church, Chicago. April 28 Peter J. Dyck, director of European MCC work, spoke at a community meeting in the First Church.—Mrs. D. H. Fast.

MISSION QUILTS MADE

SWISS CHURCH, ALSEN, N. D.: March 31 the Mark Gripps, missionaries from Morocco, presented music, pictures, and a message from God's Word. Communion services were held April 5. In the evening Youth Fellowship was held. Members of the Ladies Mission Society met for an all-day session April 9. Quilts were made and layettes were cut out. Our monthly meeting and program was held in the afternoon. Our regular Sun. eve service was held April 12.—Corr.

PETER DYCK SPEAKS

Tiefengrund Church, Laird, Sask:. In a series of six Bible discourses, J. J. Nickel expounded on the Sermon on the Mount, stressing especially the Beatitudes. Feb. 8 David Reimer, manager of the Mennonite Book Store in Rosthern, showed a film, *The Unfinished Task*. A. A. Dick at another time showed slides depicting mission work in the Belgian Congo. J J. Janzen gave a report in our church on the study conference held in Winnipeg in January. A. E. Regier concluded his weekly expositions of the Epistle of James before the Easter festivities. A special service was held Wed. of Passion Week as well as a Communion service the evening of Good Friday. In the afternoon of that day, the sermon was given by Verner Friesen, who is an instructor at Rosthern Jr. College. P. J. Dyck, director of MCC in Europe, served with a message on Easter Sun. and spoke about his work, on Mon. On the following Sun. students of C.M. B. College, together with George Wiebe and Henry Poettcker of the staff, presented the Easter message in word and song. A recent and noteworthy event for us was the election of Walter Funk as our new deacon. Alfred Neufeld is a volunteer to go abroad as a Pax worker.

CHURCH DEDICATION

Burrton Church, Burrton, Kan.: The Ladies' Missionary Society sponsored Mr. and Mrs. Shelton Allen in a program Feb. 15. The Allens have served in Japan under the Far Eastern Gospel Crusade. Nearly 400 persons attended dedication services for our new church March 15. Walter Dyck of Aberdeen, Idaho, pastor here from 1936-1940, gave the dedication message on the theme, "I Will Build My Church" (Matt. 16:18). Other former pastors taking part in the services were A. H. Peters and Arnold Epp. D. C. Wedel spoke in the morning. In the evening musicians from ten churches gave a program of music. Noon and evening meals were served by the women of the church. Sara Ann Claassen, of the Hesston College faculty, directed the choir for our dedication service and served us with music March 22. A deputation team from our Seminary gave a program in our church the evening of March 22. A. J. Dyck of Buhler preached the Easter sermon in the absence of our pastor, Gideon Yoder. Easter Sun. evening the four Burrton churches held a union service. A basket supper was given at the church Wed. eve, April 1. Roland Gering showed slides of the 1957 Menn. World Conf.—Mrs. Peter T. Klassen, corr.

EASTER SERVICES

First Church, Mountain Lake, Minn.: A farewell service was held March 8 for the Robert Kampers. March 8, sixty Christmas bundles were dedicated. Austin Haven from Grace Children's Home at Henderson, Neb., filled our pulpit March 15, while our pastor was giving a week of pre-Easter services at Henderson. The local Bible School gave their Easter program in our church March 19. John Harshbarger shared impressions and pictures of his relief work in Europe at the Men's Fellowship program, March 20. Holy Week services began March 22 together with Bethel Church, with local pastors taking turns at conducting them. A joint Communion was observed Good Friday morning. Young people from the two Butterfield churches were invited to an Easter sunrise service, at which Peter Tschetter was guest speaker. The church choirs gave an Easter cantata March 29. The film *He Lives* was shown at our March C. E. Mr. and Mrs. Henry D. Wall celebrated their fortieth wedding anniversary April 5. Kenneth Ross, pastor of the Roaring Spring, Pa., church spoke to us April 5. Evangelist Oscar C. Knudson of Windom was guest speaker at the April Men's Fellowship meeting. Milton Harder from MCC in Germany, came home for his mother's funeral April 15 and spoke briefly to the congregation on April 19. The Bible School gave the C. E. program on April 19.—Mrs. Sam Quiring, corr.

SANCTUARY TO BE DEDICATED

First Church, Sugarcreek, Ohio: April 5 the Bluffton College Players presented Felicia Komai's adaptation of Alan Paton's novel, *Cry, The Beloved Country*. It is a traveling play in which six young people dramatically portray life in Johannesburg, South Africa. Wm. Stauffer brought the morning message on April 5 and spoke in the interest of the Council of Boards of the Conference. On April 12 he spoke at Salem Church at Dalton, Ohio. Easter sunrise services were conducted by the Youth Fellowship of the church with Claude Blauch in charge. Rosebud services for three new-born babies were held recently. Mr. and Mrs. Thomas Maurer and Mr. and Mrs. Reno Stevanus are parents of sons, and Mr. and Mrs. Loris Hostetler the parents of a daughter. Pastor Harold Thieszen and John Althaus accompanied eleven young people to the Young People's Rally at Bluffton College. The new sanctuary will be completed and fully furnished by June 1, and dedication services will be held on June 28.—Mrs. Ernest Gross, corr.

SIXTIETH ANNIVERSARY

Second Church, Philadelphia, Pa.: The sixtieth anniversary of the founding of the Second Mennonite Church in Philadelphia was celebrated with special services April 11-12. Walter Dick of the Richland Church was the main speaker at the dinner held on Sat. He also preached at morning and evening services on Sun. Special music was provided by William Matter, Edith Rick, William Welte, and Irene Marshall. The committee on arrangements included Emma Rees, Gertrude Hunter, Jacob Bucher, John Rees, Kermit Weiss, Charles Krause, and J. R. Burkholder.

into the beyond

Mrs. Abram F. Derksen (Luella M.), of Mountain Lake, Minnesota, and member of the Bethel Mennonite Church, Mountain Lake, was born June 16, 1915, and entered eternal rest April 20, 1959.

Mrs. John M. Harder (neé Sarah Enns) of Butterfield, Minnesota, and member of the First Mennonite Church, Mountain Lake, was born February 25, 1897, and died April 11, 1959.

mutual aid placement

FARM WANTED

Young Mennonite couple would like to rent farm in central Kansas area by August 1. Can provide some machinery. Good references offered. Contact: Mutual Aid Services, Inc., 722 Main, Newton, Kan.

PERSONNEL NEEDED

Doctor Wanted—McClusky, North Dakota, offers a fine location for a medical doctor. Full information about this opportunity for an intern or practicing doctor may be secured from Charles C. Buller, Box 216, McClusky, North Dakota.

conference notes

(continued from the last page)

ELIZABETH SHOWALTER TO SPEAK AT CONFERENCE

Elizabeth Showalter of Scottdale, Pa., is scheduled to speak at the Writers' Conference sponsored by the Board of Education and Publication, at N. Newton, Kan., June 17-19.

Miss Showalter edits *Words of Cheer*, a children's story paper, and *The Christian Writer* and writes Sunday school curriculum for Mennonite Publishing House, Scottdale, Pa. At the conference Miss Showalter will conduct the workshop on juvenile fiction.

Other workshop topics are Sermon and Devotional Writing, Poetry, Church News and Publicity, and Articles and Nonfiction. Applications may be sent to the Board of Education and Publication, 722 Main, Newton, Kan.

CENTRAL DISTRICT CONFERENCE MEETS

The Central District Conference had its annual meeting at the Eighth Street Church, Goshen, Indiana, April 23-26. The theme was "Power for Witnessing." District churches were well represented, and the large delegate body heard and acted upon various reports from committees, organizations, and institutions.

Erland Waltner, president of Mennonite Biblical Seminary, gave three inspirational messages on "Christ's Word to the Churches" under the sub-titles: "When Love Wanes" "When Tolerance Is Sin" and "When a Church Is Satisfied." Other addresses included president Ernest Bohn's conference sermon, "Our Witness as a Conference"; Don. Smucker on "The Christian's Relation to a Complex Society"; Paul Mininger, president of Goshen College, on "The Church's Place in Higher Education." Andrew Shelly pointed out "The Privilege of Stewardship," and in the Sunday morning service Paul Roth, vice-president, spoke on "God's Instrument of Unity." In the Sunday afternoon session, Ronald Krehbiel spoke on "Witness in Suburbia," and Dr. Arthur Thiessen, recently returned from India, gave an enlightening presentation on the subject, "General Conference Missions in India."

Of special interest was the premiere showing of the new Conference film *The Miyazaki Story*, a documentary film portraying the challenge of missions in Japan.

New officers for the coming year are: pres., Harry Yoder; vice-pres., Gordon Neuenschwander; sec., Howard Gilliom; treas., Theodore Sommer. The next meeting of the Central District Conference will be in Berne, Indiana.

FIRST CIM DOCTOR PASSES

Rudolph T. Unruh, the first missionary doctor of the Congo Inland Mission, suffered a heart attack on Feb. 17, died Feb. 20.

Dr. Unruh sailed from New York in 1931 with the F. J. Enns family and Mr. and Mrs. Vernon J. Sprunger. Before going on to the Belgian Congo, he spent eight months in London studying at the Tropical Medical School and five months in Brussels, Belgium, studying French. The first part of his term was spent evaluating the needs of each mission station to determine the site for a hospital. In 1934 a hospital was built at Mukedi Station, where Dr. Unruh served until 1936 when he returned to the United States on furlough. In spite of the lack of a missionary nurse to assist him and with minimum equipment, Dr. Unruh established a good reputation for the hospital in these few years.

Because he had suffered sunstroke in 1933, Dr. Unruh could not return to the tropics after his furlough. In 1946 he began a medical practice at Kingsley, Kan., where he remained until his death.

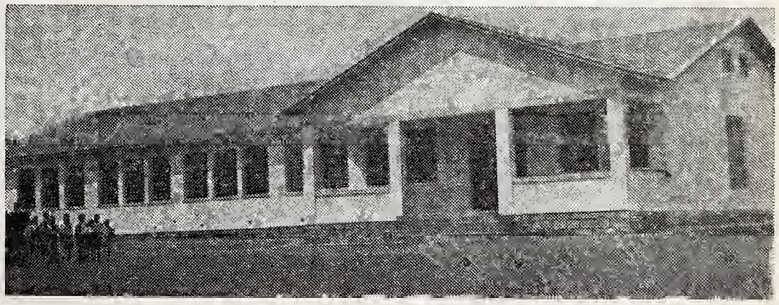
MISSIONS BRIEFS

Former missionary Elizabeth Goertz is receiving care at Bethel Deaconess Hospital, Newton, Kan., for a heart condition. Miss Goertz returned from China in 1951. Since that time she has served in Mexico, at Brook Lane Farm in Maryland, and in the past several years at the Bethel Home for the Aged in Newton.

Also in Bethel Deaconess Hospital is Mrs. P. W. Penner, formerly a missionary in India. Mrs. Penner, whose residence is in Hillsboro, Kan., recently celebrated her eightieth birthday, for which occasion the women of the church prepared a special dinner in her honor.

NEW MENNONITE HIGH SCHOOL DEDICATED IN WITMARSUM

The Escola Fritz Kliewer, a new Mennonite high school in Witmarsum, Brazil, was dedicated March 22. Seven classrooms, a library, and a faculty room provide for the 113 students and seven teachers. This school is supported by a constituency of 528 persons. The General Conference Mennonite Church contributed $1,000 toward its construction. Principal of the school is G. E. Reimer.



At left: The prefect of Parana cutting the ribbon. Below: Escola Fritz Kliewer.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

None of the founders of the General Conference Mennonite Church will be present at the Centennial Conference, but the work that they started has gone on and grown from year to year. It was started by men and women devoted to God and has continued in the spirit in which it was begun.

My first thought as I look toward General Conference is that God has blessed the work and that by the grace of God much has been accomplished during the past 100 years. My second thought is how much more could have been done if we had put forth more effort, and so the prayer: "May God forgive that we did not do a better job."

BLUFFTON
AUG. 12-20
1959

As we will take inventory many discoveries will be made, some that are encouraging and some discouraging. As we look forward and make plans for the future let us do this in faith, led by the Holy Spirit so that God can pronounce His "Well done" upon the next 100 years that lie before us, if He should tarry that long. H. B. Schmidt

NEW CONGREGATION

At Liberal, Kan., a new congregation was organized in a special charter service held April 12. The new church will be known as the Calvary Mennonite Church of Liberal, Kansas. Harold H. Jantzen is the pastor and was ordained elder of the church on the same day. Twenty-two people signed as charter members. This number includes those who were formerly members of the Pleasant Valley Church at Kismet, which has been dissolved. The new congregation meets in the Seventh-Day Adventist Church building at Liberal for the present.

(*continued on page* 303)

ARE YOU PLANNING TO ATTEND THE CONFERENCE?

If you are one of the thousand or more visitors and delegates who will attend the triennial conference and centennial observances of the General Conference Mennonite Church at Bluffton, Ohio, on August 12-20, you are requested to fill out the form below and mail it to: G. T. Soldner, Lodging Chairman, 438 West Elm Street, Bluffton, Ohio. This includes both those who are arranging for lodging with friends or relatives, and those who would like to make reservations for lodging. *All* who plan to attend at all, either part-time or full-time, should fill out and send in an application form. Additional forms may be secured from Brother Soldner at the address above.

APPLICATION FOR LODGING RESERVATION

Name.......................... Address........................

Congregation....................... Dist. Conf...................

Traveling by: Car.... Train.... Bus....Plane.... Car & Trailer....

Date of Arrival................. Time of Arrival...............

If by train, plane, or bus, do you wish to be met at:

Lima: What railroad......... Findlay: What Railroad.........
Airport............... Airport...............
Bus Station...........

Number of accommodations requested:

Couples.... Children.... Young People.... Men.... Women....

Staying for entire session?........... or, what nights?...........

Have you made arrangements to stay with relatives or friends?.....

If so, with whom?...

Address ....

Lodging will be provided in:
Mennonite and non-Mennonite homes in Bluffton-Pandora-Lima area
Bluffton College dormitories
Ohio Northern University dormitories (Ada, 12 miles)
Findlay College dormitories (Findlay, 18 miles)
Motels (5 to 15 miles); Lima hotels (if needed)

A lodging fee of $2.00 per person per night will be asked in non-Mennonite homes and in dormitories. Breakfast and linens will be included in dormitories. Transportation to Ada and Findlay will be provided for those who do not have their own.

Are you willing to accept lodging as the committee can best grant? . ... Have you a particular need?........... If so, what is it?

....

Are you willing to share accommodations with others?.............

Reservations will be made on a "First Come, First Served" basis.

ALL RESERVATIONS SHOULD BE MADE NOT LATER THAN JULY 1, 1959.

Address all communications to: G. T. Soldner, Lodging Chairman,
438 W. Elm Street, Bluffton, Ohio

MAY 19, 1959

THE MENNONITE

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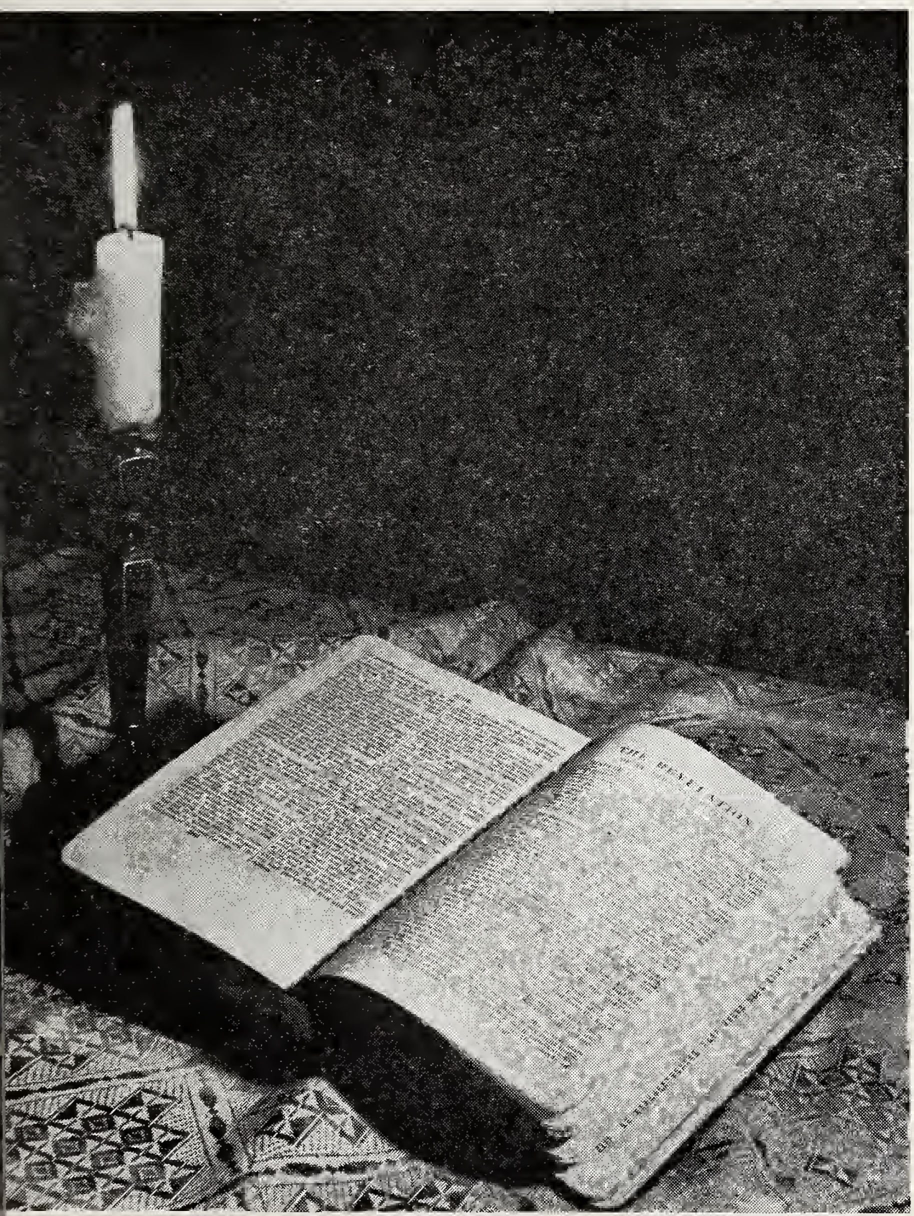
OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



Cornelius J. Dyck and Nicholas Dick—THE WORD OF GOD IN THE NUCLEAR AGE

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Photo by Luoma

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of things to come

May 22—Mennonite Biblical Seminary alumni meeting.
May 24—Baccalaureate, Mennonite Biblical Seminary
May 25—Commencement, Mennonite Biblical Seminary
May 25-30—Faith and Life Radio speaker: Garman Wedel
May 29—Commencement Day, Freeman Junior College and Academy
May 29-31—Missions Conference, Saskatoon, Sask.
June 10-14—Pacific District Conference, Barlow, Oregon
June 14—Northern District Male Chorus Festival, Sioux Falls, South Dakota
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
West. Dist. Retreats, Camp Mennoscah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius I. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 20**

editorials

THE SINGING ORGANIST At least in one of our churches (there may be many more) the editor has observed the somewhat unusual practice of the organist joining heartily in the singing of congregational hymns while accompanying. But why not? She wishes to express her praise and gratitude along with the other worshipers in voice as well in the organ accompaniment.

Perhaps to be a good organist requires such concentration that it is difficult to sing at the same time. At least this is the explanation we suspect many organists would give when asked why they do not sing. But the very fact that the organist's voice is joined with the other voices, somehow inspires one to sing more gladly.

Occasionally a minister is found who announces the hymn but does not join in the singing. Yet it never seems quite right to have the minister expect his flock to do the singing while he sits mutely by and peruses his important notes. He may plead that he cannot sing very well, but at least he could obey the scriptural command and "make a joyful noise." He might well take example from the singing organist and join with the rest of the congregation.

Let the people praise Thee, O God;
Let ALL the people praise Thee.

THE MINISTER'S PLACE IN CHURCH ACTIVITIES
Everyone agrees that the minister should preach the sermon at the worship service. But what should be his part in other church activities, such as Sunday school, prayer meeting, Bible study, children's meetings, evening programs, and special meetings of the women and men? Should the minister also be expected to direct and speak at these various meetings?

There are two extremes. On the one hand is the minister who feels that he must have an active part in every organization or it will not be properly done. Is he not trained for these various types of work better than any layman? Is it not his job?

On the other hand is the minister who refuses to do anything outside the preaching work of the church. He shows little interest in the Sunday school, the children and youth, or the special meetings of the church. Let the laity take care of these extras and not burden the minister with them.

Both these extremes are in error. The minister who wants to do everything himself is not only taking himself too seriously but is depriving the layman of proper spiritual development. The minister who refuses to do anything outside his preaching is shirking his responsibilities and opportunities. Between these two extremes lies the golden mean.

The minister should realize that a large part of his task is to get others to take an active part in church activities and thus build up a strong church. By wanting to do too much himself he may be hindering rather than helping the spiritual growth of his members. Spiritual discretion and godly tact are important qualifications for any minister.

The Cross of Christ

Boyd E. Bonebrake*

In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

—John Bowring, in *The Mennonite Hymnary*

THIS poem, written in the early years of the nineteenth century, expresses what we would all like to say about that which is near to being the heart of our Christian faith. We would say with Christians of every age that at the Cross we see more distinctly what life is really all about.

The early church, while placing perhaps even greater emphasis upon the resurrection of Christ, saw the death of Jesus in the light of that resurrection. They understood it, no more as a defeat of their fondest hopes and dreams, but as the fulfillment of God's will. Paul spoke of the cross as the "power of God unto salvation" and as the "wisdom of God."

Some of the greatest struggles within the church were over the understanding of the Master's death. The hymns of our church, the larger share of our religious teaching, and the very mental picture of Jesus which we carry with us, all have to do with the cross of Christ.

It seems to be, if not directly *at* the center of our faith, nevertheless *near* that center. And it is true that here at the cross we begin to understand ourselves, our world, and the Heavenly Father.

The cross brings home the frightening exhibition of what "good" people, under certain conditions, are capable of doing. Here we begin to understand ourselves. To say the least, it demonstrates that we are sinners.

The subtle temptation is to restrict the meaning of the cross to that first century. We often forget the possibility of our re-enacting that experience in some shape or form today. As we treat the "least of these," so we treat our Master. Every encounter with friend, loved one, and neighbor produces the possibility of either self-forgetful service or the use of this one for our own purpose — which might easily be called crucifixion.

Our sinfulness is not all that we see at the cross. A faithful mother and friend were there, exhibiting courage and love. True, on first appearances little good will be found near a place of execution. But on closer scrutiny, and with faith, it is to be found. It should be said, for the sake of our self-estimate, that they were there because of God's grace.

Here at the cross we begin to understand our world — a world estranged from God, a world lost and dying, a world which, unless it turns to the One it crucified, will destroy itself.

Here too, we get a glimpse of that which the world spirit demands of its children: compromise, expediency, permitting the ends to justify the means. We begin to see what happens to the courageous person who refuses these popular expectations, cutting against the grain of prevalent thought or action.

And, finally at the cross we receive a disclosure of our Heavenly Father. Whatever the theologian may say of the meaning of this death and its relation to God, the lay worshiper *does* say that somehow this is God's gift. This cross event, in the light of the resurrection and the teaching of the early church, gives us a saving understanding of our Father in Heaven. Here we are convinced that truth, service, love, and participation must all suffer to be of worth. Here we understand that God is moved by our needs; He suffers; He forgives; He accepts.

"Philip said to him, 'Lord, show us the Father, and we shall be satisfied.' Jesus said to him, 'Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, "Show us the Father"?'" (John 14:8-9).

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*Pastor, Deer Creek Church, Deer Creek, Okla.

Hope Song

Life cannot last,
But Love shall live for aye;
Our light fades fast,
Yet lives eternal day.

O Death, that quells our flame of human joy,
To God be thanks who knows thy endless doom,
Love shall be life and heaven light
When thou art in thy tomb.

Life cannot last,
But Love shall live for aye;
Our light fades fast,
Yet lives eternal day.

HAROLD BULLER

The Word of God in the Nuclear Age

Cornelius J. Dyck and Nicholas Dick

ON APRIL 20 two hundred and thirteen pacifists from twenty groups and denominations met at Evanston, Ill., for a three day conference on peace. The East-West political tension and suicidal nuclear strategy gave sobriety and urgency to every session. The imperatives of the Word of God gave heart and courage. "We need," said chairman John O. Nelson of Yale, "more saints. We need to pray more, we need to commune more with our God. Our ultimate witness is not one of strategy but of being."

The forty Mennonite delegates were particularly happy for this biblical orientation. Few pacifist conferences of our generation have been able to say as positively as did Evanston that "the world stands in desperate need today of a clear Christian word, a distinctly Christian contribution. We call for a recovery of faith in the leading of the Spirit. . . . We reaffirm our commitment to the full Christian revelation in Jesus Christ, His cross and His resurrection."

This is where the Anabaptist peace witness has traditionally been predicated—not in pragmatic or speculative presuppositions but in simple obedience to the Word of God.

Mennonites undoubtedly do deserve some credit for having consistently pointed to the necessity for this orientation again and again. The contemporary renaissance of biblical studies deserves even more credit. What was puzzling, however, was to see so many neo-Anabaptists sit through three days of intense and searching discussion about the biblical answers to the crisis of our age without having anything at all to say. One suspects that more than modesty was involved.

Having sounded the call to biblical nonresistance for so long without much response, we become somewhat nonplussed when our call is finally heard. Even more, however, we are feeling the difficulty of becoming theologically articulate in the face of the raw and brutal forces of our age. It was easier to speak of nonresistance in the simple piety of cultural isolation. Yet this new awareness of involvement with the destiny of mankind was heartening, and prophetic statements did come from the Mennonites.

IT WAS particularly heartening to find so much oneness of mind and faith across confessional boundaries. The Methodists outnumbered the Quakers and the Brethren. There were delegates from the Evangelical and Reformed Church, the United Church of Canada, the Disciples of Christ, the Baptists, Episcopalians, Fellowship of Reconciliation, Lutherans, Congregationalists, and others. The Word of God seemed to be saying more nearly the same things to each one than many had anticipated. In this growing unity, manifest in ecumenical encounters on many levels, lies a very positive witness to the reconciling power of Christ.

There were, of course, also real differences in understanding, e.g., on the nature of the Church and the Kingdom of God. "Can we," said a Baptist delegate from Illinois, "witness to peace at all while most of our church members have no concern for the sin of militarism?" To this the group replied, "It is inconceivable that the church should reach the settled decision that some of her members should be pacifist and that others should participate in war. . . . As we must reject the thought that there are several wills in God, so we reject the idea that there are norms for the church different from those that hold for individual Christians."

In discussion of the classical problem of love and justice there seemed to be reasonable agreement that the two ought not to be separated. The primary concern of the Christian, however, is not for justice as defined legally but for love with justice integral to it. The legal view of justice as the giving of just dessert for crime committed replaces love with vengeance and violates our understanding of the nature of God as both just and loving. Against the new pragmatics it was also stated that "it is a deceptive assumption that justice may prepare the way for love to follow. They belong together." It was felt that the time does come repeatedly when the Christian, like Christ, must out of love reject the world's standards of justice in favor of the way of the cross.

Thus there was evident a basic theological and biblical orientation. One person felt that Christological references had been inadequate, possibly with some validity. The intent of the theological discussion and formulations, however, was to be corrective rather than systematically comprehensive.

Something of this tenor can be felt from the conference assertion that "the Church and the world need the new vision without which the people perish. . . . Against the despair and cynicism which pervade the whole world culture today and are manifest in its literature, its art, and even its theology, we de-

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clare no Utopia but rather the earnest of triumph of the Kingdom, pledged in the resurrection of our Lord. While recognizing the inexorability of the moral law which demands that penalty follow sin, we proclaim also the divine intervention which, when acted upon in penitence and in faith, breaks the vicious circle of cause followed by effect."

IF WORD USAGE provides a key to content, it soon became apparent that words such as *repentance, reconciliation, suffering, responsibility* achieved real significance because of their frequent use. Used even more frequently was the word *relevant*. The delegates seemed determined to make this conference more than an ivory tower conclave exuding sophisticated but unrealisitc and oversimplified counsel to the churches and the nation. There was real humility and existential awareness.

Sections two, three, and four were particularly concerned with the problems of our time. After calling for a rejection of our materialistic way of life, for disarmament, for closer co-operation with the United Nations, and so forth, section two was led to affirm that "in the final analysis only God is relevant. To the degree that the church as a community of redeemed people is a witness in the world to the Kingdom of God, it too will be relevant. . . . The test of relevance is therefore not political power."

Still, there seemed to be lacking a full awareness of the fact that even the greatest sacrifice on the part of the Christian may appear to be not only politically but also socially irrelevant to the immediate situation. The Christian answer to the problems of our day may to some be no answer at all or even a betrayal of personal and national self-interest and yet be most relevant ultimately in the divine economy. Individual or national survival is not the absolute criterion for measuring the adequacy of the Christian alternative.

The findings of section four were particularly heartening. With one sentence it rejected the rising pragmatism holding that the next war will be sin because of its potential devastation. They affirmed the sin of *all* war and asserted that thermonuclear war merely "confronts us with a gross magnification of all the evils already associated with armed conflict."

"We rightly criticize," they said, "the leaders of the Soviet Union for saying that they do not believe in spiritual values and for their reliance on violence. . . . The United States boasts that more than 100 million persons belong to some Christian or Jewish congregation, and yet it depends also on force or the threat of force. . . . Does not a nation which professes such religious faith have a greater responsibility to lead the world toward life rather than death?"

Section four also urged cessation of nuclear tests, saying that "the anonymity of those who die (from fallout) does not change the immorality of radioactive contamination." It urged that the funds being used for civil defense be diverted to vigorous disarmament, adding that "the surest civil defense is to abolish war and preparation for war."

Even more significantly the section urged the abolition of the military chaplaincy: "Our first allegiance is to God, and so those men who accept military duty ought to be provided by the church with civilian religious ministry and counsel free of any subservient relationship to the state."

THOUGH the meetings were held in tranquil Evanston, an effort was made nevertheless to reach the public through open evening meetings. Howard Schomer, new president of CTS at the University of Chicago, sounded a sober continental note: we need a miracle to save us from nuclear obliteration (T. S. Eliot: This is the way the world ends, not with a bang but a whimper). More than ever before it is true today that he who takes the bomb will perish by the bomb.

Dr. Edwin Dahlberg, president of the National Council of Churches and a Baptist pastor in St. Louis, gave a heart-warming, statesmanlike presentation on Tuesday evening. He stressed missions particularly as the way of Christ and of peace.

William Davidson, scientist at the University of Chicago Argonne National Laboratories, gave a technical lecture on nuclear physics (conventional fuel of any kind, totaling the size of five matches, will heat about three teaspoonsful of water. The equivalent amount of uranium will heat 3000 tons of water).

Prof. Alvin Pitcher of the FTF, University of Chicago, a former pacifist, spoke provocatively on the bankruptcy of pacifism, charging theological and political bankruptcy as well as of faith. Not really faith but fear drives the pacifist today, he felt. Though his words struck home here and there, one had the feeling that his adversary was about as real as the one faced by Don Quixote. Perhaps he should have identified his image of the pacifist more clearly. It was apparent that the speaker was not really aware of current pacifist thought and literature.

Dr. Henry Hitt Crane was devotional leader for the conference.

IT SEEMS that major church conferences inevitably end with a conference message, whether anyone is listening to it or not. The message drafted at Evanston in these days is short and is addressed not to the political order but to the churches. This was a Church Peace Mission.

Probably the most controversial part of the message is a statement taken from a provisional study document developed by a World Council of Churches Commission, and which said in part: "Every element of Christian faith, hope, and ethics involved in the Christian affirmation stands in opposition to such warfare. . . . If all-out war should occur, Christians should urge a cease fire, if necessary on the enemy's terms, and resort to nonviolent resistance." Is this not the mind of Benedict Arnold? The conference message continues, "Today let the church unequivocally renounce war and take some decisive action to break the terrible circle of armament and counter-armament in which the world is trapped. . . . In response to faith, God will now, as in other times of man's sinning and despair, impart new light and power to his church and his people. The church will then be a channel of grace and renewal for the world, and Christian citizenship will acquire new meaning."

Women in Church Vocations: II

*Marion Preheim**

(*This is the second of a two-article series centering around questions and answers on the program Women in Church Vocations.*)

Who are the members of Women in Church Vocations and what are they doing?

Since this is a new program, those who are members are mainly in the training program. May 24, Virginia Claassen, Martha Giesbrecht, Cornelia Lehn, and Muriel Thiessen will be commissioned at Mennonite Biblical Seminary.

Virginia Claassen will be leaving this summer for a three-to-five year term in Japan as a teacher of missionary children. Martha Giesbrecht, having already served one term as a missionary in Japan, will be returning as Mrs. George E. Janzen. George has also been accepted as a missionary to Japan.

Cornelia Lehn and Muriel Thiessen will both be employed by the Board of Education and Publication. Cornelia will edit the *Junior Messenger* and the *Kinderbote* and translate new graded Sunday school material into German. Muriel will serve as editorial assistant on *The Mennonite*.

Other members of Women in Church Vocations are Mary Epp, in language school in Belgium enroute to the Congo; Loretta Hilty, sophomore at Bluffton college; Marion Preheim, Christian education senior at Mennonite Biblical Seminary; Hedwig Sawadsky, first year student at Mennonite Biblical Seminary; and Mariellen Schellenberger, graduate student at Indiana State University. Justina Neufeld and Onale Stucky Neufeld are inactive members.

What relation does Women in Church Vocations hold to church workers outside its membership?

Women in Church Vocations invite all church workers to join its program. Applicants fulfilling the minimal requirements of the program, such as training, personal qualifications, age, etc., are admitted as full members.

What are the advantages of belonging to Women in Church Vocations to a worker already in a church vocation?

The main advantage is that of having fellowship with other church workers and gaining new ideas and inspiration for service. Those who have a local group can extend their contacts, thus benefiting the local situation by broadening experience.

In supporting the program, the worker also witnesses to others that church vocations are vital. Thus the church worker can multiply herself by helping to bring others into the work of the church.

How does Women in Church Vocations help the member on the job?

Because no actual workers are on the field as yet, comments on this question can be only in prospect of what Women in Church Vocations will be doing. Through the promotional secretary, members of the fellowship will be in contact through regular newsletters. Health and pension coverage for the members will also be handled through the promotional secretary. The placement service will be an aid when a woman feels her service in one area is done but does not know the possible openings for a new position.

The women will have their own organized fellowship. This is already operating on the student level. For the past two years the student fellowship has held a week-end conference. Activities will increase as the group grows larger.

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*Promotional Sec, Women in Church Vocations

film review

THE BIBLE AND THE PRESIDENTS. Four filmstrips in color on George Washington, Thomas Jefferson, Abraham Lincoln, Theodore Roosevelt. 17 min. each, two records (each record for two filmstrips). Produced by Cathedral Films in collaboration with American Bible Society. Filmstrips $6 each, records, $3 each; entire series $25. Can be secured through Mennonite Bookstores in Newton, Rosthern, Berne.

This series of filmstrips is well done. Their purpose is to show the influence that the Bible had in the lives of four presidents. The committee felt that *Abraham Lincoln: A Man and His Book* has a message which would be meaningful in our churches. The filmstrip shows how the Bible played a large role in Lincoln's life, how he used Bible truths in speeches as he debated with Douglas, how he found strength in the Bible in difficult times, and how he used Bible truths in his relations to persons. The committee felt this filmstrip would be meaningful for the junior age on up.

The committee did not have time to preview *Thomas Jefferson: "We Hold These Truths."* This filmstrip would also meet a need in our churches, though the subject matter is not as clear as that on Lincoln. The filmstrip shows how Jefferson discovered basic truths for the Declaration of Independence in the Bible, how he practiced democracy himself, and how he worked out a harmony of the Gospels.

The committee felt that *George Washington: Inspiration to Greatness,* while in keeping with the approach of much of protestantism, is not in keeping with our approach to the interpretation of the Bible on the relationship of God to the world, and that there is an overdone nationalistic-patriotic approach. The committee also had some reservations on *Theodore Roosevelt: Doer of the Word.* The filmstrip shows him overcoming physical handicaps, teaching in a mission, and championing social justice. However, the committee felt there were two weaknesses in the filmstrip, the major one being the interpretation of the Spanish-American War. Teddy's slogan, "Walk softly and carry a big stick," was inspired by a verse from Isaiah. In describing the battle of San Juan Hill, the filmstrip implies that Christianity inspired his courage in battle. The other weakness in the filmstrip is the equating of activism with Christianity.

the reader says

Dear Sir:

I wish to thank you for publishing John Boehr's article "Are We Consistent?" (*The Mennonite*, April 7). I do feel that we as Christians need constantly to check ourselves to see whether we are consistent in our witness.

Living in an area where poison sprays are continually used, it hurt me a great deal to overhear a churchgoer and witness for Christ admit that he had used a poison spray on his fruit and then harvested it before the required number of days were over—adding a double hazard to the use of sprays. He said he could not afford to lose his crop. What can a Christian afford?

If Christians will pull together on the use of nonpoisonous sprays and organic fertilizers, our witness will stand the test, and though we may not have oversize and puffed-up fruit, the flavor will be better and the keeping quality of the produce will be better.

Let's encourage the printing of such articles and the sharing of Christians with Christians their experiences in this vital matter of keeping holy the body temples we are given for our days on earth. Good health is so important to serving God that we need to give the matter of keeping our health more thought.

When a child suddenly breaks out with terriffic hives and it is found she got them as a result of the DDT in the fresh nectarines she ate—upon whom does the guilt fall? In whatever way we are serving the public, let us look to see that we serve in a Christian way and not handing out poison.

Selma Auernheimer
Kingsburg, California.

Dear Sir:

Regarding an article entitled "Are We Consistent?" by John Boehr, Bluffton, Ohio, U.S.A.:

The business of farming must be approached with the knowledge that we will be plagued by floods and drought, hail and wind, sawfly and grasshoppers, wire worms and cut worms, rusts and smuts, frost and snow, wild oats and sow thistles, poor prices and poor or no markets, and one thousand and one other problems. The farmers must be able to meet these problems and look forward to future years with increased production.

To obtain answers to these problems, we look to our universities, agricultural colleges, etc., and adapt their recommendations and findings. If we fail or ignore these scientific and technological developments and applications, we will be forced off the farm because of consistently low yields and low income, and someone who is willing to adopt these practices will take over from us.

In your article you intimate harmful effects of sprays on crops and harmful effects of feed concentrates, antibiotics, hormones, and tranquilizers on livestock. There are volumes of conclusive scientific data to prove that there are no harmful effects from using any of the above substances. I would venture to say that by employing these fertilizers, hormones, and antibiotics, we will be increasing our agricultural production by at least 80% and we should continue to work toward increased agricultural production.

Greed does not seem to enter into the picture at all, and definitely not overproduction. It has been stated that over half of the world population goes to bed hungry every day—it is a matter of distribution and not overproduction. The problem of surpluses is more a problem of underconsumption and malnutrition: two thirds of the population is subsisting on diets which are below what our present knowledge of nutrition prescribes for healthful living, hence we cannot talk of overproduction and surpluses. Scientists tell us that to meet world food demands we will have to double our agriculture production by 2,000.

Jac. G. Nickel
Meadow Lake, Sask.

bookmarks

THIS REVOLUTIONARY FAITH by Floyd Shacklock. 171 pp., The Friendship Press, paper $1.25.

After twenty years as a missionary in the Far East, ten as professor of missions at Drew Theological Seminary, and the added experience as executive secretary of the Committee on World Literacy and Christian Literature of the National Council of Churches, Floyd Shacklock is well qualified to write this book on the revolutionary impact of Christianity around the world.

He first lays the foundation for his concern by showing the reader the many forces that are moving upon the formerly quiescent and underprivileged peoples of the world. Stepping up the tempo, the author shows the revolutionary character of Christianity through its concerns for health, education, freedom, and daily life.

Food and health are not enough, however. The returned Methodist missionary, in one of the high points of his challenging book, states that bread alone will not meet the total needs of these peoples:

"Christianity not only has a doctrine about bread; it goes on to a doctrine about the *meaning* of bread . . . Democracy is concerned about all its citizens, in order that they may enjoy life, liberty . . . Communism makes many promises for the common people, but its highest goal is their welfare in a classless society. There it stops. Christianity goes far beyond these, for it is concerned about bread as a part of the divine purpose. Christianity puts food into eternal perspective . . . If it fails to serve that high purpose, the divine plan is blocked."

Chapter seven is devoted to the delineation of the deeper hungers around the world: hunger for peace and unity, security in rapidly crumbling and changing cultures, and the simple sense of belonging. These hungers plus the recognition of another revolutionary force, the march of the underprivileged to a more abundant life, are "like volcanoes with unpredictable and irresistible possibilities. Our time is short, and what we do today will make a great deal of difference as to the outcome.

There is hope, Shacklock assures us. The church is planted in all parts of the world. Her coming to grips with questions of social and political justice indicate that the church *is* coming of age.

—Boyd E. Bonebrake.

Mennonite men

Men's Retreat

THE Mennonite Men of the Western District Conference held their seventh annual retreat at Camp Mennoscah April 25-26. A large tent was erected to accommodate the more than seven hundred men and boys from most of the district's churches.

The general theme of the retreat centered around the problems of agriculture and the difficulties that the rural church faces in this modern era. Elmer H. Goering of Moundridge gave an inspiring address on soil conservation on Saturday evening. On Sunday morning Brother John O. Schrag of McPherson and president of the General Conference Mennonite Men led in the discussion of the adult Sunday school lesson. There also were classes for the various age groups of boys. Pastor Irvin Richert delivered the morning sermon, speaking on the changing pattern of a "way of life" for Mennonite people. He indicated that the Mennonite church is faced with the task of changing from a predominantly rural to an urban culture and philosophy.

The afternoon program was highlighted by a challenging message by professor Harley J. Stucky of Bethel College on the subject, "Are the Mennonites Sleeping through the Agricultural Crisis?" He pointed out that because of advanced technology and mechanization, the methods of agriculture are changing so rapidly that the change can be referred to as a revolution. He indicated that we as Mennonite people need to be alert to the problems that this rapid change is causing in our church life and culture.

This retreat, as other retreats in past years, was undoubtedly the high point of activity and interest for Mennonite Men of the Western District Conference.

Church Extension Services, Inc.

ON November 5, 1958, Church Extension Services was incorporated as a subsidiary of the Board of Business Administration of the General Conference Mennonite Church. The Corporation membership consists of a Board of Directors and the members of the Board of Business Administration of the Conference. Brother A. J. Richert serves as business manager in the office which is located in the Conference central offices at 722 Main Street, Newton, Kansas.

The principal purpose of this corporation is to organize and incorporate a separate department within the Conference for church extension, and to establish a substantial Church Building Revolving Fund that can be used to supply loan funds for new church projects of the Board of Missions and to mission committees of the Canadian and District Conferences; and to loan funds to help established churches of the Conference to build, remodel, or expand their church facilities for more effective service to their membership and community.

To establish such a Church Building Fund, the corporation requests that Conference churches, church auxiliaries, as well as individuals, make contributions and loans available. Loans, to be of utmost help, should be on a long term of five-to-ten-year basis and in the amounts of $100 or more. Certificates will be issued to all agencies or individuals who make loans, and interest on these loans will be paid semi-annually at the rate of 3½% for five-year loans, and 4% for ten-year loans. Contributions are always welcome and should be earmarked and sent to the Newton office.

Church Extension Services, Inc., although a separate and autonomous organization, is the servant of the Conference, seeking to undergird it in its evangelistic outreach and in the establishing and building of new congregations and churches.

Its control is vested in a board of directors representing the four Conference boards: Business Administration, Missions, Education and Publication, and Christian Service. By the nature of its organization, Church Extension Service, Inc., will be able to maintain also a close working relationship with the district conferences. It will provide a channel for the investment and managing of funds designated for the building of churches and acquiring of mission property on the district level, thereby avoiding unnecessary duplication and expense.

Church Extension Services, Inc., provides a broad financial structure in which Conference-wide resources can be put to use where there is particular need. It is intended especially that new or isolated churches shall be assisted through loans where financial help is not otherwise available.

The success of Church Extension Services, Inc., will depend upon the gifts and loans from hundreds of dedicated individuals throughout the Conference. Here is an opportunity to make material means serve spiritual ends. Instead of investing your available funds merely for financial returns, why not place them where they also become an investment in the cause of your own Conference?

Mennonite Men throughout all the churches of the Conference could very logically accept the challenge of contributing and loaning funds to this new corporation. This can be done not only by projects within the brotherhood organization but especially by undergirding and pushing the project in the total church program. This type of a mission program is within the reach of every layman, and an active support in church building through financial means will broaden the vision of any congregation.

After the Meeting Was Over

WHEW," mumbled Mr. B. to himself as he was in the habit of doing since his wife died. "Sure was hot in church tonight. . . . Well, this was just the beginning of the heat. . . . Speaker wasn't too bad. But I'll wager we haven't had a guest speaker in five years who hasn't begged either people or money or time. . . . Nothing wrong with it, I guess, except it gets a little old when a fellow is barely keeping his head above water. . . . Not too sure about all this voluntary business. . . . No," he said aloud as he ground into second gear to turn into his driveway, "not too sure. . . ."

And then he felt all empty inside, wishing his wife were still alive so he could ask what she thought about it.

AFTER the meeting was over, Miss S. managed a smile for the people she met and then went out. She had four blocks to go and it was a nice night to walk. . . . Well tomorrow would be another day. Her boss was out of town so she would have the office to herself. . . . Say, it was just four years ago at the end of May that she had started working there — it was a pretty good job for as much school as she had. The regularity of paychecks was comforting.

Miss S. smiled and then suddenly remembered what had been bothering her as she had left the church . . . . It was all one maddening circle—the more they talked about Voluntary Service the more she wondered if she should go, the more she knew the last thing she would do was to give up her job, the more she convinced herself she couldn't anyway because her folks were partly dependent on her. So, it was all very fine . . . and she would be at work at 8:00 sharp.

Miss S. walked slowly up the steps to her apartment and turned her key in the lock.

AFTER the meeting was over, Sam roared his jalopy out of the parking place. It was only nine o'clock . . . he would buzz down to Jane's for a while before going home.

What a life! School would wind up in a week. He had the summer down pat . . . good paying job at the lumber yard . . . plenty of overtime . . . and a chance to get toughened up besides. Studying sure made a guy soft.

His thoughts turned to Jane again and he glowed inside. He'd be careful, though, not to mention tonight's speaker this time. Jane had some funny ideas. If he couldn't see anything in this VS business there was no reason Jane should fall for it . . . no reason at all.

AFTER the meeting was over, Mr. and Mrs. L. drove homeward. They didn't say much . . . they never seemed to say much . . . but then it didn't seem necessary.

Many minutes later Mr. L. glided the car to a stop. "Well, we're home," he said smiling at his wife. But neither moved.

"You know, honey," Mrs. L. said, "they're about thirty years too late with all this promoting of Voluntary Service opportunities."

"I know," Mr. L. mumbled into his chest. "If it wouldn't be so insane to just up and leave the store, house, and church, I'd say let's go. . . . But I'm getting kind of rusty in the hinges. . . . I tend to want to forget that. . . . Wonder if the idea hit any of the youngsters in our church. You know, if I found out about some kid being interested I believe I'd back him up with all the money that was needed."

"And if 'some kid' *wasn't* interested?" queried Mrs. L.

"Well, then there just wouldn't . . . . Millie, say Millie, I have an idea. Is there such a thing as pocketbook VSers? Do you think there is such an animal? . . . . We could live on a minimum budget this summer and allow a regular VS allowance for each of us and then contribute what's left to — well, whatever you're supposed to contribute to. We'd be sort of—of—what's the word I'm looking for?"

"Vicarious," prompted Mrs. L.

"Ya, vicarious VSers. What say?"

"Well, sir," answered Mrs. L., a little breathless, "I guess I vote aye. Always knew I married a genius."

"Ho hum," said Mr. L. opening the car door. "It would take some figuring and I'm much too tired at the moment. Let's call a business meeting for 7:30 in the morning."

"Over the bacon and eggs and coffee," said Mrs. L. opening her door. "Might be the last bacon we'll have for three months, who knows!"

"Maybe four months," laughed Mr. L. "Say," he said, suddenly serious, "let's ask God's blessing on our idea."

TWO HOURS after the meeting was over there was light in the Q's basement. Seventeen-year-old Sue was poking around in the ashes in the fireplace.

"We'll try to swing it next summer, Susie," her father was saying. "I can't let you go this year and then hire someone for the summer months. Your mother and I would like you to have a VS experience more than anything else—you understand me, don't you? I think I can promise you next summer off."

"I know, Dad." Sue planted a goodnight kiss on her father's bald head. "I know. . . . G'night, Mother."

It just wasn't right, Sue mused as she went up to her room. To want to go so badly and just not be able to. . . .

AFTER the meeting was over, the minister drove the speaker to the station, shook his hand, and said, "I hope you have a fine trip home."

Extra-special examination feature by Carol Ferntheil

"Please Use Ink..."

PLEASE use pen and ink, number answers correctly, and use regulation examination paper. Objective questions. Answer briefly.

1. When do you plan to graduate from high school? ....
2. Are you going to college? ....
3. What career are you seriously considering? ....
4. Do you like to study? ....
5. What hobby, if any, do you have? ....
6. Do you have a regular schedule for study? ....
7. Are you "scared stiff" of exams? ....
8. Do you usually pass exams? ....
9. Where do you study for exams? ....
10. How many books do you read each month? ....

Essay questions. Explain your answers.

1. How do you prepare for an examination?
2. What has high school study meant to you?
3. How do you enjoy spending your leisure time?
4. What topics are included in the conversation of you and your friends?
5. How would you learn something about a subject in which you become vitally interested?

The business at hand, of course, is passing examinations. That's Objective 1. If you are a high school senior, it's final exams, the big obstacle course between you and that ribbon-tied diploma. If you're in junior high or high school, a long series of exams stand between you and that graduation march down the aisle. It frightens you to think of answering all those questions, and most of all, doing all that studying that helps you answer the questions.

Objective 1—Passing Exams

If you have a guilty conscience caused by improper study methods, there's no use telling you what you should have done. The thought of flunking is punishment enough to make you resolve to do better next year. But right now, what's the best way to use the few days or few hours you have left before exams? Study scientifically.

Did you answer the questions at the beginning of this article? Almost certainly the brief answers to the objective questions were the easiest to give. For essay questions, you have to know a lot of answers and be able to organize them in your thoughts. This means that if you study as if you expect an essay exam, you'll be ready for any kind of question. If you're prepared to write essays on all the topics covered during the semester in class, you're prepared to make A's. Once you've settled on studying essay style, you still have to know how. Here's how:

Consult your teacher. Find out just what material the examination will cover—what part of the textbook, special lectures, outside reading, exhibits, field trips. Ask what kind of exam it will be—objective, essay, or combination.

Study the teacher. On facts, of course, he will expect exact knowledge. But when it comes to ideas, does he want his own ideas given back to him unchanged in essay questions? Does he expect you to look at everything from his point of view? . . . Perhaps he is just the opposite and insists on hearing your own ideas. Then you must be ready to put some of these into your exam paper. You'll have to think of them while you're preparing. There usually isn't time while working on an exam to do extensive thinking.

Collect your materials. Get together, in the place where you're going to study, everything you'll need—paper and pencil, textbooks, weekly test papers, class notes, any special library books, reference books.

Plan a time to study. A time when the rest of the family and the neighborhood are quiet means that there are few distractions. After a heavy meal you'll be sleepy. Late at night you'll be tired. Decide on the best time, and don't let appealing invitations or amusements distract you.

Choose a suitable place. Make yourself only reasonably comfortable. Use a hard straight chair. Put books or papers on a desk or table. Use a bright light that covers the whole desk.

Divide study time into periods, and allow a certain section of class material for each period. Allow a little extra time for material from early in the semester, since there has been more time to forget that. But don't spend so much time on it that you can't review all the material. Work rapidly enough to stick to your schedule.

Stop to think as you go along. After you study some material in the book, look away from the book and try to go over it in your mind. The more you do this, the more you will remember. Keep reminding yourself, "This may be in the exam. I better remember it."

Take rest periods in your study. Stop for a glass of milk or a phone call. Otherwise you'll get so tired that nothing will register. Ten or fifteen minutes' rest is plenty.

Make yourself meet goals as you go along. Decide to finish reviewing the American Revolution before you walk to the drugstore for ice cream. Make yourself stick with the tenses of verbs till you're finished, then go ask your brother if you can use his tennis racket Saturday. Little goals along the way will help you to your big goal faster.

Get enough sleep. If your schedule went cockeyed, don't you.

Read questions carefully. Before you write, be sure you understand each question and know what kind of answer is expected.

Write slowly and clearly. Plenty of right answers get "F's" for being illegible. Use complete sentences that make sense.

Stay calm and collected. If you feel you're getting a case of last-minute jitters, give yourself a lecture: "I've studied as much as I can. I surely know enough to pass, if not to make an A. Getting scared will do no good." If your first glance at the questions is enough to give you cold shivers, look down the list and find one question you do know. Answer it slowly, and by that time some of the others may look easier.

Objective 2—Learning for Living

As much as exams are dreaded, they do arrive, come, and go in a few hours. Then lots of examless hours stretch out ahead of you. When these hours follow final senior exams, they cover years and years, all the rest of your life. What will you do with them? That's Objective 2. Think you'll never want to study again? High school has prepared you, in some ways, for commencement of life. But you'll never realize more, than when you stand with diploma in hand, how little you really know.

You may think you'll never want to study again, but that's unlikely. In some way or another, you'll be trying to learn something more in a short time. Perhaps it's very informally, through books you read. Or it may be a definite search for skills needed in your work.

Now you're no longer studying to pass exams or acquire definite skills required in high school. You're learning for living—something you need to know, or want to know, or just enjoy. The kind of learning you do after you get out of school depends on your goal—it may be one of these or the whole list: (1) to make you a better worker in your job, (2) to prepare yourself for a better job, (3) to prepare for a different job, such as a girl studying homemaking skills, (4) to learn handicraft skills for a hobby, such as woodworking or weaving baskets, (5) to learn recreational skills, (6) to make new friends, (7) to study some of the fine arts.

Some of you won't go back to a regular high school or college for any of these studies. According to what you want to learn and how much you want to learn, you'll find a way to get the information. The thing to remember is that there is a way to study after you're out of school.

People. Maybe the man next door has a woodworking shop in his basement and will teach you while he himself is working. Or a church friend may have quite a library of Bible study books you may borrow one at a time. Learning from association with other people is important, even though you don't have to pass an exam.

Libraries. For any subject in which you're vitally interested, a librarian will prescribe a course of reading—a series of books beginning with basic knowledge and advancing gradually. Many libraries organize "Great Books" courses in which you read some of the world's outstanding literature and discuss your reading at weekly meetings. Sometimes special interest and hobby classes are offered by libraries.

Night schools. These may be part of a public school system or a college, or privately owned institutions. If you need credit for schoolwork, this is the best way to get it. You can take courses without credit, however, if you want to do it that way.

Correspondence courses. These are usually formal reading-and-exam courses. They can be very useful if you live in a town where other classes are not available or you work at hours that make it impossible to attend other classes. Be sure to take them from an approved correspondence school. Ask the librarians for a list of approved schools.

Church classes. Passing up that Wednesday night study course on the life of Paul? Or how about the week of nightly sessions for teacher training? Some church activities are so familiar that they get left off the list of after-graduation study possibilities. Yet they are the best way of gaining Bible knowledge and skill as a workman for Christ.

Company classes. Large companies and stores are running an increasing number of classes and other activities for their employees. If you have a choice of places to work, you may want to choose the employer who offers these opportunities. These can be ways of improving your ability and getting job promotions.

Social-agency classes. You get no academic credit, but you learn for living. You may learn a spare-time vocation, such as short-story writing or selling real estate. Or you may gain knowledge in psychology to improve your work with other people. Maybe you'd like to get together with other stamp collectors. Most anything can be found in informal adult education classes.

Condensed from *Youth's Christian Companion*

After Eighteen-- Which Way?

FELLOWS reaching their eighteenth birth date run smack into the question of: "What do I do next?" Should it be college, or work for dad, or should I go into 1-W and get it over with as soon as possible?

It may not be the same for every person, but after seven years' experience with our present 1-W program, we offer the following recommendations.

- Complete all the education you can before you go into service. The added maturity and the additional preparation will make your 1-W experience more meaningful to you. Then the 1-W experience will give you a real contact with the realities of life outside the college dorm—good preparation for your new career.

- Wait until twenty-two or twenty-three years of age before 1-W service. Again, the experience of 1-W service will be a better one and the reasons for your going will be more clear to you. There is no real reason for you to go into service at eighteen or nineteen years; the draft boards aren't drafting men until after their twenty-second birthday anyway.

- Look for opportunities for "church related 1-W service." This type of 1-W service will make it possible for you to be a more effective peacemaker rather than detouring around the military draft. Here it is helpful to check with your pastor for his suggestions.

1-W service is like a lot of other things in life: if you really want to make 1-W count in your life, then you will need to consider carefully what the possibilities are and how you can best make your life count for Christ and the cause of peace.

—Fred Unruh

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

ADDITIONS TO STAFF

David Schroeder, who completed his doctoral studies in Germany this spring and arrived in Canada shortly before Easter, is instructing in English literature, Christian family, and philosophy at Canadian Mennonite Bible College this term. Since Mrs. Schroeder and the family are in Saskatchewan at present, Dr. Schroeder is living in residence.

P. R. Harder has been appointed business manager of the college. A member of the Conference Publishing Committee, he is from Arnaud, Manitoba.

SEMINARY APPOINTMENT

Erland Waltner, president of Mennonite Biblical Seminary, has announced the appointment of Harry E. Martens of North Newton, Kan., as Assistant to the President and Business Manager of the Seminary, to begin service Aug. 1. The Board of Directors of Bethel College has granted Martens a two-year's leave of absence from similar duties at the college to make this appointment with the seminary possible.

Martens comes to this appointment eminently qualified by training and experience in Christian service. He graduated from Bethel College in 1937 and in 1940 he received the Master of Arts degree at Columbia University. In 1943-44 he was a Regional Director in Civilian Public Service, and in 1945-46 he was the Director of the LaPlata Relief and Reconstruction Unit at Aibonito, Puerto Rico. In 1952-53 he served MCC as Relief Commissioner in Europe, and in 1954 served under MCC in Mexico. His promotion of Mennonite Disaster Service and other laymen's Christian service activities in recent years have given him a wide acquaintance and appreciation in various Mennonite groups.

Harry E. Martens

He has served Bethel College intermittently since 1937, being the Business Manager from 1946-56 and serving as Assistant to the President since that time. He served Mennonite Biblical Seminary 1956-58 as Special Assistant to the President in Relocation.

In his new assignment as Assistant to the President, Martens will work primarily in the field of public relations, serving for the present together with Andrew R. Shelly, Director of Public Relations. As Business Manager, Martens will replace Cornelius J. Dyck, who has been serving in this capacity on a part-time basis. Dyck will become a full-time instructor of Mennonite Biblical Seminary in Historical Theology and will also serve as the Director of the Institute of Mennonite Studies.

JOINS RESEARCH SOCIETY

William Klassen, professor of New Testament and Greek, attended a meeting of the Chicago Society for Biblical Research on April 18 and was officially received as a member of this organization. J. J. Enz, professor of Old Testament and Hebrew, and Don. E. Smucker, part-time lecturer in Christian ethics, are also members.

VARIETY OF JOBS

Earnings for the Bethel College Work Day April 17 are reported at $1,702. Students and faculty members worked at a great variety of jobs on farms, in stores, shops, and institutions. Added to the usual window washing were such jobs as cleaning the gutters of Bethel Deaconess Hospital and ringing pigs' noses on a farm.

This year's income from work day has been designated for the hard-surfacing of the street passing Goering Hall, the men's dormitory. At present the clouds of dust from the street make housekeeping difficult.

COLLEGE SOCIAL

A recent Canadian Mennonite Bibel College social was built around William Shakespeare's famous words, "One man in his time plays many parts." First, second, and third-year students each presented in a dramatic way one stage in man's life.

C.M.B.C. STUDENT PROGRAMS

Gretna, Whitewater, Winnipegosis, Morris, and the Bethel Church, Winnipeg, were visited by groups of students. Jake Friesen, representing C.M.Y.O. spoke on "Christ Needs You" to a youth group at Winnipegosis. George Neufeld was asked to present the same topic at Whitewater. Mr. Waldemar Janzen and a quartet presented a Jugendverein program in Gretna. Miss Anna Dyck, missionary to Japan, showed her slides to a church group in Morris. A trio served at the Bethel Church evening program with special numbers in song.

COLLEGE MAKES INDUSTRIAL STUDY

The business department of Bluffton College has been carrying on an industrial study of the town of Bluffton under the supervision of Dr. Howard Raid and in co-operation with the Bluffton Businessmen's Association. This project was climaxed May 8-9 with an Industrial Exhibition in Founders Hall.

Early industrial history was sought through elder residents of the community, old copies of the *Bluffton News,* the Allen County Historical Museum, correspondence with the Secretary of State, and area residents who searched their barns and attics for items manufactured in Bluffton. Such items as the gravity cream separator, gear puller, wooden novelties, and old-time washing machines were on display.

The community's leading industries of the present day offered displays showing the history and progress of their own companies. Local merchants offered door prizes hourly.

ART EXHIBITION

Darvin Luginbuhl, art instructor at Bluffton College, has had three pieces of art work accepted for exhibition in the Toledo Area Artists 41st Annual Exhibition at the Toledo Art Museum. The exhibit will be open to the public May 3-24. His entries were a graphic print, "Boats on the Sioto," a water color painting, "Rides," and a large ceramic bowl. Over one thousand articles were entered but only three hundred were accepted for exhibition.

ORCHESTRA FESTIVAL

The Bluffton College orchestra participated in a college orchestra festival at Taylor University May 9. Goshen, Manchester, and Anderson colleges also co-operated in the festival.

Students taking part from Bluffton are Margaret Litwiler, Doris Liechty, John Miller, Beth Clemens and Judith Hilty, violinists; Helen Diller and Edith Neufeld playing violas; Marvin Dirks, Jr. and Nancy Wismer, cellists; James Hahn on the bass; Ann Stauffer on the flute; Nancy Amstutz on the clarinet; Dan Pannabecker on the French horn; and Merlin Marshall on the trombone.

APPLICATION FOR ADMISSION

More than half the prospective freshman class at Bethel College has already made application for admission, according to Vernon Pauls, Admissions Counselor.

According to faculty action, all applicants who do not rank in the upper half of their senior class or whose grades do not average C+ or better, must enter their application before July 15 and make arrangements for an interview with the committee on admissions.

Increasing enrollments and general raising of academic standards have necessitated a more selective admissions policy in colleges generally. Prospective students who do not present a sufficiently high scholastic record will be granted conditional admission on the basis of strong motivation.

ALUMNI BANQUET

J. Marc Jantzen, Dean of the School of Education of the College of the Pacific, Stockton, Calif., will speak at the Bethel College alumni banquet, Saturday, May 23, as announced by H. A. Fast, executive secretary of the alumni association. Dr. Jantzen will address alumni on the subject, "Don't Sell Bethel College Short."

MCC news and notes

CLOTHING DRIVE

CHICAGO—Meeting in Chicago April 30, the Material Aid Advisory Committee recommended that another drive for good used clothing be publicized for this fall and that the suggested eight cents per pound contribution for processing be discontinued.

Good used and new clothing continues to be needed and appreciated in almost all areas where MCC is serving, Associate Relief Director Robert W. Miller observed. Last year's special drive resulted in increased contributions, but not as much as was anticipated.

Other committee recommendations approved by the MCC Executive Committee included: 1) to request funds for processing clothing through regular relief giving; 2) to investigate the advisability of using Asian-style patterns for the precutting of materials to be made available to sewing groups; 3) to seek creative ways of distributing increased amounts of government surplus in light of the fact that two thirds of the world is undernourished while the U.S. spends millions to store her excess food; 4) to reduce the material aid program in Korea and Germany and increase help to Indonesia and Paraguay.

It was also felt since canned meat is a unique Mennonite contribution and an excellent supplement to the Oriental rice diet, the MCC meat canning program should continue at about the same level. About 170,000 cans of meat were processed for MCC during the 1958 canning season.

Miller's review of the MCC material aid program revealed that nine countries are being reached: Germany, Austria, Jordan, India, Korea, Hong Kong, Vietnam, Indonesia, and Paraguay, with nearly three-fourths of the aid going to Jordan and Korea. During the U.S. government fiscal year ending June 30, 1959, MCC will have distributed over four million pounds of surplus foods such as cornmeal, dry milk, and flour. Twenty-eight thousand Christmas bundles were received this past year.

The Material Aid Advisory Committee, made up of fifteen representatives from MCC constituent groups, meets annually to advise MCC Foreign Relief and Services on material aid planning and to check the program for modifications and omissions. Present officers were re-elected: Esko Loewen, Hillsboro, Kan., chairman; Boyd Nelson, Elkhart, Ind., vice-chairman; Robert W. Miller, Akron, Pa., recording secretary.

MCC-MISSION RELATIONSHIPS

CHICAGO—The relationship of the MCC relief program to Mennonite mission board activities was discussed during the conjoint meeting of mission board secretaries and the MCC Executive Committee in Chicago May 1.

Papers focusing these relationships were read by Henry Hostetter, Brethren in Christ; Orlando Waltner, General Conference Mennonite; and Robert W. Miller, Mennonite Central Committee. William T. Snyder and J. D. Graber spoke concerning a proposed emergency relief fund.

As a result of these discussions it was decided that appeals for help from areas where a mission board is at work should be directed to MCC through the particular board involved and that MCC should be at liberty to extend relief or carry on a specific project without reference to other mission boards.

Other items considered at the conjoint meeting were the MCC overseas peace and witness and interchurch aid. It was agreed that a peace witness in Japan should continue with relationships between MCC and the mission boards operating in Japan to be clarified when Paul Kraybill, secretary for the Mission Board Continuation Committee, and William T. Snyder visit Japan in the near future. Their findings will be submitted to the individual boards for consideration. MCC Peace Section was encouraged to explore the possibilities of a preliminary one-year peace ministry in Africa in co-operation with the boards working there.

Interchurch aid was defined as primarily long range rehabilitation or assistance to some organized church group but not excluding immediate disaster. The mission board secretaries encouraged MCC to do a limited amount of interchurch aid as a part of the Mennonite church's total participation in the church universal, particularly where the Mennonite witness can spiritually strengthen and enrich other groups.

jottings

CHURCH TO BE REDECORATED

Spring Valley Church, Newport, Wash.: Our Mission Society recently elected new officers. The society's purpose is to unite women into closer fellowship, learn more about our missionaries, and make and send new and used clothing for the needy. The Home Makers' Fellowship has a new project: redecorating the church. They gave a program May 10 and showed the film *A Cry in the Night*. The young people have made and erected a sign in front of the church. Brother and Sister Toews announced the marriage of their daughter Ardella Ruth to Jack Palmer of Paso Robles, Calif. We had a Good Friday service, a sunrise Easter service followed by a church breakfast, and an evening Easter program.—Mrs. J. W. Riffel, corr.

NEW HOME FOR AGED

First Church, Pretty Prairie, Kan.: Ground-breaking ceremonies for the home for the aged to be known as Prairie Sunset Home, were held the afternoon of April 19. Construction of the home in Pretty Prairie is to start immediately. The church is preparing for a day of special service on Aug. 30, to celebrate the seventy-fifth anniversary of the church. Jan. 25 the Bethel College Ensemble visited us; Feb. 22, the Men's Chorus from the Bethel Church of Inman; March 30, a group from Grace Bible Institute. Feb. 25 Willard Claassen discussed Conference S. S. material. March 8, farewell services were held for the Gerald Bergens, who were returning to their mission field in Brazil after a year's furlough. A program on Disaster Service was sponsored by the Peace and Relief Committee, March 18. Elmer Ediger and John Diller spoke, and a film on the Kansas City tornado was shown. An Easter sunrise service was sponsored by the church's Youth Fellowship with Roland Goering as guest speaker. The evening program included numbers by the choir, the men's chorus, instrumental ensemble, and small groups. Arnold Epp spoke at the annual spring Bible Conf. held April 12-15. Regular Bible study classes are held each Wed. evening. The adult group uses *Studies in Church Discipline* as a guide for discussion.—Corr.

TEACHER TRAINING

Bethel Church, Waka, Texas: Mr. and Mrs. Alvin Buschman have become members by transfer of letters. New church officers and S. S. teachers were elected at the annual meeting in January. Some of our members participated in a Teacher Training course held in the Waka Church of the Brethren. After completion of the course, a graduation service was held Feb. 22. At our C. E. meeting in Feb., the film *The Family Altar* was shown. On Easter Sun. evening the Perryton Church joined us to present an Easter program of numbers from both churches and a combined chorus. April 19-24, special services were held each evening with Jake Bergen of Colby, Kan., as guest speaker.—Mrs. Allison Unruh, corr.

S.S. WORKSHOP

First Church, Hutchinson, Kan.: April 19 we had a S. S. workshop together with the Pretty Prairie Church. Brother Shelly, who also brought the message, and a few others from the Western Dist. Education Committee, were the leaders. April 12 missionary Orlando Waltners were with us in the afternoon. We met at 4:00 in the church basement for vespers and visiting. At 6:30 we went upstairs, where they talked and showed pictures. It was a good way to get better acquainted with our missionaries and their respective fields. In Feb. we had a pancake supper with proceeds going to missions. March 23 was the cornerstone laying of our church. It was nice to have the children taking part. Our minister made some appropriate remarks, Albert Gaeddert brought the message, and the men's quartet sang. Our Mission Circle holds meetings once a month, with devotions, business discussion, offering, quilting, checking relief clothing, getting Christmas cards ready to send to the mission field, or cutting quilt blocks.—Mrs. J. H. Epp, corr.

GOERTZEN ORDAINED

Garden Twp. Church, Hesston, Kan.: Our church had the joy of having our pastor, Clayton Goertzen, ordained as minister and elder on April 19. Arnold Epp of Newton gave the charge to the congregation. Virgil Dirks of Elbing gave the charge to the minister and performed the ordination. Ralph Weber of Beatrice, Neb., gave the invocation. Pastor Goertzen is a graduate of Faith Seminary, Philadelphia, and has been serving our church since Feb. 1958. The Lord has seen fit to remove from our midst our aged member, John Neufeld Sr. He had reached the age of 91 years and 12 days. He often expressed his desire to be with the Lord as he felt that his work here was done.—Mrs. Ferd Neufeld, corr.

NEW MISSION SOCIETY

Salem-Zion Church, Freeman, S. D.: The Women's Missionary Society sewed twenty-five quilts, seven baby quilts, a doll quilt, cut a box of quilt blocks, and rolled bandages on their all-day sewing meeting. Girls of high school age have been meeting the last few months to assemble Christmas cards for missionaries in the Congo, to be used in schools and homes. The girls plan to organize this summer and begin a Jr. Mission Society. On April 5, the First Church of Sioux Falls presented the C. E. program in our church. That same evening some members of the Jr. C. E. gave a program at the Home for the Aged in Freeman. Various committees are busy making preparations for the Northern District Conference, which convenes in our church June 18-21. New members will be taken into the church on Pentecost Sunday, May 17. Daily Vacation Bible School will be held June 1-12. Freeman Jr. College sang several selections for our morning worship on April 26.—Corr.

PLANS FOR NEW HOME

Eicher Church, Wayland, Iowa: Feb. 1 Peter Quapp, an exchange student from Germany, told us of conditions in Germany, giving us a new appreciation of our homes, churches, and communities. The interior of the church was redecorated during Feb. by volunteer workers from the church. The Men's Brotherhood was host to men of the other three Iowa churches at a banquet March 10. Dr. W. B. Brown, superintendent of the Mt. Pleasant Mental Health Institute, spoke of his work, dealing with mental health problems. Our church co-operated with five other churches of the community in Passion Week services. The Good Friday evening service held at Eicher and participated in by laymen and ministers, was a fitting preparation for the Easter morning services. A chorus from Bethel Church presented an inspiring program of sacred music March 15. At the conclusion of study by the catechetical class, four young people were received into the church by baptism on Easter morning, and one was received by transfer of letter. The church is co-operating with five other Mennonite churches of the community on a committee of representatives from each church to plan the building of a home for the aged in the Wayland community. A group from the church presented a program of Scripture and song at the Wayland Church March 22.

The adults have been studying the book of Mark at the Sunday evening services during recent weeks. The young people sponsored the showing of the Martin Luther film on Sunday evening, April 19. A number from the church attended the Central District Conference held at Goshen, Ind., on April 23-26.—Corr.

CANTATA GIVEN

First Church, Upland, Calif.: As a highlight of the Easter season for the pupils, on Mar. 15 the Junior-Intermediate Dept. of the S. S. went to Glendale, to Forest Lawn, to see the painting "The Crucifixion" and the stained glass window "The Last Supper." Mrs. Emery Bailey is supt. of the department. March 28 members and friends were invited to the wedding of Abraham Donald Eitzen and Carol Ann Scheske. On Palm Sunday morning the choir gave the cantata *The Seven Last Words* by Heinrich Schuetz, Edith Cosner directing and Alice Rose Wilson playing the organ accompaniment. The solo parts of Jesus and the two thieves were sung by Bruce Boshart, Rupard Hinton, and Paul Goering. In the afternoon of March 22 a number of our members attended the dedication services of the Bethel Community Church in Santa Fe Springs. Our church kitchen has a new refrigerator donated by Mr. and Mrs. Albert Schmidt. Holy Communion was served April 5. Our members were invited to Upland College April 16 to hear Elton Trueblood, a Friend (Quaker), author, and lecturer. The red carpet is out for you when you travel to southern Calif. and visit our church, as a new wall-to-wall red carpet has replaced the badly worn old one in the narthex of our church. With the walls and ceiling painted, it gives a fresh appearance.—Corr.

SEMINARY PROGRAM

Grace Hill Church, Whitewater, Kan.: Easter Sunday morning worship was in charge of Mennonite Biblical Seminary of Elkhart, Ind. —an inspiration and blessing as they brought the message of Easter in word and song. The group was trained and directed by Marvin J. Dirks. In the evening the church choir presented a cantata, *The Easter Sunrise Song*. April 7 a Father-Son banquet was held, with J. W. Nickel, professor of philosophy and foreign languages at Bethel College, as speaker. Ross Goodall of Ontario, missionary to the Jews, spoke in our church April 10. April 12 Don Wismer spoke in the interest of the Western District Home Missions Committee. April 14-16 we had special evening meetings with L. R. Amstutz, pastor of the Emmaus Church, bringing the messages, which were an enrichment in spiritual blessing and fellowship. April 17 Homer Harms and Elma Funk were united in marriage in the Hillsboro Mennonite Church. Frederick Stuart and Joyce Voth were united in marriage April 19 in our church.—Mrs. Dan Harms.

MISSIONARY CONFERENCE

United Mennonite Church, Vineland, Ont.: April 26 a number attended the missionary conference held that week end at the United Church, Garnet St., St. Catharines, with Sun. services at Eden Christian College, Niagara-on-the-Lake. Among the guest speakers were Martha Giesbrecht, missionary from Japan now on furlough; Delton Franz, city missionary from Chicago; and Henry Gerbrandt, secretary of the Pioneer Mennonite Mission, Manitoba, doing mission work among the Indians. Henry N. Harder from Bloomington, Ill., was guest speaker at the Vineland church May 2. Arthur Driedger, Leamington, spoke at the United Church telling of present conditions in West Germany. Mr. Driedger has recently returned from Europe after spending some time in reconstruction work under MCC.—Herta Fransen, corr.

FIRST AID CLASSES

Stirling Avenue Church, Kitchener, Ont.: April 24 the Women's Missionary Association entertained the Silver Lining Club of the Shut-ins Association of our community. Our church has begun a series of first aid classes sponsored by the Disaster Service of the Council of Historic Peace Churches, under the direction of St. John's Ambulance Corps. At their meeting on April 28 the Homemakers toured the local Bell Telephone Company. The Brotherhood had as their April guest speaker Raymond Kramer, pastor of St. Jacobs Mennonite Church. On May 5 the Vesper Circle held a mother-daughter evening of fellowship.—Corr.

FILMSTRIP SHOWN

Grace Church, Enid, Okla.: April 9 our Sewing Circle met in the church basement to quilt and roll bandages. At 12:15 p.m. the same day Carl Froese died of a heart attack. Sympathy is extended to the family. On April 15 our church went to Meno to hear the Epply Sisters from York, Pa. On April 19 the young people showed a filmstrip, *Frontiersmen of Faith*. April 26 our C. E. program was presented by pre-teen-agers.—Corr.

MISSIONARY SPEAKER

Bethany Church, Kingman, Kan.: Jan. 18, Mary Schrag, missionary to India, was a guest speaker and showed pictures. Jan. 11 the Christian Fellowship group of Bethel College presented a musical program. Mr. and Mrs. Ted Voran are the parents of a son, Randal Jay, born Feb. 12. The Gideons were guests Feb. 22. Brother Crentz was the guest speaker March 1-8. Everett Flickner and Sharon Fallon were married March 28. Dan Schwartz fell, broke his leg, and injured his hip; he is at present staying with his children. Gideon Albrecht passed away April 22. Mr. and Mrs. Jake Voran celebrated their golden wedding anniversary May 3. The congregation was invited to a program given by children and grandchildren. Children's consecration was May 10 and baptism May 17.—Mrs. Dave Schrag, corr.

DEDICATIONS

West Abbotsford Church, Abbotsford, B. C.: The church and Young People's Fellowship together purchased a station wagon for use in the Prairie Chapel mission outpost of the West Abbotsford Church and the Young People's Camp, Ootsa Lake, 700 miles north from here. The wagon was dedicated at the Sunday school teachers' meeting April 25. On the Sunday morning following, the church gathered outside the addition to the Educational Building, at which time the new wing was officially opened for use and dedicated to the Lord. A. A. Harder spoke the dedicatory prayer. The church choir under the direction of Jascha Olfert, participated in the annual song festival sponsored by the British Columbia Mennonite Youth Organization. The Theme of the Festival was "The Development of Church Music." Choirs sang numerous selections representing different periods of the church. P. J. Dyck, director of the MCC program in Europe, was guest speaker at the Sunday morning worship service, April 19.—Corr.

into the beyond

Mrs. Ketherine Weber, 86, of Donnellson, Iowa, passed away March 12 and was buried March 15. She was a member of the Zion Mennonite Church of Donnellson.

Isaak D. Klassen, of Reedley, California, and a member of the First Mennonite Church of Reedley, was born February 29, 1868, and died April 29, 1959.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

Our various district conferences meet every year for inspiration, information, and the transaction of such business as may be necessary.

However our General Conference meets only once in three years, and this in itself makes it more special. The less frequently we do anything the more we anticipate such events. So we look forward to General Conference.

BLUFFTON
AUG. 12-20
1959

Because of the three year interval we see and meet with many people we have not seen for the three years. The social experiences with persons of like faith and mind are indeed rewarding and inspiring. Our friendships we renew and strengthen cause us to look forward to General Conference.

Our spiritual blessings and inspirations, however, are our greatest anticipations. May the Lord reward us when our looking forward becomes a realization!

Wilmer S. Shelly

FORMER MISSIONARY PASSES

Pastor P. A. Kliewer, former missionary to Cheyenne Indians in southeastern Montana, passed away April 23 after a life of ministry. He was born in Gretna, Manitoba, in 1879, and married Katherine Ruth Braun in 1904. Previous to missionary service Brother Kliewer taught school and attended Bethel College, North Newton, Kan.

In 1908 the Kliewers went to Montana, where they served at Busby and Lame Deer, and built and served the Birney and Ashland stations.

Brother Kliewer left the mission field in 1924 because of poor health, serving the First Church of Monroe, Wash., until 1929. He was called to the pastorate of Ebenezer Church, Bluffton, Ohio, where he ministered for the next twelve years. In 1941 he returned to Oregon to serve the Grace Church at Albany until 1949.

In 1950, at the age of seventy, P. A. Kliewer helped in organizing the United Church at Wolf Point, Mont., and later returned to Monroe, Wash., to serve for two years in the Country Church. He then retired to his home in Corvallis, Ore.

DISPLAY SPACE

Since display space at the trienniel Conference sessions for Conference Boards and institutions will be limited, agencies not officially related to the General Conference Mennonite Church wishing to display materials should make application to P. K. Regier, 722 Main Street, Newton, Kansas, before June 1. After June 1 unassigned space will be assigned to Conference Boards or institutions. (This notice appeared first in the April 14 issue of this paper.)

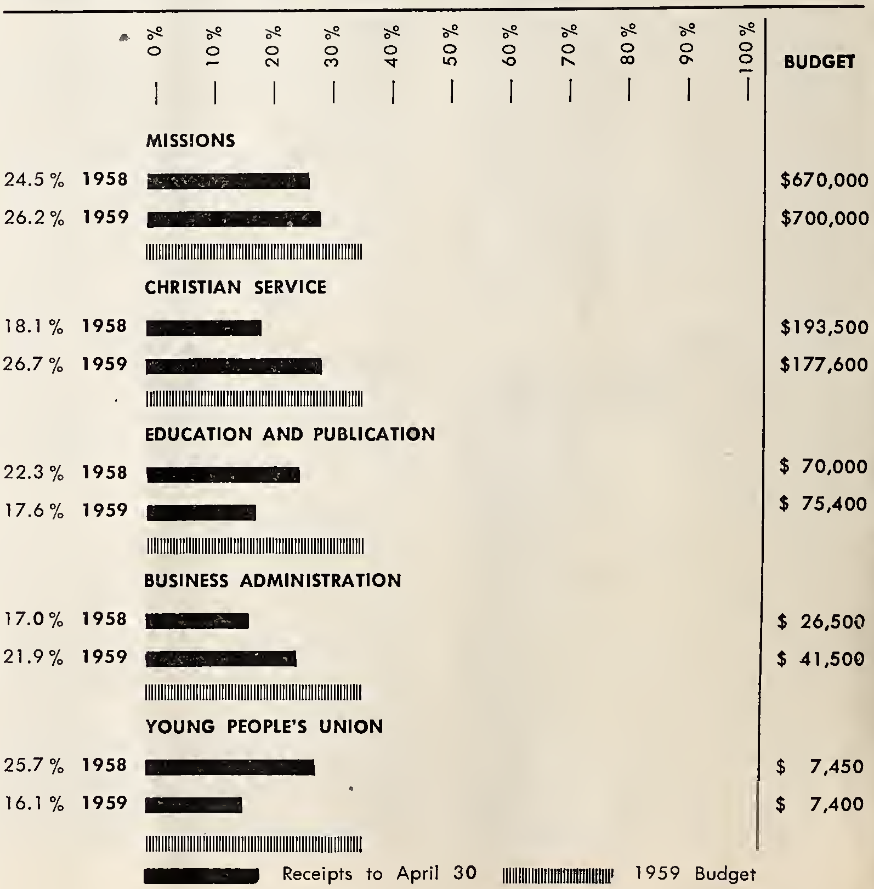
RELIEF FOR TIBETANS

A Tibetan Emergency Fund has been established by Church World Service to help meet the needs of destitute Tibetan refugees fleeing from their homes to India and other neighboring states. Immediate assistance is needed for more than 20,000 reportedly living in dire circumstances in border areas.

"The violence of suppressive intervention by Peiping in the Tibetan revolt has had the same effect in Asia that Moscow's suppression of the Hungarian revolt had for Europe. I deeply believe that we in the West, and particularly the churches of the West, will be tested in the minds of all our friends in Asia if it appears that our response in respect to this crisis is not commensurate with our response to the Hungarian crisis," says R. N. Wilson.

conference stewardship

April 30, 1958, as compared to April 30, 1959



MAY 26, 1959

THE MENNONITE

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REFUGEES—"FORGOTTEN PEOPLE"

Mrs. Herbert Miller—KINDERGARTEN INTEREST CENTERS

in this issue

COVER

Photo courtesy of United Nations

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of things to come

May 29—Commencement Day, Freeman Junior College and Academy
May 29-31—Missions Conference, Saskatoon, Sask.
June 1-6—Faith and Life Radio speaker: Andrew Shelly
June 10-14—Pacific District Conference, Barlow, Oregon
June 14—Northern District Male Chorus Festival, Sioux Falls, South Dakota
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
West. Dist. Retreats, Camp Mennoscah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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editorials

WORLD REFUGEE YEAR The United Nations will launch a World Refugee Year in June. This is something in which we should all be interested, for it is altogether possible, as an article in this issue of THE MENNONITE suggests, that refugees throughout the world may become forgotten people.

Our interest was high when those of our own faith were deeply involved. But we dare not provide for only one type of refugee and lose interest in or ignore others. To do so would not be pleasing to God, before whom all refugees are the same in their need of love and help.

People do not become refugees because of their own choosing. They are made refugees because of the selfishness and conflicts among nations. They are largely a result of war, that terrible monster responsible for so much of the world's misery. Nations which engage in war are responsible for the care of refugees.

In a particular way, peace churches must now demonstrate how Christian love will seek to be of real help wherever needed. The refugees are our opportunity to show something of the "power of love" about which we sing. But it takes more than singing to solve the problem.

As individuals, churches, and conferences, we should put forth renewed effort to show in a practical way our love and concern for all God's suffering people, regardless of race, color, or creed. We should have a special interest in World Refugee Year.

TEACHING THE GREAT HYMNS In a recent Conference address, a specialist in church music stressed the importance of teaching great hymns to children. He insisted that the great hymns should be taught early rather than much of the childish music now used.

The argument is usually presented that children cannot understand these fine hymns and that they must be given something light and simple and at a later age learn the sedate hymns. While this may seem plausible up to a point, the objection is that if they are not taught the great hymns and learn to know and love them in early youth, how can they be expected suddenly to know and appreciate them when joining the church fellowship?

Lasting impressions are made upon children. What they learn in early youth will go with them into adulthood. If early they are taught the great hymns of the church, even though they cannot fully comprehend them (can we?), yet these hymns will stay by them and be a source of real comfort and help to them in later years. When they are in special need of their inspiring messages, the hymns will stand by them as the familiar words come to their minds and speak to their hearts.

Through the Sunday school and Bible school, children can learn to appreciate the great hymns as well as the better children's songs, and commit their great messages to memory and keep them stored in their hearts for future guidance and strength.

Guest in the Home

*J. R. Burkholder**

"One sabbath when he went to dine at the house of a ruler who belonged to the Pharisees, they were watching him" (*Luke* 14:1).

THERE is a religious motto which you have doubtless seen hanging in a home, which reads something like this: "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation."

That seems to be a good suggestion—a reminder that Jesus is indeed present with us in the events of daily living. No good Christian would want to argue with that kind of sentiment. But have you stopped to think what it might mean to have Jesus as a guest in your home?

Luke 14 suggests some interesting possibilities. Read the chapter, then try to translate it into present-day terms. What would happen if Jesus were our guest as He was the guest of an unnamed Pharisee?

In the first place, He might not consent to be our guest at all! That is, if we think of ourselves as the good people, the real friends of Jesus, He might well pass us by and go on to the place where He can meet with those who have had nothing to do with Him. In the Gospels we read frequently of His dining with the Pharisees and the publicans—His opponents and critics. He saw in these dinner engagements an opportunity for speaking directly to a man's need in a way that would not be possible in the formal situation of the synagogue or among the large crowds of the market place.

But let's suppose He does consent to come and be our guest — perhaps because He finds we are not really so far removed from the category of publican and sinner after all! Before anyone can even get near the table loaded with rich foods, He shocks us by upsetting one of our established traditions. He deliberately defies the customs of the community.

There is no question but that Jesus had tongues wagging and busybody heads shaking even before the dinner bell was rung, that day at the home of the Pharisee. He had broken the Sabbath rules and healed a man with the dropsy, without even getting anyone's permission! Yes, He had asked, but the group was too dumbfounded at the very thought to give any kind of reply.

Put this into contemporary terms. What would be the present-day parallel? If Jesus were your guest, would He offend community mores by bringing with Him a Negro? or a bartender? or a prostitute?

But the violation of custom was only the beginning of the strange behavior of Jesus, the guest in the home. J. B. Phillips puts it this way:

"Then he gave a little word of advice to the guests when he noticed how they were choosing the best seats.

"When you are invited to a wedding reception, don't sit down in the best seat. It might happen that a more distinguished man than you has also been invited. Then your host might say, 'I am afraid you must give up your seat for this man.' And then, with considerable embarrassment, you will have to sit in the humblest place. No, when you are invited, go and take your seat in an inconspicuous place, so that when your host comes in he may say to you, 'Come on, my dear fellow, we have a much better seat than this for you.' That is the way to be important in the eyes of all your fellow guests! For everyone who makes himself important will become insignificant, while the man who makes himself insignificant will find himself important."

That little "word of advice" was the way Jesus dealt with pride and self-seeking. In an almost humorous manner, He put to shame everyone who was so concerned about how they looked before the public, so taken up with social ambition that scrambling for seats had become a custom.

But it may not be a funny thing! A lady left the church where she had been a member for years because she felt she was placed in the wrong seat at a certain function. Pride of place, Jesus claims, is unknown in the Kingdom of God.

The host was probably grinning to himself as Jesus told off the social-climbing guests. But suddenly it was his turn. Jesus was speaking to him, suggesting that he should revise his guest list a bit. "Bring in the poor, the lame, the crippled, the blind; quit this business of just trading banquets around among your friends. This is the way to eternal life."

What a guest this man was! First He had shocked the whole company by the forbidden act of healing, then He embarrassed all the guests, now He was insulting the host. What can you do with a situation like this?

One fellow thought he had the answer. While the others munched their meal in startled silence, he decided to speak up. Jesus had been mighty personal, dealing with down-to-earth practical things. It was about time to turn the conversation to spiritual things. Less dangerous, you know. Thus the sudden burst of feigned piety: "Blessed is he that shall eat bread in the kingdom of God."

And now comes the climax. Jesus will not be diverted into dull and pious remarks about far-away issues. He takes the floor for His reply. This is the after-dinner speech, and the jokes are prominent by their absence. Instead, His parable goes to the heart of the matter. "You, God's chosen people, have ignored His gracious invitation, so the fruits of the Kingdom will go to the Gentiles."

That's the end of the dinner party. The Guest is on the road again. Invite Him in if you will, but be fairly warned—Jesus the guest will not leave your home as He finds it.

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*Pastor, Second Church, Philadelphia, Pa.

Kindergarten Interest Centers

Mrs. Herbert Miller

IN studying teacher's manuals and other materials relating to effective teaching of children, one frequently comes across the method of teaching by means of "interest centers." The Kindergarten II Teacher's Manual, which is part of the Living Faith Graded Sunday School Series, continues plans for the session with the children participating in one of various interest centers. Because of the activities carried on in these centers, worksheets are usually not provided when this method of teaching is used. The activities take the place of worksheets. The various activities in the centers lead into or prepare the way for the Bible story, singing, discussion, and spontaneous worship which follow.

What Is an Interest Center?

Basically, interest centers are centers of activity to which children go when they first arrive at their room. In one corner of the room or class space, books may be arranged on a low table or shelf in such a manner as to invite the child to stop and look through a book or listen to the reading of a few pages. In another corner blocks may be set out to encourage several children to build a house or church. At another place various objects of nature could be arranged on a small table, box, or piano bench. These objects, with others which children might contribute from time to time, would constitute the nature center. If the lesson plans suggest making a large poster showing the many evidences of beauty in God's wonderful world, the materials for this activity would be placed on a table, ready to be used when the first child arrives.

Children may select or be encouraged to choose different centers each Sunday. The materials and activity of each center are carefully related to the purpose of the session and the unit. Informal activity is carried on at each center under the guidance of the teacher or one of her assistants. The teacher guides and gives significance to activities through encouraging children in Christian attitudes and purposes as they work, plan, and talk together.

Why Use Interest Centers?

This is not just play—there is a purpose in it. That *children learn by doing* or by their own participation is one of the underlying principles of teaching by means of interest centers. Children learn by seeing, hearing, limited reasoning, and doing. They learn best in situations in which they are accepted as persons and permitted to think and feel, to explore and search, to reach out and discover. The give-and-take builds a warm relationship among children and between the teacher and the child, which is an important element of good teaching.

Children learn easily those things in which they are interested and which they are able to comprehend. Interest centers serve as opportunities to take the interest shown by children and to build upon it. The teacher has the opportunity to observe signs of readiness to learn in the child. Significant questions or active interest are indications that the child is ready to learn certain truths or to receive guidance along certain lines. Interest can often be stimulated by means of an activity, discussion, or picture, thus helping prepare the mind of the child to receive needed understanding of basic Christian truths.

Children tend to repeat actions which give them deep satisfaction. It is the responsibility of the teacher to see that the experiences in the interest centers have meaning and are carried to a satisfying conclusion. Any action of a child which is worthy of commendation and shows growth should be recognized. Children learn by doing, particularly if the doing brings with it a sense of satisfaction and accomplishment.

Kinds of Interest Centers

Nature is part of everyday living. A low table containing objects of nature which are on the level of understanding of the five-year-old, offers an opportunity to see the wonders of the world around us and to associate these wonders with God. Growing things and nature objects stimulate a child's desire to know what, why, and how. A microscope or reading glass adds much to the possibilities of exploring this area.

The *block center* gives the child opportunity to work with others in planning and building. Here childen learn that they must share, that another's work must not be destroyed without permission and that buildings can be improved. While children are growing in knowledge and skill, they may be guided in attiudes of kindness, friendliness, and resourcefulness.

By means of the *housekeeping center* the child plays out home life as he experiences it. He takes care of the needs of his doll family and at the same time learns to take care of property, to co-operate with others, and to understand and appreciate his own home and the contribution each member makes. He realizes that the home is part of God's plan for him.

In the *book and picture* center, attractively arranged books and pictures invite children to browse and to learn by means of the "eye gate" from the many highly illustrative materials available. Both books and pictures should be chosen carefully with the purpose of the particular session in mind. In this way these materials will help to bring

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truths to children in their range.

In the *work center* children may participate in various creative activities which relate to the session. By means of creative activities, the child produces something of his own out of existing materials. He does not copy his neighbor's work, but expresses his ideas in his own way. A child who has not had the opportunity to express himself in this way often has difficulty at first, but he can be helped by guided discussion with the teacher and others in the group. The group may plan to work together on a large poster illustrating God's good gifts to us. They may decide to draw individual pictures of things children do for others. Small gifts may be made and later taken to a shut-in friend. All activities should have real purpose and meaning to the child.

During the time spent in the interest centers, the teacher is constantly alert. She moves from group to group, showing interest, offering suggestions, pausing to read a short story or to discuss a picture with a child. She may share a cup of tea at the housekeeping center. The teacher is quick to see an opportunity to use a Bible verse, recall a song, or talk about God in each of these centers. She will encourage a child to solve his own problems as they arise.

The Group Session

Following the time spent in interest centers, the children come together as a group. This time will be spent in hearing and discussing the Bible story, singing, and very often a period of spontaneous worship. The experiences in the various centers will have prepared the way for making this time together meaningful. The activities in each center should have been planned to bring out the same truths which will be stressed in the time when all are together. Since children this age need alternating periods of rest and activity, the fact that they have been active the first part of the session will prepare them for a more quiet and thoughtful time together. It is when the teacher recognizes the characteristics and natural reactions of a child at a given age level, and plans her sessions taking these God-given characteristics into consideration, that real learning takes place.

Your Situation

If the space allotted your kindergarten group is not large enough to set up all the interest centers simultaneously, you may use only several on a given Sunday, choosing the ones particularly fitted to interpret the purpose of the session. The fact that your class may be small need not keep you from using this method of teaching. Three children, one at the work center and two at the housekeeping center, can have a real learning experience. If your class is quite large, one assistant at each center would be advisable. Very often the teacher does not have the opportunity to choose the space she needs, but it is her duty and obligation to make the best use of the space allowed her. Class space may be found in corners of the main room, on platforms, or in hallways. Centers of interest can be set up using low boxes, benches, or even chairs pushed together. If space is limited, one can remove some of the chairs ordinarily used by the children. Children often prefer to stand, kneel, or even to sit on the floor while at work on various projects. If a large rug is not available, a large comforter or blanket may be used as a story rug, if the children sit on the floor during the time they are together. It may be that equipment will have to be set up and put away for each lesson. While not ideal, with the use of a little ingenuity, some attractive furnishings (often brought from home), and a courageous spirit, one can teach effectively even under adverse circumstances. It is the responsibility and privilege of a teacher to create an atmosphere conducive to the best teaching possible in her particular situation.

Christians Facing Great Moral Issues: II. SERVICE

WITHIN the last two decades *service* has become a much-used term in Mennonite circles. Outward circumstances such as the enactment of the National Service Act about twenty years ago, thrust upon the church the necessity of facing up to alternatives. One of the terms which then became a frequent part of the vocabulary was "alternative service," a service rendered in lieu of another type of service. But here we find ourselves using a term—"service"—which has not yet been defined.

Here is a word with varying aspects of meaning. In my thinking, two aspects of the multiple definition of this word apply to the concept which we consider: "work done for others" and "helpful or friendly action." To put further meaning into the term, the Christian concept of love (*agape*) becomes the motive. The love of God "constrains" us (2 Corinthians 5:14-18) to serve, to do "work for others" or to provide "helpful or friendly actions." Service rendered because of outward compulsions can be done, even so, as "helpful or friendly action" and can be love-motivated. The extent to which this occurs depends upon the individual.

One important aspect is left out, however — the voluntary aspect. "Voluntary" (Webster) is defined as "brought about by one's own free choice; intentional; controlled by the will." In other words, the action comes from individual initiative, not from outward compulsion.

Against these definitions we could well evaluate the service programs of our church and its agencies. To what extent is participation in 1-W and Pax "love motivated" and the service done "as unto Christ"? To what extent is the Voluntary Service participant motivated by *agape* love?

Where is the "creative growing edge" in our service "In the Name of Christ"? Let us share with each other in this creative search to find the will of God for each of us.

Erwin C. Goering

The Church Paper Speaks Up

*Maynard Shelly**

ONE of the most colorful legends from General Conference Mennonite history is the story of the post office wastebasket that was filled weekly with copies of a church paper—*this* church paper. It seems that the addresses, for one reason or another, left the paper behind in the post card discard. Let's call it history, because I am sure it doesn't happen any more—though next week's mail may change my mind.

But it is a colorful legend—colorful because while it tells us something about the quality of our church papers, it tells us much more about the people themselves. Look at the person who brazenly—or meekly—drops his religious journal into Uncle Sam's (or is it Queen Elizabeth's) little wicker without taking it home. Here is a different person. On Sunday he is disguised under the pious pretense of his Sunday meeting suit. But as he leaves the letter house without his faith gazette, we see him exposed in the workclothes-emotions of rebellion and reaction. Perhaps the latter state is more human and honest than the first.

While I really believe that only a few of our present day Conference weeklies end up in the public junk mail bucket, let's just suppose it did happen to this issue of *The Mennonite.* And just suppose it could haul itself up to the rim of the chaff bin and speak. What do you suppose it would say?

"Friend, you hurt my feelings when you dropped me in the public trash. Don't you know that I am an evangelist? I come to talk to you of Christ and the great things He has done for you. This isn't the kind of prophet's chamber I was expecting, but then I must admit that you are more honest than those who bury my brothers under a stack of newspapers at home.

"I am a little sad because I had hoped we would have some time to study the meaning of the gospel for our farms and cities, but I'm afraid you are busier than I thought.

"Don't you know that I'm like a letter from home? I was going to tell you about some of our missionaries, our schools, and our other church work. I really thought you'd like to know. It is your work.

"Maybe I talk too much, but I did hope we could sit down together on the front porch and talk about Christ and the church we love. I had some new ideas and I wanted to get your opinion. And you have ideas that I would like to hear too. But it looks as though we'll have to try some other time.

"Don't think I'm insulted by being left behind in the letter litter when you took the seed catalog home instead of me. We church papers are servants and we are ready to do what you want us to do. One of my brothers will be along next week and I hope you'll like him well enough to use him more kindly."

Let's leave the letter office lobby and see if we can say the same thing in different words. Following is a working statement on a philosophy for our church papers. Which do you think is the clearer statement?

Philosophy for Church Papers

"The gospel is good news about God who in Christ is reconciling the world unto himself. Through the ministry of the Holy Spirit, God perfects our understanding of His great revelation in Jesus Christ and uses men to share it with other men. As the gospel appeared in human form, so it continues to be communicated through persons and their deeds and words.

"As we are under obligation to proclaim the gospel by all means, so the church paper is a human agency used by the Holy Spirit in God's work of reconciliation. The church paper should be personal in the sense that it gives expression to the fruit of the minds, souls, and hands of those who contribute to it. Thus the church paper can be used by the Holy Spirit to witness, teach, motivate, and build the Christian fellowship.

"The church paper uses all the potentials of its medium to make the message of Christ understood. It testifies to its devotion to Christ not only through the printed word; but through its design, visual material, and craftsmanship it speaks of its Christ-centeredness. Though it seeks to be understood, the church paper also seeks to understand both the content of the gospel and the nature of a man for whom the gospel is intended. The church paper participates in the affairs of the world and through its activity gives a witness to its concept of the Christian vocation.

"The church paper reports on the ministry of the church, but is not content until it has enlisted the active participation and support of its readers. The church paper leads the way by participating actively in the shaping of the program of the church. In all of this the church paper seeks no power for itself, but seeks to be a servant.

"Through its news reports and the sharing of human information on life and death, the church paper builds the Christian fellowship. It seeks to overcome those barriers of intellect, spirit, and language which divide the Christian brotherhood."

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*Assoc. Exec. Sec., Board of Education and Publication

Refugees--"Forgotten People"

When thousands of Mennonite refugees in Europe were seeking asylum after World War Two, North American Mennonites worked arduously to assist them in every way possible. MCC workers distributed food and clothing; leading brethren from the U.S.A. and Canada helped clear the way for emigration or resettlement but most important of all, local church members, conscious of the need and eager to help, pitched in with generous financial assistance and fervent prayers. These refugees were our brethren—and had not many of us been through similar experiences ourselves?

This personal identification with suffering, this persistent and wholehearted concern about people, is needed more than ever in our present day. In Christ all men are brothers, so we dare not sit back and relax in the comfort and security of our homes, neither knowing nor caring that there are still more than two million refugees in the free world today. Does only the suffering of white men, or perhaps only of Mennonites, touch us? Can we ignore the wretched plight of the refugee in Hong Kong or India or Jordan?

In June the United Nations will launch a World Refugee Year, in accordance with a resolution passed by fifty-nine nations at the Thirteenth UN General Assembly, Dec. 5, 1958. As governments seek to heighten general awareness of the refugee problem and give increased assistance to resettlement and integration efforts, let us be quick to rally to the cause. Good will and charity will not suffice. Genuine interest, personal prayer, and sacrifical giving will be necessary.

World Refugee Picture

The U.S. Committee for Refugees has released a breakdown of the world picture:

- In Austria, Germany, Greece and Italy, 30,000 refugees who are strangers to the countries in which they have found asylum, are still in camps, some for more than a decade.
- There are upwards of 100,000 unsettled "out-of-camp" refugees in Austria, Belgium, France, Germany, Greece, Italy, Netherlands, Turkey, and the Middle East.
- In Hong Kong, one million refugees from the Chinese mainland are living under severely overcrowded and poverty-stricken conditions. In addition, 60-70,000 Chinese have taken refuge in nearby Macao.
- In Tunisia and Morocco, at least 170,000 Algerian refugees are living, for the most part, in unspeakably primitive conditions.
- There are 9,500 European refugees still remaining in Communist China, who are being resettled through Hong Kong at the rate of 2,500 per year.
- In addition there are Tibetan refugees in Nepal and India; Chinese refugees in Thailand, Vietnam, and Laos; Jewish refugees from Egypt; and literally millions of persons displaced within such lands as India, Pakistan, Korea, and Vietnam because of war, population shifts and political events.

What Is Needed

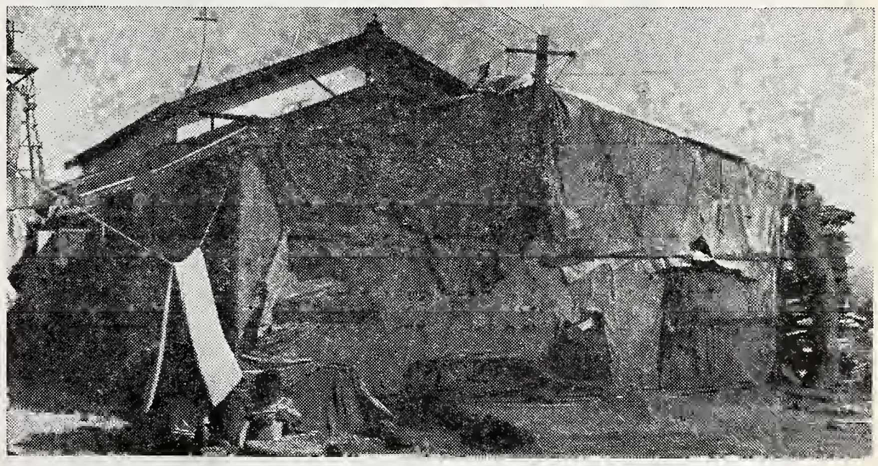
Immediate needs for many refugees continue to be food, clothing, shelter, and medical care. More important in the long run are work opportunities, resettlement assistance, aid for school and hospital construction, vocational training, small business loans—in short, the chance to become self-supporting.

What We Can Do

At the March 21 Executive Committee Meeting, MCC pledged to support the promotion of World Refugee Year. Here are some of the things the U.S. Committee for Refugees has suggested the American government might do: grant ten million in government funds beyond the present budget for refugee programs; allocate additional supplies of surplus commodities for distribution; permit admission of refugee orphans under adequate agency safeguards without limitations as to origin, time, or numbers; and ask voluntary agencies to raise twenty million over normal campaign goals from the American people, on behalf of refugees during World Refugee Year.

Sins of Omission

Concerned leaders have pointed out two areas in which the West, particularly the U.S., has been guilty of neglect. Robert E. Van Duesen, spokesman for the National Lutheran Council, said in Washington recently: "We feel it is time to close the European refugee camps



Refugee quarters after a fire in Korea. Photo courtesy of MCC.

and this can only be done by making provision to take our share of the 'hard core' cases, those who for one reason or another cannot support themselves." Church groups and voluntary agencies have expressed their willingness to sponsor such cases and provide the needed assistance. The U.S. Committee shares this concern and recommends that the American program for World Refugee Year make provisions for the admission of 20,000 refugees a year beyond existing quotas, including a reasonable number of difficult-to-resettle cases having U.S. sponsorship.

The second error is the West's failure to take more seriously the refugee problems of the Far East. At a press conference in New York, Karl L. Stumpf, Lutheran relief official in Hong Kong, claimed the Western world is making a big mistake by paying attention almost solely to refugee problems that involve Western people. Hong Kong, for example, is the only door between the free world and Communist China, and its future is vitally important to the West. Yet the estimated one million Chinese refugees, living in indescribable misery in shacks, streets and on rooftops, get no financial support from international sources. Mr. Stumpf warns that "unless the West readjusts its attitude, we will pay dearly later." An allocation of money to help Chinese refugees as part of our World Refugee Year program, has been suggested by the U.S. Committee.

Compassion for Others

World Refugee Year is envisioned as a "human" year. Mennonite history reveals that we are a people who have been frequently uprooted; our story tells of much persecution and suffering. God forbid that our present well-being should have dulled our hearts and minds to the needs of others. The refugee has been called "the showing sore of the bitter sickness of our times." A compassionate world is proclaiming a year of concentrated, dedicated effort to heal that sore. Christians belong in the front ranks of such an effort!

Maternity Work in the Congo

*Merle and Dorothy Schwartz**

IN THE Congo Inland Mission's early days of work, medical services were found to be very necessary. As soon as confidence was established in medical workers, abnormal maternity cases were often brought in. Nurses had small maternity wards built—usually grass huts with mud floors, primitive in the extreme. But regardless of how little there was to work with, nurses could do much in teaching sanitation, hygiene, and personal care along with the regular treatment.

Why Maternity Work?

African homes are lacking entirely in any kind of sanitation. The women, except for a few recently trained, lack knowledge of anatomy and how our bodies work and function. State hospitals, where they could go for help, are widely scattered. Early marriage and small build mean that abnormal cases are not infrequent.

This need has also been apparent to the government. Grants of money were made available in certain areas to build maternity centers where more modern facilities would be available to the African people.

Kin a'Kakese, Mukedi midwife

In 1947 Charlesville Station built the first Congo Inland Mission maternity building with such funds, and in 1951 Mukedi began the construction of a similar building. Now Nyanga, Mutena, and Kandala have or are in the process of getting fine maternity units. Other stations also have buildings more or less adequate for this work.

Prenatal Clinics

The program begins with prenatal clinics, where women are weighed, measured, watched, and prepared for the coming confinement. The attention they are given has become a drawing card. Frequently the nurses go to the village, have the clinic, and return with a carload of women and belongings to await the baby at the "waiting ward" near the maternity building.

These wards, or places where the women who are near due can stay, are usually crowded. They give a wonderful opportunity for teaching the gospel as well as teaching hygiene and personal care. It is quite an experience for a woman who has never had anything but a short wrap-around skirt, to be given a blouse, skirt, blanket, sheet, and pillow. It is not surprising that these things are often misused!

Do we keep visitors and especially children out of the maternity wards? Oh, we try to some extent, but it is very difficult to fight against the almost impossible. At such a happy time the whole village wants to come and visit!

Postnatal Care

Our services do not end here. After the mother goes home with her precious baby dressed in a lay-

(continued on page 332)

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*Medical Missionaries to Belgian Congo

Young people of Europe and America are co-operating in this venture in Christian education

Agape-Verlag

by Ken Hiebert, as told to Esther Groves

NOT LONG ago a religious publishing house in America considered putting out its materials in German for use in Europe, so it approached a German publisher to do the work. The German publisher thought it over, then asked a North German Free Church minister, prominent in the field of Christian education, what he thought of such a project — were the materials worth publishing? would they be well received?

The minister, who was at that time using in religious education the Mennonite summer Bible school materials put out by Agape-Verlag, advised the German publisher that if the American religious materials were published as straight translations into German, they would not be successful. If, however, they were as well adapted to European use as the Agape-Verlag materials —good!

This incident gives some insight into how Agape-Verlag, a Mennonite American-sponsored publishing house in Basel, Switzerland, has approached its task of supplying Christian education materials for European churches. Using a small staff and working in a field that is new in Europe — summer Bible school — Agape-Verlag has nevertheless achieved some solid success and filled real needs.

The publishing house in Basel was initiated when MCC and the (Old) Mennonite Publishing House of Scottdale, Pa., recognized the potential of an embryonic translation project being developed by relief workers who were serving in the MCC-sponsored children's homes of eastern France. They gave Agape-Verlag its first assignment: publication of Herald Press Summer Bible School materials in French and German. The American co-sponsors were interested in producing graded materials to European churches and in offering a kind of material which taught Christian discipleship at the child's level, relating religious teaching to everyday life.

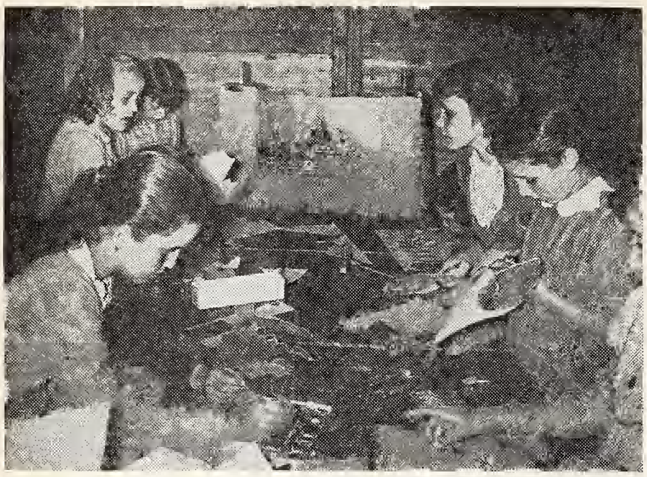
Although summer Bible school is not so widespread in Europe as it is among American churches, this area of Christian education was chosen precisely because it is an open field, perhaps the coming thing, and therefore presents more opportunity than the field of Sunday school literature, for example, where much other literature already exists.

This was illustrated when a member of the Agape-Verlag staff dropped in on a European bookstore manager to show him the new Mennonite materials. At once the man asked, "Is this Sunday school material you're producing?" "No," he was assured, "this is for summer Bible school." He looked over the materials. "You're *sure* it's not Sunday school material?" "No." "Then we will stock it, if it is something completely new."

What the bookstore manager saw were attractive, well-planned, paper-bound pupil workbooks and teacher's manuals covering an age range of from preschool through grade eight. They are so practical that some ministers use them for phases of religious education other than Bible school.

Nearly the entire work of writing, translating, printing, and promotion is done from a seventeen-room house in Basel with a million-franc view of the distant Black Forest. Native workers constitute the editorial staff of Agape-Verlag. Anni Dyck, of Stuttgart, Germany, a Mennonite writer who studied a year at Goshen College and a year at Bethel College, has prepared original curriculum materials since 1956. Anne Comtesse, from central France, translates from German to French, does secretarial and field work (the latter in France), and has been with the project from its beginning in 1950. Helena Braun, of Chilliwack, B. C., who joined the staff this past summer, is engaged in full-time field work, contacting

Second graders, fully engrossed in the story of Job, recite enthusiastically. The teacher is from Basel, Switzerland. Photo by Ken Hiebert.



French girls construct an original picture series showing a contemporary Jonah. Photos by Ken Hiebert.

Sixth graders rehearse a song for their closing program, using recorders for accompaniment.

churches and bookstores for curriculum counseling and promotion.

Over-all execution of writing, printing, and distribution is the responsibility of Gerhard Reimer of Giroux, Manitoba, who recently succeeded Ken Hiebert of Mountian Lake, Minnesota. Ken had provided Agape-Verlag with executive service the previous four years, and his wife Eleanor acted as secretary-typist, did some printing, and served as housemother. Homer Andres of Elbing, Kan., on loan from Pax since March, 1958, prints materials on the offset press in the house's basement. Part-time workers help with copy editing.

The responsibility for content and checking of manuscripts is that of the European Advisory Committee, which is composed of two representatives each from the Mennonite constituencies of Germany, France, and Switzerland.

The staff began in 1950 by translating and adapting the Herald Press materials but found before long that the operation was not to be so simple. The conventional colored biblical pictures, with which any person is familiar who has ever received Sunday school take-home leaflets, were criticized by Europeans as too "sweet," sentimental, and idealistic. The criticism was justified, and it came from a people with an art tradition and cultural background that Americans do not have.

"The *message* is the important thing," pointed out the Europeans, "and the more expensive four-color reproductions, if not *good* art, do not really add to its effectiveness; the too-pretty color takes the attention away from the main idea of the illustration." So, to meet Europe's more discriminating taste, European artists did the work for the books — well-designed, striking, yet simple illustrations.

As the work progressed, there were other problems and challenges to be met. Europeans are suspicious of American mass production; they want individual thinking. Certainly any material which offered only blanks to be filled out or questions with pat answers was not what they were looking for. While Americans felt at times that European churches were not as progressive in method, Europeans felt that American churches stressed method above content. This was reflected, they felt, in the large ratio of activity to Bible study. (While European churches use craft work as part of such a program, they do not integrate it with Bible study as American materials often do.)

The emphasis on and desire for more Bible study was certainly most valuable, so Agape-Verlag, doing some creative thinking of its own, endeavored to present Christian education materials which would combine emphasis on content and opportunity for individual thinking with American educational philosophy.

One result of the European emphasis on individual thinking is that Mennonite churches in Europe like to work with small groups. The fewer that attend a discussion, the better; everyone can take more part. However the new curriculum materials require enough participation so that large groups of children can be divided into smaller classes to use materials graded to specific ages. Agape-Verlag found that it had not only to sell its Bible school materials but to promote the idea of materials graded to the child's level of understanding.

A large group of children using graded materials presupposes another group of teachers to teach them. In American churches, teachers are recruited from among both men and women; and for summer Bible school, which takes place during the week, especially from mothers and housewives. It is not uncommon for a mother to teach a Bible school class while her children attend other of the sessions.

In Europe, Christian education is entirely in the hands of professionally trained church workers — the minister and perhaps a woman assistant who is trained for this work. Usually there are three Christian education activities offered by the church: Kindergottesdienst, religious education in schools, and the catechetical class prior to confirmation or baptism. The laity does not teach, all instruction being the responsibility of the minister and his assistant.

When Agape-Verlag introduced materials for summer Bible school, it needed also to introduce the idea of lay teachers. Obviously the teachers' manuals being put out were designed for laymen, not trained teachers. (The professional teacher would be insulted by a manual which makes such specific suggestions for every phase of activity, yet this is precisely what the untrained teacher relies upon heavily.)

To add to the difficulty, European women were not available, for European tradition places and keeps a married woman in the home, and she does not feel called to leave it for outside activities, not even in the church. To obtain teachers, Agape-Verlag, together with the South German Mennonite Youth Commission, is recruiting young people who serve as voluntary teachers in churches as needed.

Cost continues to be a stumbling block, in that European churches have previously limited their spending on Christian educational materials to simple story sheets and are not used to budgeting money for comprehensive Sunday school or summer Bible school materials. However the materials are slowly finding their way into churches, and the prices cover the costs (exception: the materials are provided free of charge for refugee children when necessary).

The entire series of summer Bible school materials will be completed this summer. The staff will, as usual, spend the summer in field work, teaching, demonstration, counseling, contacting, and promoting to the end that European children may be trained in the discipleship of our common Lord and Savior, Jesus Christ.

A Point-blank Letter

from Dorothy L. Sayers

THE only letter I ever wanted to address to average people is one that says: Why don't you take the trouble to find out what is Christianity and what isn't? Why, when you can bestir yourself to learn technical terms about electricity, won't you do as much for theology before you begin to argue?

Why do you never read either the ancient or the modern authorities in the subject, but take your information, for the most part, from biologists and physicists who have picked it up as inaccurately as yourselves? Why do you accept mildewed old heresies as bold and constructive contributions to modern thought when any handbook on church history would tell you where they came from?

Why do you complain that the proposition that God is three-in-one is obscure and mystical and yet acquiesce meekly in the physicist's fundamental formula, “2P-PQ equals IH over 2 Pi where 1 equals the square of minus 1,” when you know quite well that the square root of minus 1 is paradoxical and Pi is incalculable?

What makes you suppose that the expression “God ordains” is narrow and bigoted whereas the expressions “nature provides” or “science demands” are objective statements of fact?

You would be ashamed to know as little about internal combustion as you do about beliefs. I admit that you can practice Christianity without knowing much about theology, just as you can drive a car without understanding internal combustion. But if something breaks down in the car, you humbly go to the man who understands the works, whereas if something goes wrong with religion, you merely throw the creed away and tell the preacher he is a liar.

Why do you want a letter from me telling you about God? You will never bother to check up on it and find out whether I am giving you a personal opinion or the church's doctrine. Go and do some work. Yours very sincerely . . .

From the *Faculty Christian Fellowship Bulletin,* by permission

S. M. Y. O. Workshop

reported by K. J. Martens

THE annual Saskatchewan Mennonite Youth Organization workshop and conference was held March 20-22 at the Mayfair Mennonite Church in Saskatoon; the theme: “Building an Effective Youth Program.” Some 240 young people registered along with a large number of city young people who could attend only the occasional session.

The conference was led by Elmer Richert, S.M.Y.O. president. Lecturers were P. G. Sawatzky, Art Wiens, Peter Letkeman, and Otto Driedger. George Wiebe led the choir.

The program aimed to help young people make their local youth fellowship more effective and to help them meet local needs. The conference program included lectures and discussions, panel discussion, fellowship banquet, devotional program, and the annual business sessions.

About 800 young people were represented by the delegates who had appeared for the business sessions. Reports were given of all areas of work. The past year had been a year of blessing, for which we are grateful; and new plans were made for the coming year.

A film, *God Giveth the Increase,* was made in 1958 of the work of the S.M.Y.O. It is available for showing, and Canadian churches wishing to order the film can do so by writing to the Mennonite Book Store, Rosthern, Sask. Churches in the U.S.A. should write to William Zehr, Better Films, Portland, Ore.

The budget for 1959 was drawn up as follows: General Fund $950; Esther Patkau, missionary to Japan, $1300; Ben Sawatzky, missionary to India, $2500; C.M.Y.O., $707.50; Y.P.U., $543.50; Home Missions, (Pike Lake retreat grounds), $500; Total, $6500.

The conference was brought to a close Sunday afternoon. A 110-voice choir, directed by George Wiebe and accompanied by Walter Thiessen, brought an inspirational program. Soloists were Edna Regier and Peter Letkeman.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

MATERNITY WORK IN THE CONGO *(continued from page 328)*

Merle Swartz with medical helpers.

ette, she is encouraged to return weekly to baby blinic. These clinics are held both on the station and in villages so that we can watch the babies, see that they are gaining weight, spot those who do not get enough milk, and find them in the early stages of various illnesses. A baby can be covered with itch, and the mother does not think of it as being sick at all. Simple colds or diarrhea may not seem bad enough to rate bringing the baby to the hospital without encouragment from the nurse.

Little Madiya was found to weigh only six pounds at eight months of age. Her mother thought she did not seem to be as big as other children born at the same time, so she brought her to baby clinic. A few months on the bottle brought wonderful changes! Many village women who did not come to our maternity hospital for the delivery, bring their babies to the clinic to be weighed. Some stations have between 400 and 600 babies registered.

Does it pay? Although the women may pay a small amount (all the way from nothing at all to fifty cents), this cannot pay even the workers we hire to help out with the work. But when we consider the wonderful contact we have to reach them with the gospel, the opportunities for teaching, and the lives that have been saved, we know that the maternity work has already done a great deal for the mission work and for the African people.

Object Lesson

Mbaka was carried in two day's journey in a blanket to the hospital. She had been bleeding; one look at the pale listless face assures us we must work fast to save her. There is no blood bank; dried plasma, costing $30 a pint, is the only thing that will save her now.

We call the relatives who are crowded around the door, explain the situation, assure them we will do all in our power, and ask them to pray with us to God for His help. They know nothing about prayer, but anything the white people say will help is all right with them. Black heads and white ones are bowed together as we put it all in God's hands and ask for guidance and wisdom. When all is over and the young girl is resting quietly in bed, we call the relatives. After assuring them she is going to be all right, we ask them to pray with us again, giving thanks to God. We want them to know that this is His doing and His giving of wisdom and strength. The black heads bow again, this time more readily as they see that the first time brought results.

Madituna lived close to the mission and came regularly to prenatal clinic. One day toward the end of confinement the nurse told her, "Madituna, all is not well. I'm expecting trouble with your baby. You must stay very close here at the maternity hospital so that when your time comes we can be near you."

At one time this would have been considered a curse. Now the patient knows it is a timely warning and that the doctor will be there to operate if necessary. The confidence placed in us is not only rewarding—it is a sign that many are turning to God in time of trouble rather than depending on fetishes and witchcraft.

More Equipment Needed

What of the future? As the people progress in many other ways, the standard of medical and maternity service must also improve. We have no incubators for prematures. Oxygen is not available for either mother or baby in times of distress. At some maternity wards there are mothers lying on the floor because the beds are all full. Expansion at several stations is a necessity.

There is a great future. As the work increases, trained helpers must also increase in number, and there is the ever-present possibility that missionaries may not have too much longer to stay in a country where the national scene is changing.

God has used the maternity work mightily to bring women to a saving knowledge of Him. Pray with us that He might use us in this work to such an extent that many mothers may go to their homes trying to live better lives for Him.

our schools

STUDENT RECITAL

The Bluffton College department of music presented a student recital May 18 in Ramseyer Chapel. Students participating in this general recital were John Miller, David Krouskop, Martha Orwick, Tom Lehman, Doris Liechty, Carolyn Sauder, Sonia Gingrich, James Glenn, Alice Bear, Nancy Wismer, Elizabeth Clemens, Sarah Kratz, Lloyd Geissinger, Miriam Mitchell, and Marjorie Harnishfeger.

RECEIVES PH.D.

William Keeney, assistant professor of Bible at Bluffton College, was successful in defense of his thesis at Hartford Theological Seminary and the faculty voted to grant him the Ph.D. degree cum laude at the commencement on May 20. Brother Keeney took his work in historical theology and wrote his thesis on the topic, "The Development of Thought and Practice Among the Dutch Anabaptists from 1539 to 1564."

VISIT TO BERNE

On May 14 twenty-six junior and senior business students of Bluffton College visited the industries and businesses of Berne, Ind. Howard Baumgartner, former Bluffton student who is now an attorney, and Elmer Baumgartner, president of the Board of Trustees of Bluffton College, made the arrangements for the tour. Firms visited were the Dunbar Furniture, Berne Overall and Shirt Factory, Berne Furniture, Berne Highway Hatchery, Berne Witness, Graber Poultry and Processing Plant, and the First Bank of Berne. Howard Raid, head of the business department, accompanied the students.

SEMINARY GRADUATES

The six seniors who graduated in the closing exercises at Mennonite Biblical Seminary May 25 are William Block, Steinbach, Man.; Nickolas Dick, Niagara-on-the-Lake, Ont.; Gordon Dyck, Newton, Kan.; George E. Janzen, Mission City, B. C.; Abraham Krause, Mountain Lake, Minn.; and Virginia Claassen, Whitewater, Kan. Virginia received the degree of Master of Religious Education, and the rest of the seniors received the degree of Bachelor of Divinity.

William Block has been appointed pastor of the Vancouver Mennonite Mission in Vancouver, B. C. He and his wife Delores will be starting their work there this summer. Nickolas Dick and his wife Harriet will be going to Saskatoon, Sask., where Nickolas will serve as assistant pastor in the Mennonite Church. Gordon Dyck has been appointed pastor of the First Mennonite Church of Nappanee, Ind. He and his wife Delia will begin their work in Nappanee in the fall.

George E. Janzen is a missionary appointee to Japan and plans to leave in late summer for service there. Prior to leaving, his marriage to Martha Giesbrecht will take place. Abraham Krause and his wife Ruby have been called to Inola, Okla., where Abe will serve as pastor of the Eden Mennonite Church. Virginia Claassen will begin her work in fall as teacher at the General Conference School for children of missionaries in Japan. The school will be located in Miyakonojo, Kyushu, Island.

COMMENCEMENT EXERCISES

Pending the satisfactory completion of their work, a total of ninety-two seniors and six sophomores are being presented for academic degrees at the annual commencement exercises of Bethel College, Monday, May 25 at 10 a.m. Dr. Paul W. Robinson, president of Bethany Biblical Seminary, Chicago, is delivering the commencement address.

Of the graduating class, thirty-three are candidates for the degree of bachelor of arts, while fifty-eight are candidates for the bachelor of science degree and one is a candidate for the bachelor of theology degree. Six are candidates for the associate in arts degree.

Members of the graduating class represent ten states, three Canadian provinces, and Formosa, Germany, Holland, and Uruguay. The ninety-two seniors expect to complete their work as of the following dates: Nov. 25, 1958; Feb. 27, 1959; May 25, 1959; and July 31, 1959.

STUDENT COMMUNION

April 27, the Christian Youth Volunteers of Freeman Junior College sponsored a student communion at an impressive evening service. Abe Wiebe and J. Herbert Fretz administered the sacrament. This was the first such student-sponsored service, and the response was excellent. Music was provided by the Academy Ensemble.

EIGHTH GRADE DAY

Freeman Junior College and Academy was host to 65 grade school pupils on Eighth Grade Day, May 5. Each year eighth grade pupils are invited to be guests of the school for a day. They visit classes, tour the campus, are guests at a noon meal, and are given a special program before they leave for home. Richard Waltner, in charge of Public Relations, arranged the day's activities. Members of the senior class served as hosts and guides. The Homemaking girls and their instructor, Mrs. Unruh, served the noon meal.

PSYCHIATRIST SPEAKS

R. C. Knowles, psychiatrist and director of the Mental Health Center in Sioux Falls, S. D., was guest speaker at the May 5 Freeman Junior College faculty meeting. His talk was followed by a question-answer-discussion period. At the social hour which followed, Mr. and Mrs. Arlan Ortman and Mr. and Mrs. Avery Zook served lunch.

ACADEMY ACCREDITED

Principal Gerhard Buhler of Freeman Academy received notice from the North Central Association of Colleges and Secondary Schools that Freeman Academy was again unconditionally approved for the coming school year. Of some 400 high schools in South Dakota, only 51 were so approved.

MID-TERM EXAMS

Mid-term examinations, assigned reading, and reading reports have made the past week exceptionally busy at Canadian Mennonite Bible College. Mr. Janzen demonstrated at the last social how instructors react when they have a pile of test papers to correct.

PRAYER MEETING GUESTS

Pastor John Schmidt and the Gospel Light quartet visited Canadian Mennonite Bible College at the May 9 evening prayer meeting. Brother Schmidt reported briefly on radio work and spoke on intercessory prayer. The quartet sang four numbers.

MCC news and notes

FLOOD DISASTER IN URUGUAY

Torrential rains, with some two feet of water falling in three weeks, have caused grave flood conditions and heavy economic losses in Uruguay, reports MCC worker Alvin J. Becker from Montevideo.

"The colonies have suffered heavy crop losses through this flood," he writes. "Delta has lost her second potato crop because the potatoes rotted in the ground. El Ombu has lost heavily on peanuts, but Gartental has possibly suffered the most. President H. W. Goertz reports a loss of approximately 150,000 pesos in peanuts that were ready to harvest but have either sprouted or else rotted in the ground."

All the machinery of the big power dam, Rincon del Bonete, in the central part of Uruguay has been submerged, throwing the power plant out of commission, possibly for six months. This amounts to a loss of two-thirds of the electrical current normally available. To compensate for the loss, a reduced schedule has been introduced throughout the country.

Because Uruguay is so small, the whole country suffers the consequences of this tragic event. The greatest financial setback will likely be the loss of production caused by the power shortage. There have also been considerable losses of stored wheat and food in the city of Paysandu. One town close to the power dam, Paso de les Toros, was completely evacuated.

Much assistance is coming in

from other countries, such as the United States, Germany, and Switzerland. In Uruguay the local MCC staff and the Mennonite colonies are also helping in whatever way possible. Becker reports: "We have gathered some clothing from the Mennonites and turned it over for flood relief. Everybody is very helpful and wanting to do something for the flood victims.

"Thus far there has been no request for manpower, although interest in Montevideo is high and Pastor Karl H. Kunze is taking the lead in getting organized for the eventuality. A Methodist bishop from Mercedes told us that the military was being used to good advantage in rehabilitating homes. Elder Rudolf Hein from Gartental writes that the cities of San Javier and Paysandu have so many unemployed who need work that outside help is not considered necessary.

"Elder Hein reports further that their harvest festival collection in the amount of 271 pesos (one peso is approximately 11 cents) went for flood relief. President Goertz reports that the Gartental Co-op donated 1,000 pesos each to San Javier and Paysandu. Also they have offered the use of their trucks for relief work. Delta has decided to give a truck load of potatoes — about the equivalent of 2,000 pesos. From El Ombu there has been no report yet. Montevideo also gave their harvest festival collection of 650 pesos for this cause. This response has warmed our hearts and is a healthy sign.

"Elder Hein says in his letter, 'The Lord has spoken to us in a serious way. God grant, that on further reflection, this may serve as a blessing to each one of us.'"

NEW MTS DIRECTOR

AKRON — Paul L. Ruth transferred to Akron from Amsterdam May 7 to become managing director of Menno Travel Service. Ruth first joined MTS in 1948 as manager of the Amsterdam office. In his present position he assumes general managership of MTS with branch offices at Newton, Kan.; Goshen, Ind.; Winnipeg, Man.; Asuncion, Paraguay; London, England; Amsterdam, the Netherlands; and Beirut, Lebanon.

Arthur Voth, who has been MTS manager since 1949, is continuing at the home office as associate managing director. The present change in organization was made in view of the constant growth and expansion of MTS operations. During 1958 the volume of business was 30 per cent higher than the previous year. Established in 1947 primarily to serve MCC workers and missionaries, MTS is also happy to serve private individuals traveling at home and abroad.

NEWCOMER'S REACTION

KOREA—"Hospitals certainly are different here!" writes Irma Dyck, R.N. (Yarrow, B. C.), who arrived in Korea at Easter.

Typical of Africa and the Far East, entire families stay with the patients to look after them. Frequently three or four people are in a bed, or the patient himself is up and his relatives are in bed, making it difficult for the nurses to know who is who. Many patients lie in bed with their street clothes on, removing only their shoes.

Miss Dyck reports: "The rooms as well as the patients are not clean. Flies are everywhere, even crawling on the patients' faces and arms. I was really shocked in the kitchen one day to find a basket of freshly cooked barley just black with crawling flies!"

However, she thoroughly enjoys working in the Medical College Hospital at Taegu, where she was given a warm reception. Her work is threefold: to advise and assist the superintendent of nurses, to teach student nurses English for charting purposes, and to teach nursing procedure to a class of new students.

BAD DUERKHEIM HELPS GERMAN-POLISH REFUGEES

GERMANY — Children from recently established refugee camps in Kaiserslautern are being admitted for three-month convalescent periods to the Bad Duerkheim Children's Home, reports Lucinda Snyder, directress of the home.

The children belong to German families that have been living in Poland until a year ago. When they were permitted to leave the country, many families headed for Germany. Those that came to Kaiserslautern are housed in former school buildings, roughly partitioned, with as many as six families to a room.

Some of the children speak only Polish, while the older ones have had some Russian in school. In Poland they were permitted to speak German only in their homes. At Bad Duerkheim the children not only improve noticeably in general health but also readily pick up the language.

Typical of the many "Erholungsheime" (convalescent homes) for all ages in Germany, Bad Duerkheim accommodates forty-five boys and girls between the ages of five and ten for a concentrated dose of nourishing food, plenty of rest, and well-planned activities. Miss Snyder had directed this home for more than seven years.

In July she returns to her home in Hamilton, Ont., for a year's furlough. During her absence, Orpha Zimmerley, currently Pax matron in Greece, will serve as matron.

JET SERVICE

ASUNCION — Pan Air is initiating jet service to South America, making a direct run from New York to Buenos Aires with landings at Caracas and Asuncion.

The New York to Buenos Aires run, more than 5000 miles, can now be flown in a bit less than eleven hours. Pan American Airways Service is planning a once-a-week schedule. This may bring a more direct mail service, also. The new President Stressner Airport in Asuncion assures Paraguay of continued landings of planes on important routes.

into the beyond

Peter Wiebe, member of the Bethel Mennonite Church, Mountain Lake, Minnesota, was born July 22, 1882, and died May 1, 1959.

Edward Rupp, member of the Bethel Mennonite Church, Mountain Lake, Minnesota, was born September 27, 1873, and died May 4, 1959.

Henry B. Schmidt, of Cordell, Oklahoma, and member of the Herold Mennonite Church, was born November 2, 1882, and died April 11, 1959.

Mrs. Elizabeth Troyer, of the Topeka Mennonite Church, Topeka, Indiana, was born December 7, 1869, and passed away April 11, 1959.

Erman B. Yoder, 65, member of the Topeka Mennonite Church, Topeka, Indiana, was laid to rest April 25, 1959.

jottings

ILLINOIS WOMEN MEET

Plans are in the process of being completed for a fellowship meeting of Mennonite Women of Illinois, to be held this fall. The program committee has a tentative program arranged with interesting speakers. Another committee has also met to prepare a constitution which will be submitted to those present for ratification. This has become necessary to continue the progress of these inspirational meetings, since they have grown so rapidly and are including more churches than previously. Announcements of the program will appear in a future issue.—Mrs. Ralph Vercler

BROTHERHOOD PROGRAMS

Salem Church, Dalton, Ohio: Pastor Reusser recently gave us a series of sermons on the disciples. The Amos Tschantzes have observed their fiftieth wedding anniversary. The whole family attended morning worship April 12. Our choir, directed by Clinton Sprunger, presented an Easter cantata, *Christ Victorious*, Easter Sun. evening. The Brotherhood has had several interesting speakers: David Rosenberger, supt. of schools at Avon Lake, Ohio, spoke on "Foreign Countries in the U.S.A."; John Myers of Wooster spoke on "Wonders of Creation Found in Wood" and displayed his collection of wood from all parts of the world; Dr. Edwin Feltis of Orrville spoke on "Hypnosis." The Women's Missionary Society, which meets monthly to sew, is studying the Middle East this year. The Junior Mission Band made favors for the Bluffton Memorial Home, cut quilt patches for mission stations, and made decorations for the Mother-Daughter social at recent Sat. meetings. The William Millers of Smithville, Ohio, spoke and showed slides of VS in Newfoundland. Another evening we had a challenging film, *Unfinished Task*. On Rural Life Sun. Dr. Pratt, from the Wooster Experiment Station, spoke and showed pictures of our "South American Neighbors." On Mother's Day, Sun. evening, the Orrville Mennonite Church presented a program. May 17, Marlin Pankratz, now of Boys' Village, spoke and showed slides of 1-W work on an experimental farm in Haiti. The Bluffton College Gospel Team was with us May 3. Plans are under way for summer Bible school, which will be held in the Kidron Elementary School this year, June 1-12.

DRIEDGER SPEAKS

Zion Church, Donnellson, Iowa: The Men's Brotherhood of the four southeast Iowa churches enjoyed a dinner at the Eicher Church at Noble, Iowa, March 10. The Women's Mission Society entertained the ladies of our church March 19. The day was spent knotting comforters and quilting. A group of nine people from Mennonite Biblical Seminary of Elkhart, Ind., were with us Mar. 20. Special music and messages by Martha Giesbrecht and Peter Neufeld were enjoyed. John Barkman of the Grace Children's Home of Henderson, Neb., was with us March 24. A sacred music concert was given March 29 by church members. On Palm Sun., March 22, the following young people were received into the church: Ronnie Krebill, Rennette Thiessen, Judy Koller, Barbara Krehbiel, Mariellis Krebill, and Kay Krehbiel. March 29, members of the Mission Society gave a program and treats to the patients of the Lee Co. Home. The new catechism class started their study April 4. Leo Driedger was with us April 12. He brought the morning message, showed pictures, and gave an interesting talk in the evening to members of the Noble, Wayland, and Pulaski churches. The Mission Society gave a short program at the Metz Rest Home in Donnellson April 17. The Mother-Daughter program and tea were held May 8.

MOTHER'S DAY ACTIVITIES

Deep Run Church, Bedminster, Pa.: April 21 the Youth Fellowship had a service project at Norristown State Hospital. The Deep Run Senior Choir presented a number in the Eastern District Annual Choir Festival held at Souderton High School April 26; many members sang in the massed choir. Deep Run also participated in the Eastern District Conference Sessions held at Eden Mennonite Church, Schwenksville, April 30-May 3. May 10 a special Mother's Day program was held, and on May 15 the Mother-Daughter Banquet was held, with Janet Soldner as speaker. The baptism of a group of young people who had been attending weekly catechism class took place May 17. Also on May 17 the first Junior Choir Festival was held at the Grace Mennonite Church, Lansdale, under the direction of Mrs. Mary Boyer. Our Junior Choir sang a number, and many of the boys and girls sang in the massed choir. —Doris Moyer, corr.

THE
CREATIVE
YEARS

BY REUEL HOWE

Dr. Howe, author of **Man's Need and God's Action,** here considers the tensions of everyday living during the middle years. He puts himself in the place of the average man, harried by the need for recognition, material success, and security, and shows how the drives to achieve these goals lead to tension and frustration. The entire book emphasizes that one's latter years are creative if faced in maturity rather than with the sole desire for security. $3.50

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conference notes

LOOKING TOWARD GENERAL CONFERENCE

When we lie down on clean, crisp sheets at night supported by a good mattress, I hope we can remember the mother trying to rest on a dirt floor, soaking wet from the rain coming through her roof, worrying about how she might fill the stomach of her crying child the next day. . . . Many in Japan live in hovels wearing the scars of the bomb we dropped.

BLUFFTON
AUG. 12-20
1959

A tenth of our population is shunned because God gave them a black skin; criminals are hanged—they could not love for they were never loved themselves; young lives are turned delinquent because no one showed them to Christ; and our increasing number of old people are becoming lonelier and brokenhearted because there is no place for them.

I wish that at this coming conference time we might truly come to grips with such challenges. May we together find a way to suffer with and understand, and resolve to be little Christs who must give a part of themselves in love to be relevant.

—Leo Driedger

MEXICO NEED

Mexico offers Christian service opportunity to nurses who are willing to devote two years of their time to the Voluntary Service program of the General Conference Mennonite Church. The regional hospital, where VS nurses serve, is located at Cuauhtemoc, Chih., and serves Mexican, Indian, and Old Colony Mennonite people. Nurses going to Mexico must be able to communicate in the Low German language. Spanish is learned while there.

At the present time, seven service volunteers are included in the hospital staff. Besides caring for the sick and training nurse aides, there is opportunity for public health nursing as well as other phases of Christian witnessing in the community. Two nurses will complete their terms this summer and replacements are urgently needed. Other volunteers work in the area of education and agriculture. For information on Voluntary Service in Mexico, write to Leo Driedger, Board of Christian Service, General Conference Mennonite Church, 722 Main, Newton, Kansas.

CHRISTIAN WRITERS MEET JUNE 17-19

The Christian Writers' Conference, to be held June 17-19 at the Bethel College Mennonite Church, North Newton, Kan., promises practical help to participants. Sponsored by the Board of Education and Publication, it is open not only to writers and prospective writers but to all who are required to do any amount of writing as a minister, teacher, correspondent, committee secretary, or book reviewer.

The workshops are under the leadership of James M. Flanagan, asssociate editor of *The Christian Evangelist;* Elizabeth Showalter, editor of *Words of Cheer* and *The Christian Writer;* Christine Miller, instructor of English and Speech at Bethel College; Elaine Rich, editor *Breaking Bread Together;* and J. N. Smucker, editor of *The Mennonite.*

Practical help can be received in various areas. Besides benefiting from the lectures of the workshop leaders, participants will find it helpful to have their own manuscripts evaluated. Although this is not requisite to registration, persons planning to attend the conference are requested to submit manuscripts in their areas of interest—articles, stories, poems, or sermons—by June 7. These will be evaluated and helpful suggestions for improvement given. Manuscripts should be sent to Maynard Shelly, Board of Education and Publication, 722 Main Street, Newton, Kan., by June 7.

EWERT LICENSED

On Pentecost Sunday, May 17, P. K. Regier, Conference executive secretary, licensed Milton Ewert, 1959 graduate of Bethel College, for a two-year term. Licensing, authorizes a person to preach the gospel, conduct the worship service, pronounce the benediction, expound the Scriptures, and endeavor to lead men to Christ.

The Zion Mennonite Church of Kingman has extended a call to Mr. Ewert. Mr. and Mrs. Ewert will take up residence in July, where both have been engaged to teach in nearby public schools.

NEWTON BOOKSTORE INCREASES STOCK

Mennonite Publication Office and Bookstore, 720 Main Street, Newton, Kan., on May 15 purchased the inventory of the Tieszen Book Store in the next block on Main Street and moved it to its premises on May 18. The Tieszen store established five years ago, has been managed by Mrs. A. F. Tieszen, assisted by her daughter Mrs. David Warkentin, since the death of her husband in January 1957. Orders placed with the Tieszen store prior to May 15 are being filled by the Conference-owned Mennonite Bookstore.

OREGON W.M.F. MEETING

The Oregon Women's Missionary Fellowship met for an annual all-day meeting in the Sweet Home Community Chapel April 23. The morning was spent in handwork and fellowship.

The afternoon meeting was in charge of president Mrs. Homer Welty of Pratum. Helen Thiessen, Dallas, led in devotions. Mrs. Earl Balzer and Mrs. Jack Pearson, Portland, sang a duet. A group from Barlow presented a pantomime, "Unawares." Mrs. Harold Burkholder, Dallas, spoke on "What Our Church Is Doing to Fulfill the Great Commission of Preaching the Gospel in Jerusalem," and Mrs. Pete Peters, Sweet Home, discussed "Is Our Church Meeting the Challenge of the Community in Fulfilling the Great Commission?" Mrs. Al Tschiegg, Pratum, and Mrs. Yvonne Thiessen sang solos. Mrs. David Hamm reported on the Hamms' work and showed slides.

Mrs. Lois Balzer, Portland, was in charge of the election, in which Mrs. Kauffman, Barlow, was elected as secretary-treasurer. Pratum extended an invitation for the 1960 meeting.

JUNE 2, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID WHICH IS JESUS CHRIST

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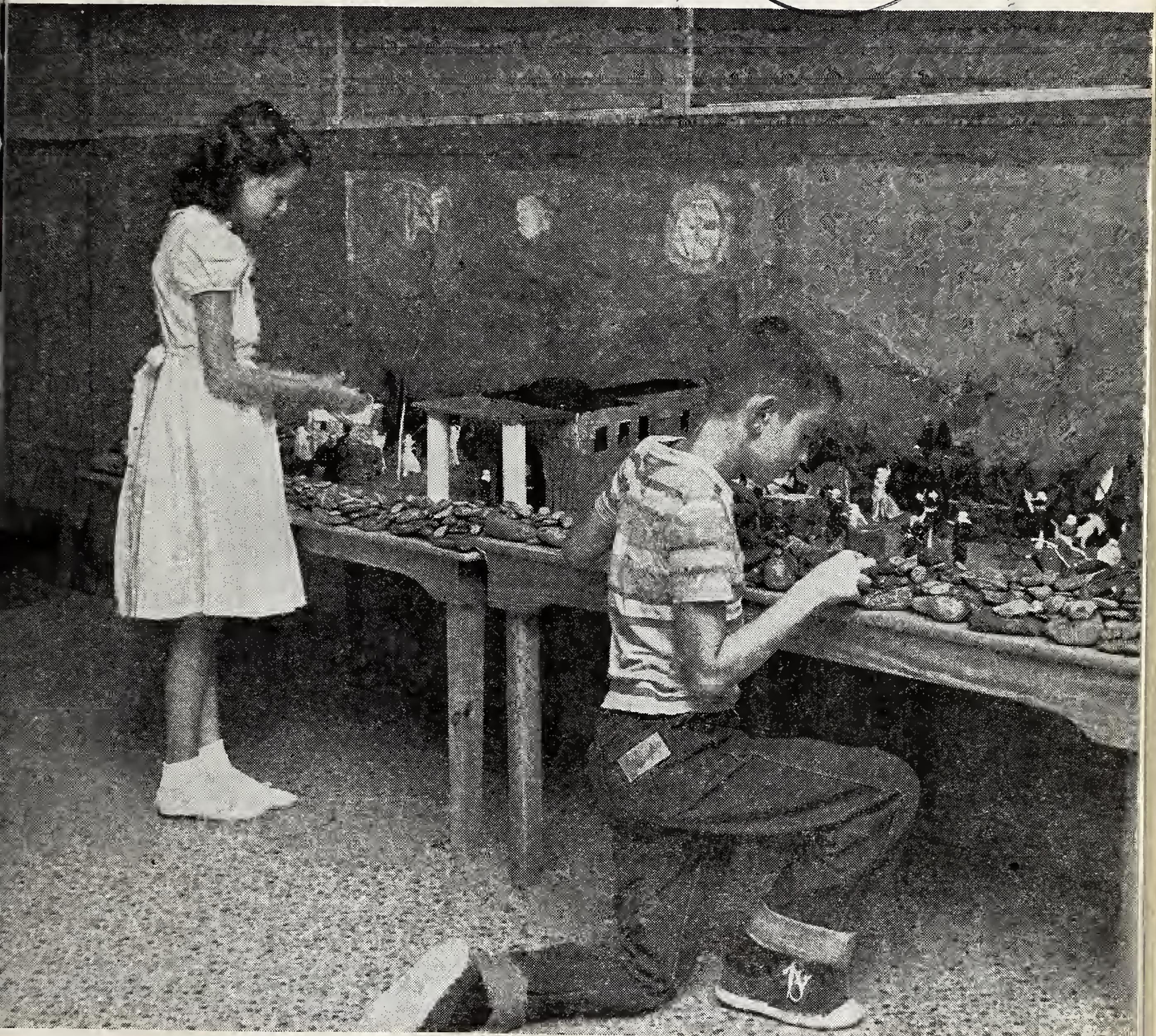

June—Bible school month

MAKE YOUR WEDDING CHRISTIAN

CHANGE IN THE CONGO

in this issue

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Photo by Edward L. DuPuy from Monkmeyer
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of things to come

June 10-14—Pacific District Conference, Barlow, Oregon
June 14—Northern District Male Chorus Festival, Sioux Falls, South Dakota
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
West. Dist. Retreats, Camp Mennoscah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 22

editorials

CREATIVE INSECURITY The popular desire for security can become very selfish, and in the end bring us anything but the peace of mind we so ardently desire. Yet how many worship at the shrine of security. We want to be secure in our health, our homes, our jobs, our finances. We take out all sorts of insurance policies to insure against insecurity. Then we wake up to the fact that the security we seek for ourselves leaves us troubled and unhappy—insecure in the deeper sense.

There is something to be said for "insecurity" which causes us to become really creative. The parent does not feel secure about his children and so takes more interest in them and their problems. He may feel insecure in spite of his abundance and so be led to share with the destitute around the world. He may feel insecure in counting only on financial safety and so seeks matters of more enduring worth. Or he may feel insecure in his moral life and thus be driven to seek inner resources to meet outside pressures and temptations.

Our Lord did not promise security to His followers in the sense that we usually think of that term. Quite the opposite. The highest good in life is not to be selfishly safe. It results in taking risks for God, and walking the way of sacrificial love and service, seeking always to do the Father's will, regardless of the consequences.

The only real security comes to us as a by-product when we desire most of all to be about our Father's business.

SUMMER BIBLE SCHOOL June is the month of the summer Bible school (also known as the daily vacation Bible school). It is a great project which is enjoying a healthy growth in our churches. Its possibilities are tremendous. It is not a substitute for the Sunday school but a powerful reinforcement. Systematically exposing children for two or more weeks to well-planned spiritual material cannot help but have a deep influence on their personalities and characters.

A successful Bible school requires much careful planning, and then hard work on the part of consecrated teachers. These teachers do not simply lecture the children on the do's and don'ts of life, but together with the children they work out creatively some of the great fundamentals.

The children are brought into a greater understanding and love of the Bible; but more than that, they are made to feel the presence and direction of the Heavenly Father in their daily lives. They are led into a deeper friendship with Jesus as the One who deeply cares for them all. They are made to see what a Christian home and its relations may be like. They begin to feel the importance of the church fellowship and its effort to serve man's needs.

The success of the summer Bible school depends on the sacrificial work and prayers of leaders and teachers who carry the burden of the work and are aware of its possibilities. But the whole church should stand back of this enterprise.

The Church's One Foundation

THE current popularity of the church in America is considered a hopeful sign by many concerned Christians. At the same time, it is easy to become pessimistic about the church. All of us know instances of disloyalty, inefficiency, narrow vision, poor leadership, petty controversies, and weak stewardship. David H. C. Read, minister of the Madison Avenue Presbyterian Church in New York, imagines a modern American describing the church in these terms:

"The Christian church? It's a pretty big organization, quite a sociological phenomenon. Like a huge firm with branches and resident managers in every district. Only the firm has been split into several rival companies and the merger they talk about isn't coming along very fast. Who joins it? Why, religious people who want some kind of ritual, and mental and emotional stimulus—and they can find that in almost any form according to their taste. What do they do? Well, apart from these religious exercises they have a variety of social clubs and do quite a bit in philanthropic directions. What holds them together? Some common conviction they derive from their Bible and the Christian tradition. Decent people, on the whole, apart from the fanatics. I sometimes drop in myself. Might even consider joining if they don't ask too much in the way of belief—and if I've got time."

If this is at all an accurate description of the popular idea of the church, it is obvious that men need to be reminded that "the Church's one foundation is Jesus Christ her Lord." "Other foundation can no man lay than that is laid, which is Jesus Christ."

Fellowship or Freundschaft

Occasionally we need to be reminded of the church's one foundation, for other "foundations" tend to confuse our thinking. Consider, for example, the matter of fellowship. Sometimes we elevate fellowship to the place of honor as if it were the formula which would overcome all the ills of mankind. "The more we get together, the happier we'll be!" So goes the refrain. Some think this is the reason for the existence of the church. If we could just get enough people inside the church where they could learn to know everyone, the result would be the peace and harmony we seek.

But mere fellowship apart from Christ as the center soon breaks down. Simply to know one another well does not necessarily mean peace and harmony. On the contrary, when we come to know some people on the inside we are frequently disillusioned and shocked. What started out to be fellowship deteriorates into disunity and friction. Our youth organizations as well as other groups within the church need to recognize that fellowship alone is not an adequate foundation for health and growth.

Another foundation for human relationships is to be found in the *freundschaft* or family group. People who are tied together by blood and a common name find it easy to share the experiences of life. Family reunions are still quite popular in many Mennonite communities. And they should be, for they help to counter the rootlessness which characterizes too much of American family life.

But the church is not a family reunion, though some congregations would appear to think so. In some communities, the church is made up of Yoders, Smuckers, Schrocks, Gerigs; in others, it may consist of Kaufmans, Gerings, Schroeders, Harders. And we look askance at "outsiders" from other cultural or ethnic groups, as if they were not quite eligible to belong to our part of the Body of Christ!

Which should remind us that *freundschaft* alone cannot be the foundation of the church. Christ must not be subordinated to other loyalties, for when He is left out, the church is not the church and family life disintegrates. "Whoever loves mother, father, brother, sister, wife, children, more than me is not worthy of me," says our Lord.

Still another important feature of church life is that of serving our fellow men. We have literally reached around the world in the name of Christ. Our service program is a fine expression of our Christian concern and deserves our full support. But even humanitarian concern is not the foundation of the church; if it were, what would distinguish us from countless other charitable groups who pay no particular attention to Jesus Christ! Sooner or later the initial impetus runs out, or the funds run low, or greedy men seek to use the organization to further their own ends. This is not the church.

The Church Victorious

So we are driven back to Jesus Christ, the true foundation of the church. Come to church only to meet our neighbors and friends, and church-going soon becomes an option—we are too busy or too tired. Consider the church to be made up of those who share family ties, and discover that the younger generation isn't interested in family reunions. Think of the church only as a channel through which we can help others, and giving soon becomes an empty form.

But look to Jesus Christ as the true foundation of all faith and action, and our lives take on a redemptive quality. This is an enduring foundation upon which we can build with confidence and joy. We share in His purity, His obedience, His compassionate love, and we are inspired to true worship and self-giving in His name. True, the church will still falter at times because of our stumbling discipleship, but the gates of hell will not prevail against it. This is His promise, and with this assurance we can follow Him

"Till with the vision glorious our
longing eyes are blest,
And the great Church victorious
shall be the Church at rest."

(Samuel J. Stone)

by V. M. Gerig, pastor
Oak Grove Mennonite Church
Smithville, Ohio

Make Your Wedding Christian

Eloise Nelson

I TAKE thee to be my wedded husband. . . . "

In quiet reverence the bride and groom say their marriage vows, promising life-long love and devotion before God and the congregation. This is a high point of their lives.

Like all worship services of the church, this ceremony is to glorify God, who divinely ordained marriage, and to ask His blessing upon the couple as they establish their home. It is a wholesome trend therefore that an increasing number of Christian couples are trying to make this important event in their lives the reverent and worshipful occasion it should be.

Gone are "I Love You Truly" "O Promise Me" and "Because" from the ceremony. Wagner's "Bridal Chorus" and Mendelssohn's "Wedding March" are returning to the threatre, where they belong. Flowery arches and showy decorations are being relegated from the sanctuary to the reception. At long last, many couples are making their weddings Christian.

"The wedding is a religious service. Anything that adds to the reverence and devotional atmosphere is acceptable. Anything that obscures or detracts from the spiritual nature of the service must be discouraged," writes one authority.

In preparing for the wedding, the first step is contacting the pastor about it, allowing adequate time for premarital counseling.

The thoughtful Christian couple will then give serious consideration to the really important aspects of the service — the ceremony, vows, and music — making plans in consultation with the minister and organist.

While flowers and candles, the color of the bridesmaids' dresses, and bouquets are details that must be considered in a church wedding, the couple should remember that these are actually superfluous additions to the ceremony.

The bride and groom will find it helpful to work out a wedding procedure, duplicate it, and send copies to everyone involved in the wedding several days in advance. The minister will be glad to assist. This should list every step in the ceremony and such matters as the duties of the ushers and instructions for picture taking before the wedding.

Music plays an important part in a church wedding and should be given careful thought. Because of the secular and sentimental nature of such traditional favorites as "I Love You Truly" and "O Promise Me," most ministers and musicians feel they are entirely out of place in the ceremony. The Wagner and Mendelssohn pieces used so often as the processional and recessional at weddings are not only secular but basically pagan.

There is no end to suitable music for a Christian wedding — music that will add to the meaning of a sacred service and direct one's thoughts to God. Any of the great hymns of praise, thanksgiving, and prayer are suitable for all parts of the wedding. "Greater use of hymns would enrich the wedding ceremony," states one marriage manual.

The great sacred compositions of Bach, Brahms, Franck, Handel, and others represent the best in Christian music. For the organ recital, one might use Bach's "In Thee is Gladness" and "Jesu, Joy of Man's Desiring"; the Bach-Biggs arrangement of "Sheep May Safely Graze"; and Franck's "Cantabile," to name but a few. For the processional there is Bach's "Praise My Soul, the King of Heaven," Franck's "Fantasia in C," Purcell's "Largo in D," or the hymns "All People That on Earth Do Dwell," "Fairest Lord Jesus, King of Creation," and "Praise to the Lord, the Almighty."

A few appropriate numbers for vocal music are Bach's "My Heart Ever Faithful," Clokey's "O Perfect Love," "A Wedding Benediction" by Lovelace, and "O Lord Most Holy" by Franck.

Who would want to go back to "O Promise me that someday you and I . . . will take our love together to some sky" after hearing the beautiful words of "O Lord Most Holy"?

O Lord most Holy, O Lord most Mighty,
O Loving Father, Thee would we be praising alway.
Help us to know Thee, know Thee and love Thee,
Father, Father, grant us Thy truth and grace,
Father, Father, guide and defend us. . . .

Other beautiful hymns for weddings are "Saviour, Like a Shepherd Lead Us" "O Master, Let Me Walk With Thee" and "God is My Shepherd."

Solos are sung for the wedding party's benefit as well as for the congregation and should therefore not be sung before the party has entered. There is also a growing trend toward having a congregational hymn at weddings.

For the recessional one might use Bach's "Now Thank We All Our God" and "In Thee is Gladness," Purcell's "Bell Symphony" and "Trumpet Tunes," or the hymns "Joyful, Joyful We Adore Thee" and "Love Divine, All Loves Excelling."

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It is recommended that the bride and groom memorize their vows, repeating them facing each other and loudly enough for the congregation to hear every word. Since this is the high point of the ceremony (and not the kiss, as some weddings imply), the bride should lift her veil before the vows are repeated. "Saying the vows through a veil is to deny something of the value of the vows," according to one theologian.

The maid of honor and best man accompany the bridal pair into the chancel itself, as they are the essential parties to the marriage. The bridesmaids and ushers remain on the steps. Where a church has a platform, the maid of honor and best man should move closer to the minister than the other attendants.

Decorations in the sanctuary should be simple, consisting of a modest number of floral pieces, ferns, and candles. Artificial props such as arches and belis are improper. Ostentation has no place in a church wedding. The communion table and pulpit—"the symbolic center of the church"—should not be moved unless absolutely necessary. The worship symbols, such as the cross, candles, and Bible, should not be disarranged or hidden.

The bridesmaids are to walk down the aisle slowly but naturally—no two-step or waltzing movement. And the recessional should not appear to be a race to get out of the sanctuary.

Every bride wants pictures of her wedding. Planning carefully, she can have a treasury of candids without letting the frequent popping of flash bulbs spoil the wedding. She should instruct the photographer to take no flash pictures in the sanctuary. A few time exposures are permissible when taken inconspicuously. Many brides arrange to have most of the pictures taken before the wedding, and if this is impossible, after the reception is the next choice.

"There's nothing worse," said one minister, "than to see a photographer hanging over the balcony or crawling up the aisle like a snake during the sacred moments of the ceremony."

Then there is the receiving line. Unless hindered by physical limitations, it should be some other place than the sanctuary, out of respect for the house of God. For this reason, too, and out of consideration for the custodian, rice should not be thrown in the church.

The reception affords an excellent opportunity for using the sentimental type of songs. Even though the reception is informal, it can be in keeping with Christian standards—not too hilarious in mood, no offcolor jokes, and generally on a high plane. There have been cases when the bridal pair have used the closing benediction at the reception as the time for their escape. This is misusing prayer and is sacrilegious.

The ceremony and reception should always conform to the general standards of the community. The Christian girl from a wealthy home should have no more elaborate a wedding than one from a poor home. The church wedding must not separate rich and poor—"all are brothers."

Ministers recommend the double-ring ceremony. If the wedding ring is a symbol of everlasting love and fidelity, then the husband should wear one as well as the wife.

The couple must know the rules of the state regarding the marriage license, blood tests, and other legalities. They should of course consult Emily Post for wedding etiquette.

To try to do "something different" or to have the "nicest" wedding are not worthy aims. Instead, one should aim for a well-planned wedding of beautiful simplicity, which above everything else is a service of Jesus Christ for the fulfillment of God's plan.

The Christian couple will want to plan their wedding to glorify and worship God, just as they plan their home to be a place where Christ is loved and honored. And they will find that God will bring His blessing.

—From *The Covenant Weekly*
(Used by permission)

Radioactive Fallout

as it relates to our children's health and our own moral responsibility

THE nuclear age confronts us with many important issues. One is: Do we as a Mennonite church have any responsibility in regard to the testing of nuclear weapons? The answer to this question is yes in the sense that citizens of any nation are responsible for their nation's actions. The answer is again yes in the sense that the question is basically a moral one. The answer is yes because the question relates directly to peace and as such is part of our peace witness.

On the first count, no citizen of this nation can be guiltless for the damage caused by the radioactive fallout produced by bombs we use or test. Nor can the responsibility be laid only at the door of the lawmakers or those who invest in and make the bombs. When we start pointing the finger, it eventually gets pointed back at us. Atomic energy in itself is not bad, neither is science nor scientific research intrinsically wrong. To learn about and control his environment for the good of all is man's God-given right and duty.

Nuclear testing which produces fallout is morally wrong, because radioactive fallout presents a health hazard. This is not the same hazard we all risk when we drive our cars —we can choose not to drive, but no individual can choose to escape the effects of fallout. To be sure, these effects will be noticed in only a very small percentage of the world's population, but *even if no more bombs were tested, the present fallout rate will increase and reach a peak about* 1970. What this means in terms of human health at that time can only be guessed. Children are much more susceptible because their growing bones absorb much more Strontium 90 than adults. Must our children—and the children of nations who are not testing nuclear devices—suffer because of our lethargy, stubbornness, fear, and unwillingness to live the Sermon on the Mount?

—Kenneth Deckert

Change in the Congo

TODAY, while western countries quake at the thought of the possible atomic destruction of their world, Africans see only a bright new day ahead. Ten years ago there were three independent countries besides South Africa; now there will soon be thirteen. Nationalism is sweeping the continent and has even reached such countries as the Belgian Congo, described as a "placid oasis of stability."

Has the Congo really been so placid? If it appeared to be, suggests the *Atlantic Monthly* (April, 1959), it may have been because the climate has not encouraged white settlement, because the Congo is industrialized and urbanized to a degree that other African countries are not—and because dissatisfactions have often been repressed harshly, even as late as the 1940's. Actually, living standards for Negroes have not risen with economic and technical development at the rate that might be expected. In Leopoldville, one out of two Negroes are unemployed.

The Congo has no legislature or elected officers, though the Belgian government is now beginning to appoint Africans to some government positions. Last December, for the first time, literate natives and white residents voted for municipal councilors. The candidates of Abako, a cultural association founded by Bakongo Congolese in Leopoldville, swept the Leopoldville elections.

John F. Enns* reports on the events that followed:

"On January 4, a meeting of the Leopoldville Kalamu section of Abako had been arranged at the YMCA. . . . Rumors began circulating that the meeting had been banned. Mr. Kassavubu (president of Abako and mayor of the Dendale commune) was applauded by the restive crowd and made a brief speech, recommending waiting for further African participation in local government and also waiting for the statement promised for January 13 by the government. . . .

"After this, Mr. Nzez Landu, a founder of Abako, asked for the rallying of all Congolese. The meeting itself lasted only fifteen minutes. Mr. Kassavubu and his supporters left shouting, 'Independence! Independence!' Policemen, apparently confused by the shouting, fired some shots. Mr. Pinzi, the Abako-elected mayor of the Kalamu commune, arrived and spoke to the crowd, trying to calm it down. However the crowd became unruly, started throwing stones, and the 'vandalism and pillage' which followed have been reported in the newspapers."

On January 13 came the Belgian government's Declaration, which had been announced prior to the Leopoldville riots. It was a plan to organize in the Congo a "democracy capable of exercising the prerogatives of sovereignty and of deciding upon its independence." King Baudoin said Belgium wanted to lead the people of Congo towards independence without delay, but also without inconsiderate haste. Many Congolese, however, felt that the Declaration did not do enough and that a clear-cut timetable was needed.

On February 27 the Belgian government authorized the appointment of a native council which would act in an advisory capacity with the governor general of the Congo. Other councils will work in the same capacity with provincial governors. Laws will provide for the election of local and provincial councilors who will in turn choose a legislative and general council. This council is to evolve into a senate and house of representatives for the Belgian Congo.

"The steadily increasing importance of nationalism as one of the chief dimensions of the missionary situation in Africa is becoming more apparent," says Enns. "The positive response of the Christian mission to nationalism may be in three areas: recruiting and training an indigenous clergy to whom control of the churches is committed; fostering the adjustment of the church and the Christian community to the indigenous culture; and the establishment of the supranationality of the missionary. While merely attempting to be neutral and impartial, missionaries may appear in the eyes of the African to be committed, even partisan."

H. A. Driver, executive secretary of the Congo Inland Mission, pleads for prayer: "Brethren, we must pray for the missionaries and African church leaders during these days when things can happen so quickly in Africa . . . especially remembering those who are trying to restore confidence between whites and Africans and keep the work of soul winning going on."

A Congo girl from Mutena, the daughter of Christian parents. She will have more opportunities and responsibilities in the Belgian Congo of tomorrow.

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*Student, University of Chicago

Blessed Are the Quiet Ones

Elvera A. Baumgartner

SOME time ago a friend of mine passed through my home community and attended my home church. When she came back she called me up to tell of those she had met. One by one she named those people who have a special ability for meeting strangers and making them feel at home. "These are the pillars of your church," she said. But much as we need them, were they really the pillars?

Barbara didn't meet Grandfather Snyder. This grandfather to the community is no longer able to get outside of his home, but he spends much time praying for the church and for the people of the community who should be there. Even in his younger days he probably would not have gone to Barbara with an overly warm welcome. Not that he wouldn't have been most happy to see her there. In fact, he would be very happy to see her, because he knew her grandfather well as a young boy when they were neighbors in Ohio. But Grandpa Snyder is a quiet man. Instead of gushing over her he would have gently shaken hands and walked away with a prayer for her in his heart. But Barbara doesn't know that Grandpa Snyder is a pillar.

Barbara met Aunt Mary King, but she wasn't overly impressed. In fact, when I quizzed her she hardly remembered Aunt Mary. Aunt Mary is another quiet one. For years she was busy raising her large family of ten children. Her family turned out well—one is a minister, another a missionary, and the rest are leading laymen of their churches, but that is another story. For years Aunt Mary's husband, Uncle Joel, was bedfast. Aunt Mary couldn't attend Women's Missionary Society, but she spent many hours beside Uncle Joel's bed making quilt blocks for the children's home in Germany and layettes for African babies. Barbara talked of Aunt Bertha Springer in glowing terms. Aunt Bertha has not had to stay home with a shut-in husband. In fact she's at almost every meeting the church has and is quite happy to advertise the fact. The trouble is that she's there, period. No layettes or quilt blocks come from her needles. She's too busy doing other things, mainly talking. Some of us are tempted to suspect she comes to the meetings only for a chance to gossip. But to a person passing through she is a pillar.

Barbara mentioned being in a Sunday school class taught by John Miller. John is one of those people with personality plus. What he lacks in knowledge of the Bible and teaching methods he makes up for in the ability to talk and entertain without his listeners actually realizing they are being entertained. To Barbara he was one of our best Sunday school workers. She didn't meet John's cousin Ruth. Ruth has taught a class of juniors for years. Unlike John, Ruth is very unassuming. Unless you have been in her class, as I have been, you probably think she would be a dull teacher. But how she can make Bible stories come alive to those wiggling juniors! Ruth spends much time in prayer, Bible study, and study of teaching methods even though she can hardly afford the time with four children of her own.

Another person Barbara did not mention was Joe Dick. Ernest Jones met Barbara with a hearty welcome and just managed to mention that he was a deacon. When the pastor needs help or advice, however, he usually talks to Joe Dick first. In fact they were talking over a minor problem when Barbara was there. After their talk Joe had to take three children from an unchurched family home before their mother would become upset and not allow them to come again.

Barbara talked in glowing terms of many other people in our church, but, with few exceptions, none of them were what I would class as the "quiet ones." These others have a place in the church too, and we need them and love them. But was Barbara right in thinking them the "pillars of the church"?

Blessed are the quiet ones, for they are the strength of the church.

the reader says

Dear Editor:

Regarding the article by John Boehr appearing in the April 7 issue of *The Mennonite*: How many of us, if presented with the choice of buying a bushel of apples which have been sprayed with "poison" and are worm free, or a bushel of unsprayed wormy apples, would purchase the wormy apples? How many would prefer a steak from a grass-fed Texas longhorn over that of a Hereford fattened on corn, antibiotics, concentrates, etc?

Man through the intelligence given him by his Creator has been able to utilize nature to his advantage. Through selective breeding he has produced cattle which gain weight faster and the meat is thus more tender. He has, further, improved feeding methods by adding concentrates, antibiotics, tranquilizers, etc., and has thus decreased the cost of production at the same time he is giving a superior, more palatable product to the customer. This same story can be repeated for milk production, egg production, and so forth.

We next come to some very practical aspects of renewing or replenishing our soil "nature's way." We can attempt this by crop rotation, but any farmer can tell you that this alone can never replace the minerals which have been removed. Man again has been intelligent enough to recognize what he has removed from the soil, synthesize it if necessary, and return it to the soil in the form of commercial fertilizer, lime, etc. Wouldn't "nature's way" be reforestration, and wouldn't this be quite impractical? . . .

Would Mr. Boehr be willing to stop polluting the air with fumes from his car, jeep, and tractor? or give up the electric range and central heating to return to heating with the fireplace and cooking on the open hearth? Let's not knock man's advance in one field while we benefit so much from the others.

Alvin N. Lugibihl, M.D.
Maple Heights, Ohio

We Wept Together

"We would like to get them thrones in heaven and won't give them chairs in their living room," said one speaker as we were gathered as a race seminar in the Woodlawn Church in Chicago, April 17 and 18.

"No missionary can be effective in another country unless he disapproves race segregation in America. Everything done in Alabama is considered a slap in the face by peoples of other colors in the world," commented Guy Hershberger. Melvin Gingerich, who had been in Japan for a number of years, said that when he had addressed a group of Japanese people, "those people knew more about the race problem in America than an average audience in America." We all had to confess that the problem of race relations was not confined to our home countries but also touched our mission fields where we had often sent our money but shared little of our hearts.

"Values," argued Jacob Loewen, former missionary to Colombia, "can annul precepts we confess. Damage may occur from high motives but lacking elements of love." We as a Mennonite people have much to learn in the art of loving. We had to confess that great ideals and values do not necessarily bring about unselfish sharing.

It was good to hear Rondo Horton, who joined the Mennonite Church in 1917 and has been a Negro Mennonite minister since 1931, say, "I'm just a Mennonite." In his church in North Carolina all worshiped together. "But," said Brother Holloway, who has been in jail two times, arrested often, and was a dope addict before he was converted to the church, "a Negro has a responsibility too. A Christian Negro should refuse to see any difference." To further balance the picture, Miss Hazel from Georgia added, "There are more good white people in the South than we give them credit for." Only Christians who had learned a measure of God's love could have spoken thus.

During the Montgomery bus boycott, the slogan of the boycotters was, "Let us not stoop to hate." We heard Martin Luther King, the leader, confirm this thought. His associate, Ralph Abernathy, addressed us on the same theme, convincing me that some of our Negro brethren are showing us more suffering discipleship, in which we take pride, than we have shown for a long time. I became aware that these long-suffering brethren of the faith, who have borne shame and reprisal for many years, have a genuine burden when they spurn us on to witness in the areas of relief, peace, evangelism, nonviolence, brotherhood, and suffering.

It was the type of a conference that all were reluctant to leave. We wanted to make sure that we had said good-bye to everyone. We had a feeling we ought to stay together. We had heard good papers; there was a good book display; the conference was well organized. But it was not this that held us together. We had discussed, shared, and worshiped together, and we had done more—we wept together. We literally cried and didn't care. Our speaker had to stop for awhile because a lump in the throat would not clear. And we were glad, because we too had lumps of grief and repentance to clear. This was the height of true sharing, for we had shared our hearts, white and black brothers together in Christ.

—Leo Driedger

bookmarks

MAKING ETHICAL DECISIONS by Howard Clark Kee. 96 pp., Westminster Press, $1.00.

Dr. Kee touches upon a number of vital social problems which affect the Christian way of life. He sets out "to discover how practical, in the best sense, are the resources of Bible, church, and Spirit in aiding the modern Christian, not to 'be good' in some abstract manner, but in making concrete ethical decisions."

In regard to the problem of divorce and remarriage the author says that the sense of Mark 10:11, 12, "is uncomfortably plain: for a man or woman to be divorced and remarry is to commit adultery."

The home means responsibility, and "no amount of dedication to God and the church frees us from responsibility to our families." Also, he says that every Christian should consider making a living a call from God and not just a job.

The Christian's attitude toward the government and the country of which he is a citizen is another vital problem today. The writer states that there is a "difference between provisional and ultimate authority." God is the ultimate authority but man must be subject to the provisional law which God has ordained.

Friends are needful, but what kind of friends do Christians have and to what purpose? Are our friends regarded from the "standpoint of what they can do for us" or "what they may be doing to us"?

The author does not give the solution to these problems adequately with enough detail, but every person who desires to know God's will for his life will do well to read this book. —Edward J. Wiebe

THE MILLER FIVE by Esther Eby Glass. 120 pp., Herald Press, $1.75.

This easy-to-read book tells about the experiences of the Miller family as they try to resolve their problems in a Christian way.

The Miller five are not an alike-as-peas-in-the-pod family. Sixteen-year-old Helen, her younger brothers, George, Ronny, and Larry, and little Kathy, are all different and interesting individuals.

Each chapter is a separate story which could be used by itself. And each chapter, without seeming to do so, presents a lesson in Christian living. Because these lessons are carefully woven into the story, they do not detract from the enjoyment readers will receive from the book.

The book presents the views of a conservative Christian. She takes a stand against evolution ("you can't believe both"—the Bible and evolution), movies, and war.

—Betty Miller

Bill and the Golden Dragons

by Leland Harder

Ordinarily, a dragon is a make-believe animal, like a monstrous serpent with golden wings. But the Golden Dragons I want to tell you about are real.

They live in New York City between First and Second avenues on East 100th Street. This is the most crowded block in the whole world. In that one block on one side of the street live more than 4000 people in 27 rotting tenement houses.

For years nobody took any interest in the children. With nobody to take them swimming or to a ball game or to play with them they formed into gangs, wandering around the city looking for trouble. Each gang had a name. They called themselves The Flames, The Turbans, The Young Lords, The Redwings, The King's Men, The Counts, and The Golden Dragons.

Everyone on East 100th Street knew about the Golden Dragons. Whenever there was a fire-jumping, the Golden Dragons would be there. A fire-jumping is one of the gang's favorite games—the kids pile up a lot of wooden boxes and trash, set fire to it, and then take turns jumping over it as more boxes are thrown on and the fire gets bigger and bigger.

One summer morning, when the Golden Dragons were fire-jumping, a young minister by the name of Bill Webber walked up. He called out, "Who's the leader of this gang?"

The kids stopped their play and looked over to where the minister stood. There was Spy, and Caledonia, and Moody, and Java, and Rico, and Feets, and Rocky, and Halfbreed, and Dyke, and Dizzy, and Poppy, and in all about twenty boys. One tough-looking fellow known as The Hero yelled out, "*I'm* the leader. So what?"

"This game you're playing," said the minister, "do other gangs play it too?"

"I guess we've played it against about every gang along the East River," said The Hero.

"Hmmm. You know what I'd do if I were the leader of this gang?" the minister asked. "I think I'd do something no other gang in the city is doing." The Hero was beginning to get interested. He wanted to know what they could do that would be different from all the other gangs. "Well," said Bill, "I think I'd teach my gang to play volleyball. It'd be the first volleyball-playing gang in New York."

"Where would you go to play volleyball?" The Hero asked.

"Come along," Bill said, "I'll show you."

The Golden Dragons followed Bill through the alley, down several dark streets, to a vacant lot in back of his store-front church. It was covered with weeds that were about as high as the boys themselves. "Here we are," Bill said. "We could clear off this lot, roll the ground nice and smooth, put up our posts and net, and maybe even some lights so we could play at night. I tell you what—you talk it over and come see me about it tomorrow morning at nine o'clock. Just knock on that door over there." Bill Webber pointed to the door of the church.

The next morning came, but the Golden Dragons didn't show up. It didn't take Bill long to find out why. He stopped a boy on the street and learned there was a "rumble" in the block. "Rumble" is the word they use for gang war.

Standard Oil (N. J.)

This particular rumble was between the Redwings and the Golden Dragons. The fighting was on East 100th Street, where the rival forces had taken up positions across the street from each other. They were in basement areaways, on rooftops, and in hallways.

Bill ran down the sidewalk to the vacant building in which he thought one of the gangs was hiding. He heard a rustling sound from above, and three bricks dropped from the roof six stories up, crashing to the walk and missing him only by inches. He ran into the building shouting his name and calling for the leaders of the two gangs to come out to palaver, to come together to make peace. But there was no palaver. In fact, there was no more fighting for the boys just disappeared somewhere through the basements and alleyways.

By the time Bill got back to his church, the Golden Dragons were there waiting for him. "What happened?" he asked as he spotted The Hero leaning against the building. "Oh, we just decided we'd like to play a little volleyball, that's all," The Hero said.

That afternoon they worked. And every day the next week they worked, until the weeds were cleared away and burned, the ground was dragged and smoothed, and the net put up. The Golden Dragons not only played volleyball on the lot, but they played relay and stick-ball as well. One week they built an outdoor theater, and put on a talent show. Another week they went on a week's hike through the mountains of Vermont. In all of these activities, Bill Webber was right there with them, guiding them and being their friend. Most of these boys started coming to Sunday school, and many of them became "Militants." That was Bill's word for one who became active in the work of the church and was on the way to becoming a full-fledged follower of Jesus Christ.

Bill's full name was George Williams Webber. He came from Des Moines, Iowa, and was a star basketball player at Harvard University. Then when Bill attended Union Theological Seminary in New York City to become a minister, he saw what life was like in East Harlem, just a stone's-throw from the Seminary. He and several other young ministers dedicated their lives to working among these people, like the Golden Dragons, their parents, and their neighbors.

For about ten years now, Bill and the other ministers have been there; and they have shown that marvelous things can happen when Christians dedicate their lives to helping others. I don't know if these young ministers think of themselves as making a great personal sacrifice; but there they are: living with their families right in the heart of East Harlem, perhaps the roughest and dirtiest community in the world! There they are, available twenty-four hours a day. You see, the greatest tragedy in East Harlem is not the lack of possessions, but the absence of hope. It takes hope to challenge people that with God's help they can do something about their lot. As Bill has said, "We feel that much of this hopelessness and helplessness has been changed just by our being out there, immediately available for service."

How we need this sense of mission! It is this kind of outgoing spirit that has made the work of Bill and his fellow ministers so effective. In terms of self-sacrifice they talk one language with the Christians who wrote our New Testament. It was the Apostle Paul who wrote, "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."

Bill Webber knows what that verse means. And I hope that this story about Bill and the Golden Dragons has given you a better understanding of that verse, too. And about what it means to be a Christian.

Just Outside My Dormitory Window

It was one of those days when you keep telling yourself you've just got to get busy or you'll never get that assignment done. I found myself wondering about the school year that had just flown by. What were the things I would remember about it some day when I would try to recall? There had been dozens of fun incidents, plenty of panics about assignments and tests, glimpses of inspiration. But I think the real meat of the year was the times I was made to think, to ponder. . . .

It was at the beginning of the school year that I heard a speaker who said, "This is the modern student: Going and going from one deadline to another, no time to consider truth or absence of truth, committed to social harmony and conformity, lonely but wanting to believe, wanting to know the meaning of all this and that. The student looks to his past and knows what he is supposed to be. It is not a question of what he needs, but whether he wants it or not. He knows what he ought to do, but until the realization of validity comes, actions don't make sense.

"What is man? Why is man? Are we really 'sentenced to solitary confinement within our own skins'? Are we little haunted houses existing in empty souls, hollow and yet so stuffed? Who is God? It's not so much how lovely and magnificent He is but the fact that He is love. And with the realization of love goes the establishment of a relationship — freeing man from the compulsion to play god in his own life and failing."

It was the next day that I was introduced to Louis, a junior in high school. "Who are Mennonites?" he asked. "Are they Christians?" It was hard to keep from bursting out with "Haven't you heard of Mennonites???" For a long time afterwards his question lingered in my mind. What *is* it that we emphasize as a church? Is it the characteristic culture of zwiebach or Plattdeutsch or traditionally Mennonite names? Was it the peace position above all else? Or was it Christ?

Then there was a chapel speaker.

It wasn't so much what he said as what a listener said afterwards: "The breadth of that man's sympathies gives him stature." Suddenly grades and self-confidence and little social successes were nothing. I knew that I was concerned only about that which concerned me.

Some time later I read an article — I don't remember where — in which the author described refugees as "the people who have no trouble keeping their weight down." What an uncomfortable thing to say to us who force ourselves to skimp on desserts, to drink skim milk, and who sacrificially scrape the whipped cream off the pie. As if that weren't enough, I stumbled on some words that a fellow by the name of Clement wrote in the second century A.D. "You were granted great popularity so that the word of Scripture was fulfilled: 'My beloved ate and drank and filled out and grew fat and started to kick.'" I checked to see if that *really* was in the Bible—Deut. 32:15!

I think these are the things I will remember as being just outside my dormitory window.

—Muriel Thiessen

We recommend

Teenager's Choice

Teenager's Choice is a thirty-minute black and white 16mm. film, rental $9.00, produced by Family Films.

Sandy, a seventeen-year-old high school graduate, and her steady, Doug, have fallen in love. Their friends dare them to get married. Sandy, rebellious and eager to get away from home ties and responsibilities, and Doug, eager to become independent, decide to elope. In her strong desire to marry Doug, Sandy forgets that marriage is more than physical development or even being of age. Pleas from her closest friends are ignored. Her father finds her packing. He tries to make her see that marriage is not an escape, but a God-given relationship, in which Christ must be preeminent. Sandy comes to realize that there is a right and a wrong way to make a choice, and she and Doug decide to let Christ lead their lives.

The film may be used:

- to emphasize with teen-agers the importance of having Christ at the center of their lives as they enter into adulthood.
- to provoke discussion on the problems of early marriage.
- to emphasize especially the importance of Christian marriage.
- to help teen-agers consider other viewpoints than their own in discussing teen-age problems.
- to provoke discussion with teen-agers on problems of relationships with their parents and younger brothers and sisters.

With parents and adults the film may be used:

- to provoke discussion on how to deal with their teen-ager's attitudes toward home and family relationships.
- to emphasize the importance of parents making the effort to share their Christian faith with their teen-agers before high school age.
- to caution parents against the sin of being so busy with work, home, and social relationships that they do not have time to spend with their teen-agers.
- to provoke discussion on the problems of early marriage for their teen-agers.

The film can be ordered from Lewis Film Service, 1425 East Central, Wichita 7, Kansas, or your nearest film agency. Give name and address of persons to whom film and invoice should be sent.

Counselor's Manual

The General Conference Young People's Union is pleased to announce the release of a new publication entitled *Counseling Youth.* The booklet's author is Claude Boyer, pastor of the Deep Run Mennonite Church in Bedminster, Pa. Nancy Schroeder, student at Bethel College, is the illustrator.

Counseling Youth is written for adults who have an interest in the work of youth fellowships. It is written to help youth leaders meet one of the greatest challenges, that of being a friend to young people.

The manual is written as a companion to the *Youth Fellowship Manual* (released earlier this year) and manuals on Faith and Life, and Christian Service (which are in the making). The following quote is taken from the Foreword: "This booklet will not automatically make you a youth counselor, but it is designed to help you become a better one. We hope and pray that this manual gives you practical guidance in understanding yourself and what you need to be in order to help and understand young people and to understand the scope and program of the Young People's Union in the light of the whole program of the church and especially the General Conference Mennonite Church."

Counseling Youth sells for seventy-five cents and may be ordered from Mennonite Bookstores in Berne, Ind.; Newton, Kansas; or Rosthern, Saskatchewan.

Camp Counselors Needed

IF you are planning to attend the Young People's Union retreat at Camp Friedenswald Aug. 5 to 12. . .

IF you have had experience as a camp counselor and have enjoyed it . . .

IF you are 21 years of age or over . . .

IF you would be interested in being a counselor for the YPU retreat . . .

CONTACT the retreat dean to this effect before July 1. His name is Bill Block and his address during June is Box 121, Steinbach, Man,. Canada.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

AWARDS GRANTED

The awards night program at Bethel College May 19 featured cash awards, medals and the special Bethel trophy of a mounted threshing stone to students who excelled in various areas of scholarship, creative endeavor, and extracurricular activities.

Cash awards included the presentation of the American Cancer Society $300 scholarship to Elaine Schmidt, freshman, a graduate of Newton High. The E. B. Wedel Memorial mathematics competition awards of $25 and $10 went to George Dick and Nabil Khabbaz, winners of the Kansas Conference mathematics contest.

Cash award contests have been set up by Julius and Olga Stucky in the categories of Contribution to Mennonitism and Peace oration. In the former Marie Voth, Hielke De Jong, and John D. Unruh Jr. won awards of $25, $15, and $10, respectively. Peace oration winners with corresponding amounts were Chas. Flowers, Robert Rich, and Theodore Doherty.

The Wall Street Journal award was granted to Stanley Pankratz, while the Chemical Rubber Company award was given to Alfred Habegger. Bethel trophy awards went to David Claassen for black and white photography, Arthur Toews for color slides, Edward Dawson for plastic art, and Nancy Schroeder for graphic art.

Rosalie Voth and Janice Reimer, shared the honors in musical composition for voices. Award winners in drama were Omer Galle and Esther Schmidt. The prize winning poetry was submitted by Charles Flowers, while Helen Voth won the prose literary award for a short story. The award-winning research paper was submitted by Stanley Pankratz.

Debaters who won at least two-thirds of their debates in major tournament competition, thus qualifying for awards, were Robert Rich and Robert Shellenberger. For creative work in industrial arts, Tom Yoder won the award in woodwork while Arnold McCloud was the award winner in metal work.

Awards were also presented May 19 for intercollegiate athletics.

BLUFFTON COMMENCEMENT

A class of seventy-four students, the largest class to be graduated from Bluffton College, will receive diplomas on June 8, in Founders Hall.

Commencement week end will begin June 5 with a Swiss Day luncheon and program in Swiss dialect. In the evening will be Pi Delta and Junior Pi Delta supper, and a musical, *The Song of Norway,* story of the life of Edvard Grieg.

June 6, Alumni Day, will begin with the Varsity "B" breakfast and varsity baseball game. At the cafeteria-style luncheon, alumni from celebrating classes (ten, twenty-five, or thirty years ago) will have a short reunion. The crowning of the May Queen will take place at 3:00 p.m. on the baseball diamond. This year's queen is Saundra Berry of Bluffton. Elbert Dubenion has been selected as popular man. A Maypole dance and short skit will be presented by freshman class members.

At 6:00 p.m. the alumni banquet will be held in Founders Hall with 1959 graduates as guests. Another presentation of *Song of Norway* will follow.

June 7, at 3:00 p.m., President Ramseyer will give the baccalaureate address, followed by the president's annual reception for seniors and their parents at 4:15 p.m. In the evening the A Cappella Choir will present the final concert of the year.

Commencement exercises are scheduled for 10:00 a.m. June 8, at which time Thomes E. Jones, retired president of Earlham College at Richmond, Ind., will deliver the address.

GIFTS FOR SCHOOL

Two gifts presented to Freeman Junior College at the end of the year are being made by the Academy Seniors and by the Christian Youth Volunteers. The Academy Senior Class donated and installed four steel doors for the front entrance to Pioneer Hall. The Christian Youth Volunteers are donating a flagpole and a new flag.

FIELD TRIPS

The Mennonite history class of Freeman Junior College and instructor Leola Schultz made a field trip to one of the Hutterite colonies May 6. Members of the class are working on research papers on the history of their home congregations.

The conservation class and their teacher, Gerhard Buhler, made a fifty-mile field trip to observe conservation of natural resources practices.

BANQUETS AND OUTINGS

The annual Freeman Alumni Banquet was held May 28 in the Dining Hall. "Fantasy Land" was the theme of the Freeman Academy Junior-Senior Banquet held in Pioneer Hall May 9. The annual staff picnic took place on May 18 in the Freeman Park.

For their annual Skip Day, Freeman Junior College sophomores went to the Gavins Point Dam area May 15. Taking tents and camping equipment, they made it a camping expedition.

SOUTH AMERICAN SEMINARY OPENS NEW TERM

Seminario Biblico Evangelica, at Montevideo, Uruguay, opened its new school term with a convocation March 30. Dr. George Howard, Latin American evangelical lecturer, spoke at the program. A record number of forty students is enrolled this year, with eighteen additional students in night classes.

SELECTIONS ANNOUNCED

The Memorial Hall Series committee of Bethel College announces four program selections for the 1959-60 season. Two programs have been scheduled in previous years: Nelson and Neal, duo-pianists; and the Concordia Choir. Other programs include a lecture by Martin Luther King, known for his involvement in integration activities in Montgomery, Alabama, and the New York Brass Quintet.

According to J. Lloyd Spaulding, chairman of the committee, exact dates for the appearance of these programs will be announced later.

MISSION SPEAKER

Brother Groening, chairman of the Mennonite Pioneer Mission and Canadian representative on the Conference Mission Board reminded Canadian Mennonite Bible College students on May 14 of their obligation as Christians to be epistles of Christ. Students were able to consult him about personal mission plans. The five-member missions team which will visit Canadian churches in June and July is meeting with Pastor Groening to complete plans.

MCC news and notes

NIH VOLUNTEERS TESTED

MARYLAND — Ten fellows and two girls serving as normal control patients (popularly known as "guinea pigs") at the National Institutes of Health in Bethesda, Md., give us a glimpse into the nature of several tests performed on them recently.

In a blood sugar test, volunteers were given 100 grams of sugar a day for a week. Thereupon 100 cc. of blood were withdrawn for comparison with that of schizophrenic patients. Another test measured reaction time. The volunteer received a stimulus, in this case a tone, to which he responded by releasing a key. This broke a circuit which stopped a clock that had started running the moment the tone began. The test was repeated with different lapses between the tones.

A more complicated test is the study of the hormone epinephine. To begin with electrodes are fastened to the patient's head and a needle stuck into his arm and thigh. The hormone is infused into the blood stream by means of a glucose solution which is injected into the arm periodically. The needle in the thigh serves to withdraw blood for analysis as the test progresses. As the epinephrine enters the blood stream, the heart beat increases considerably and the patient's mood fluctuates. A psychiatrist standing by questions the patient to determine the effect of the hormone.

Still another test is a dream study which was performed on two of the men. This consists of the subject going to bed with electrodes fastened to his head. As soon as he starts dreaming he is awakened by a buzzer. After revealing his dream, he may go back to sleep. This continues all through the night. The study is valuable because it enables the psychiatrist to determine much of the patient's early life.

Other tests included controlled diets, sleep deprivation, and psychological tests. Volunteers report that they find the work interesting and educational.

AGRICULTURAL SELF-HELP

INDIA—Beginning in April, 1959, MCC assumed responsibility for the Barjora Farms Project of the Brethren-in-Christ mission in Bihar, India. MCC now provides monthly cash budget and will send two qualified Paxmen to Bihar in early 1960 to assist as agricultural workers.

The Barjora station was put into operation in 1940 and today has a small co-educational school of some 100 students and a medical center serving about sixty outpatients a day. A strong emphasis has been placed on agriculture for about five years, in conjunction with the school program. Three acres of land at the station are under irrigation and used for demonstration purposes.

In February, 1958, the mission purchased forty additional acres of land half a mile from the station. This land is suitable for irrigation, has light soil which is a mixture of good, medium, and poor quality, and is generally excellent for demonstration purposes because nearly every type of crop can be grown in it.

Recognizing the potential of this project as a self-help scheme for the community, 75 per cent of whose population is living at or below subsistence level, the MCC Executive Committee readily approved the mission's request for assistance, both budget and personnelwise. Several recommendations were passed concerning MCC's contribution, including the following: 1) The project will be administered by a joint MCC-Mission committee with Missionary Arthur Pye serving as manager; 2) The purpose of the Barjora Farms Project is two-fold: to demonstrate improved methods and techniques for increasing food production and to provide extension services to assist in community uplift and development.

The executive secretary of the Brethren-in-Christ Foreign Missions Board, Henry N. Hostetter, says about the project: "During the past several years drought and crop failure have created a crisis situation in most of India. Public opinion is placing increasing responsibility on the mission to put forth a tangible effort to help in some way. Our conclusion has been that the only practicable thing to do is to develop a demonstration farm that may ultimately help in increased food production in the area. A factor not to be overlooked is the relationship of this type of program in the entire missionary effort in India today. An honest, wholehearted attempt to increase food production is understood and deeply appreciated by officials and public alike. On the other hand, an isolated mission station, known only as 'evangelistic' in its purpose, tends to attract unfavorable attention."

In order to become personally acquainted with this project, MCC executive secretary William T. Snyder, currently touring MCC projects in the Far East, plans to visit the Barjora station while in India.

KWONG WAH HOSPITAL

HONG KONG — The month of April marked the completion of MCC's first year of operations in Hong Kong. In April, 1958, Norman and Eunice Wingert from Upland, Calif., launched a vigorous material aid program, including distribution of food, clothing, and Christmas bundles through various channels among needy refugees. Paxman John Epp (Whitewater, Kan.) joined the Wingerts last October and a fourth worker, Joe Smucker from Korea, assisted several weeks in January.

Of all the contacts made in Hong Kong, none offers MCC a bigger challenge and opportunity than the Kwong Wah Charity Hospital, the largest hospital in the Colony. Notoriously overcrowded, it has an average of over 1000 patients for 700 beds. The maternity ward is the largest of any hospital in the world, with 40-100 mothers leaving the hospital with their new babies daily.

During the early exploratory stage, the Wingerts hit upon the the happy idea of a Mother's Project at Kwong Wah. Who could be more deserving of a helping hand than these mothers, returning to the cheerless surroundings of their squatter shacks or refugee cubicles, their newborn infants an additional burden because they mean another mouth to feed? A gift package with clothing, a blanket, a towel, perhaps soap and a can of meat—what a boost to a discouraged mother's morale!

In the months that followed, MCC has become quite entrenched at the hospital. Nine o'clock each morning sees Mrs. Wingert arriving at a hospital storeroom reserved exclusively for MCC, preparing as many gift packages as will be needed that day, then personally distributing them to all the mothers concerned. Especially needy cases, such as a mother with triplets, are followed up by home visits.

SETTLERS NEEDED IN PERU

SOUTH AMERICA — Returning Paxman Walter Fast of St. Catharines, Ont., reports that the Le Tourneau-sponsored colonization-construction program in Peru is making gradual but steady progress. Approximately eleven miles of the contemplated fifty-mile road have been completed and the jungle broken through all the way.

In addition, 2000 acres of land have been cleared for colonization. Fast says they plant corn on the newly cleared land for a season and then seed it for pasture, for which the soil is most suited. Experiments in agriculture proved disappointing, but prospects for successful beef and cattle raising are good.

What is needed now is settlers with a zest for pioneering. The first farm of approximately forty acres has been purchased by Stephen Stoltzfus of Elverson, Pa., a former Paxman. After completing his Pax term Stoltzfus returned to the project as a regular employee and is now planning to settle in Peru.

The Le Tourneau Foundation project was begun in 1954, following an agreement between the Peruvian government and R. G. Le Tourneau, noted missionary-industrialist of Longview, Texas. The government agreed to give the Foundation one million acres of land along the Amazon River in return for the construction of a 50-mile road leading into the area.

Three Paxmen are assisting in this project currently. A fourth is on the maintenance staff of the missionary school program. The Foundation provided buildings for a boarding school for some forty-five children of missionaries and American workers, but instructors, school supplies, and equipment are provided by the Bethany Presbyterian Church of Ft. Lauderdale, Fla.

A little village has sprung up at Tournavista, headquarters of the Foundation. It consists of the "American colony" of seven families plus a number of single workers and approximately sixty Peruvian families who work on the project. Le Tourneau has provided the latter with a school also.

jottings

CHOIR PROGRAMS

First Church, Beatrice, Neb.: April 5 thirty members from the West Zion Church choir presented a musical program in our church. The Board of Trustees has announced that seminary student Edwin Peters has accepted the call to be our summer assistant. April 12, our C.E. presented a musical program in the Jansen E. M. B. Church. Our Bethel College Fellowship meeting was held in the Beatrice Church with representatives from the college present. Our pastor spoke at the Neb. All-Mennonite S. S. Convention at Paxton. In his absence, Orlando Waltner brought the morning message. The Junior and Children's Choirs presented their spring program on a Sun. evening. Ascension Day services were well attended at an evening meeting. For the last Family Night services of this season, the Y. P. and Adult choirs each furnished several selections. —Margaret Albrecht, corr.

CHURCH WORKERS' CONFERENCE

Herold Church, Bessie, Okla.: *Correction*: In the last report from the Herold Church, Harold Jantzen, not Herbert, was ordained. April 19 Pastor Tschetter gave the closing message on the Tabernacle. He also showed a filmstrip. He and some of our members attended the Church Workers' Conf., April 24-25, at Hydro; W. C. Voth was the speaker. April 11, Brother H. B. Schmidt went to be with the Lord. The funeral was on April 14. Mrs. John H. Nickel has been in the hospital, very ill for five weeks, but is a little better now. Mrs. Henry Lau is at home but bedfast. During April we had our spring drive for used clothing for relief. May 8 the Young Mission Workers finished their work, and brought a program the evening of May 10. On Mother's Day young children were dedicated to the Lord by the pastor. The testimonies of our baptismal candidates were given May 10 and their baptism planned for Pentecost Sunday.—Mrs. Margaret Horn, corr.

BERTSCHE SPEAKS

First Church, Madrid, Neb.: Easter evening the Brandon S. S. gave us a C. E. program, followed by a social. The Mission Society met at the parsonage April 2, and had a bake sale that Sat. Missionary James Bertsche of the Congo Inland Mission presented the work to us last month in word, pictures, and display. We participated in the Neb. All-Mennonite S. S. Convention at the Paxton M. B. Church on April 26. Guest speaker was Harold Buller of Beatrice. Dorothy Schroeder and Sandra Krause were baptismal candidates May 17.—Corr.

SEMINARY STUDENTS VISIT

First Church, Clinton, Okla.: March 26 a group of six students from our Seminary at Elkhart, Ind., gave a wonderful program. April 5, a thirty-voice choir from O. B. A. presented a sacred program. A picnic in the park preceded the evening program. On Good Friday the musical groups in our church presented an evening Easter program, and on April 19 the musical groups shared the program in the Indian mission church at Hammon, Okla. May 3 our church received nine members; by presentation of church letter, Mr. and Mrs. Menno Sawatzky and Bobbie, Roy, and Ray; and Mr. and Mrs. John Penner, Loren Dean, and Delbert. Baptismal services will be held May 17 for seven candidates. Our new church is still in the making. A telephone has been installed and a new sidewalk made. May 3 the film *Wiretappers* was presented by the young people. —Mrs. Gus Nickel, corr.

GUEST SPEAKERS

Butterfield Church, Butterfield, Minn.: Dr. and Mrs. Harry Stam of Northwestern Bible College, Minneapolis, were here April 19. In the morning Dr. Stam spoke on missionary experiences in central Africa; in the evening he showed colored slides and Mrs. Stam told of mission work in central Asia. April 26 James D. Colbert, missions director of the Christian Anti-Communist Crusade, brought a stimulating message on the theme "God's Description of Communism," based on Rom. 3. The young people held a devotional meeting Sun. eve., April 26. On the following Sun. morn, Lall Din from India told of his conversion to Christianity. The Jr. S. S. presented the May C. E. program the evening of Mother's Day.

SACRED CONCERTS

Topeka Church, Topeka, Kan.: A Gospel Team from Bluffton College was in charge of the worship service March 1. In the evening the Topeka high school chorus presented a sacred concert. The Youth Fellowship of this church united with the youth of the Northern Indiana Youth Fellowships at a supper at the Eighth St. Church, Goshen, March 8. This was followed by a musical program of combined youth choirs. Youth of the First Mennonite Church, Berne, were guests. March 22 the Youth Fellowship presented a playlet, "The Burden of the Cross." Union Lenten Services were held here during Holy Week, with a Good Friday service in the afternoon. Guest speaker was John F. Knight of Peru, Ind. Holy Communion was observed March 26. A number of youth attended the United Church Youth Association of La Grange County Easter Sunrise Service at the LaGrange Methodist Church. The choir gave a musical program on Easter Sunday evening. Family night was observed April 5 with the Builders Class in charge. Robert Lambright showed slides of different places he visited while in Europe Pax work. The Bluffton College Choir presented a program during the worship hour April 12. A program, "A Day at Camp Friedenswald," was presented for the Annual Camp Night program April 19. A series of filmstrips on the Passion of Christ was followed by discussion on a recent Thursday evening. Recent births were a son, Timothy Phil, born Feb. 21 to Mr. and Mrs. Phillip Yoder; a daughter, Audrey Marie, born Feb. 28 to Mr. and Mrs. Orland Sprunger.—Corr.

PASTOR VISITS MISSION STATIONS

Grace Church, Dallas, Ore.: Pastor and Mrs. Burkholder will fly to Panama, Peru, Ecuador, Colombia, and Jamaica during July to visit mission stations in the jungle areas of these countries. They hope to get near the home of the Auca Indians in Ecuador. Pastor Burkholder will be gathering data for the International Christian Leprosy Mission while in the leprous areas of Peru. He has been asked to speak to various mission groups and will be bringing the message at the Kingston, Jamaica, Youth for Christ. Pastor Burkholder conducted pre-Easter services at the Barlow church, and Pastor Henry Penner of that church served us March 22. The ladies of our church, with many guests, enjoyed a Mother-daughter Banquet April 29. The meal was prepared by our service committee and ably served by some of our willing men. The Fernando Fasts are leaving in May from African mission work for a furlough in the States. Mark Duane was born to Mr. and Mrs. Donald Heppner on April 23. He spent his first five days under oxygen, but is now home.—Mrs. E. A. Flaming, corr.

WISMER SPEAKS ON CITY WORK

Hebron Church, Buhler, Kan.: Good Friday services were observed with communion, foot-washing, and praise through song. "The Body, the Vessel of the Soul" "The Peril of the Empty Soul" and "The Sorrow of the Soul" were topics discussed by Pastor L. R. Amstutz at pre-Easter services. The mixed choir brought the message through song on Easter Sunday morning. "American Cities—a great Open Door" was discussed by Don Wismer on March 30. The men's chorus gave a program at the Union Rescue Mission in Wichita one evening. On May 10 they gave a vesper service at Praiaie View Hospital. Child consecration was observed on Mother's Day.

C. E. PROGRAMS

Flatland Church, Quakertown, Pa.: The C. E. Society went to the Frederick Home to celebrate the birthday of church member Flora Fellman. The Youth Fellowship was also invited to the Perkiomen Youth Center to see the Christian film *Going Steady*. On Palm Sunday morning was Communion; in the evening the choir presented an Easter cantata. We had a good attendance at special services with Frank Ward as speaker, April 12-14. The Flatland C. E. meeting on April 26 presented the Schanelys speaking and showing slides of mission work in Bolivia. The young people visited the Bally Youth Fellowship panel discussion on "What Youth Wants to Know." This was an exchange night for Youth Fellowships. The adult C. E. held a bake sale at the Quakertown Farmers Market; proceeds of $104.56 went toward the Shed Fund.—Myrna Baringer, corr.

MISSION PROJECT

Woodland Church, Warroad, Minn.: Mrs. Pete Unruh entertained the Ladies' Aid April 3; night wear was brought for relief. The monthly films *My Life to Live* and *Port of Two Brothers* were shown; the Classen family of Carrick, Man., brought the music and songs. Pastor Ortmann purchased a hall in Middlebro, Man., for a gospel mission as a personal project. Some repair work will be done on it in the near future. May 3, Jake Unruh brought the morning message while the Ortmanns drove to Fourtown to reopen the Sunday school for the summer months. May 7, Ascension Day services were held Mrs. John Harder served the May Aid; three yards of material and thread to match were brought for relief.—Mrs. Nick Fast, corr.

UNION MYF MEET

First Church, Halstead, Kan.: Jan. 18, O'Ray Graber of Hebron Church conducted services while Pastor Goering conducted services in the Hebron Church, also holding services each evening the same week. Jan. 25 the Union Mennonite Youth Fellowship met in our church. The film *Mixed Marriages* was shown and discussion followed. A period of fellowship and refreshments followed the program. Youths from Newton, North Newton, Wichita, Burrton, and Hutchinson attended. Feb. 2 our Men's Brotherhood was guest of the Methodist Men's Brotherhood. Feb. 13, World Day of Prayer services were held at the Methodist Church, closing with Communion. Feb. 15 a musical program was presented by the men's chorus of the Eden Church. Feb. 22 was set aside as guest day. March 1 the Family Night program was given by Mr. and Mrs. Harold Voth who worked in Mexico. March 4 the annual Father-Son banquet was held in the City Hall. Evening services were held March 22-27. Guest speaker was Harris Waltner, pastor of the West Zion Church, Moundridge. Union Good Friday services were held, and youth of the three churches held a sunrise service Easter morning.—Corr.

SOWING THE SEED

North Star Church, Drake, Sask.: The time of the singing of the birds has come to Saskatchewan. The farmers are busy sowing in anticipation of a rewarding harvest. In the North Star Mennonite Church the seed of the Word of God is faithfully being sown. Attendance at all services is good. A great help to the church is the work of the young people who meet regularly and take an active part. In Feb. and March we had the privilege of attending special meetings with J. J. Nickel and D. P. Neufeld. In April the young people held a three-day Youth Rally, with Peter Letkeman of Swift Current Bible School as guest speaker. A S. S. convention was also held in April. J. J. Hostetler, Peoria, Ill., presented lectures on the different phases of the S. S. The local choir presented the cantata *King All Glorious* in the home church, in the Mennonite church at Watrous, and in the town hall at Nokomis. The choir from the Victoria Ave. Mennonite Church in Regina sang their cantata *My Redeemer Liveth* in our church. On Mother's Day a child dedication service was held. In the evening of the same day the Sunshine Sewing Circle, a group of about twenty-five high school girls, gave a Mother's Day Program.—Corr.

into the beyond

Jacob G. Baerg, First Mennonite Church, Mountain Lake, Minnesota, born in South Russia November 4, 1872, died on Pentecost Sunday, May 17, 1959.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

Fifteen new congregations by 1959—this is goal number three of the accepted eleven goals for the triennium 1956-59. As secretary of the Church Unity Committee, whose responsibility it is to process applications for membership, I have been vitally interested in this goal during the past three years. It is a real pleasure to report that at this writing this goal is more than in sight. To date nine applications have been processed by the Unity Committee, with seven additional fellowships now filling in the necessary application blanks. There are prospects for several in addition to these who have committed themselves to this time.

BLUFFTON
AUG. 12-20
1959

In addition to looking forward to greeting the many acquaintances which have been made over the past years at conference time, I shall with you be looking forward to greeting these new friends into the larger family circle of the General Conference Mennonite Church. This goal, now in prospect for being surpassed, should help to set a proper setting for another wonderful experience that awaits us at the General Conference at Bluffton in August. —L. E. Troyer

THIESSEN ITINERATES

Arthur Thiessen, medical missionary on furlough from India, will be itinerating June 7-14 in Washington and British Columbia and will address the Pacific District Conference in Barlow, Ore., June 10-14. Dr. Thiessen, who has spent one term in charge of the medical department of Bethesda Leprosarium, is at present taking graduate refresher courses in the medical school of the University of Illinois, Chicago. He and Mrs. Thiessen are making their temporary home in Wheaton, Illinois. Their fourth daughter was born on May 15.

CENTENNIAL PAGEANTS WILL CELEBRATE HUNDREDTH ANNIVERSARY OF CONFERENCE

From left to right: Darvin Luginbuhl, stage scenery; Harold Moyer, composer; Katherine Kaufman, director; Cornelius Krahn, producer; Dale Dickey, sound and lighting; Maynard Shelly, author.

A pageant with an original script written by Maynard Shelly of Newton, Kan., will be presented at the General Conference in Bluffton on Aug. 16. The pageant will celebrate the hundredth anniversary of the conference. With music and dialogue it will depict the history of General Conference Mennonites from the time of Menno Simons through the expansion and work of the church today. Maynard Shelly, author of the pageant, is the associate secretary of the Board of Education and Publication.

Harold Moyer of Goshen College, Goshen, Ind., is planning the musical score for the pageant. He reports that his plans will utilize Anabaptist melodies with Ausbund texts and chorales for preludes and interludes. His other musical sources include Gregorian chants, excerpts from a Flemish mass, a hymn by Christopher Dock, and a Pennsylvania folk song. The pageant will include organ music, an orchestra, a small choral group, and a large chorus.

Katherine Kaufman of Freeman Junior College, Freeman, S. D., is in charge of casting and directing the pageant. She will be assisted by Darvin Luginbuhl, art instructor, and Dale Dickey, instructor in speech and dramatics. Both Mr. Luginbuhl and Mr. Dickey are members of the Bluffton College faculty. Luginbuhl will be responsible for the scenery and stage setting, and Dickey will take care of the sound and lighting for the production.

Miss Kaufman plans to divide speaking roles among students. Nonspeaking roles will be given to persons registering for the conference.

Mrs. Eva Harshbarger of North Newton, Kan., has been requested to take charge of costuming. Approximately seventy-five people in the pageant will require special costumes; remaining members of the cast will wear modern dress.

The cast of the pageant will include approximately twenty-five children. Only two of the children will have speaking roles, and some of the others will sing at various times during the production. A children's director will be appointed from the Bluffton area.

Cornelius Krahn, chairman of the pageant committee for the Centennial program, was named producer of the pageant since he would be called upon to co-ordinate committee work. Dr. Krahn is the editor of the quarterly magazine *Mennonite Life*.

A minimum of scenery and stage setting will be employed in the production. Settings will be suggested with simple constructions. Present plans call for a split level stage so that two scenes may be visible simultaneously.

Two performances will be given during the conference, at which time an offering will be taken to cover pageant expenses.

PENNER ORDAINED

Bruno Penner, pastor of the First Mennonite Church, Glendive, Mont., was ordained to the eldership of the General Conference Mennonite Church on May 24 in his home church, Bethel Mennonite Church, Mountain Lake, Minn. Mr. Penner has served the Glendive church since December.

JUNE 9, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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of things to come

June 8-13—Faith and Life radio speaker: Garman Wedel
June 10-14—Pacific District Conference, Barlow, Oregon
June 14—Northern District Male Chorus Festival, Sioux Falls, South Dakota
June 15-20—Faith and Life radio speakers: Mennonite Biblical Seminary students
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
West. Dist. Retreats, Camp Mennoscah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves. **Layout Consultant:** Robert Regier.

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editorials

CHILDREN'S DAY, JUNE 14 No doubt many will enjoy special Sunday school and church programs on Children's Day with the children having a special part. They will sing, recite Scripture, repeat recitations and exercises, and the adults will smile and think, "How cute!"

But Children's Day should be more than that. True, it is a fine thing to have children feel they have a part in the service of the church. But there should be active plans for the church to assist in their spiritual development every day in the year, not simply one day in June. Proper instruction material for the Sunday school, competent teachers, well-planned homework, wholesome recreation—all this can help.

We are informed that in the United States eleven thousand babies are born every day, making a total of over four million a year. In Canada a proportionate number also arrive. Business is aware of the prospective buyers from this increased number of children so soon to become adults. The church should not lag behind in vision and plans for the increasing number of children and young people for which it is responsible.

We should rejoice with the children on their special day, June 14. But we should do more: we should do some wise and sober long-range planning for their future.

HOME—THE LABORATORY OF LOVE From the MCC Ailsa Craig Boys Farm in Canada comes one example of "What Love Can Do," as found elsewhere in this issue. It deals with the ingredient so essential to proper child development and yet so often missing.

Even in many so-called good homes, there is a tendency to become so busy and so engrossed in making a living that love is frequently neglected. Yet it is this indescribable quality which every child craves and needs to develop a normal life.

We believe that love is the strongest force in the world, that it has powers and possibilities as yet unfathomed. Homemakers may not know the latest discoveries of psychology and psychiatry, but if they are familiar with the importance of love their home can be a great success.

The church should preach and teach the full implications of the power of love, but it is in the home where it is actually worked out in specific cases or voided by neglect. The home is the working laboratory where this power is tested and demonstrated in every phase of daily living. It does little good to talk about its beauty and power if it is not actually practiced and experienced in the daily life of the home.

The very best advantage to be given a child is not merely a home with all the latest comforts and conveniences, but a place where love is lived daily and exemplified by the parents in all their relationships—with God, with the neighbors, with strangers, and especially with the children. The finest heritage any home can give the child is the background of Christian love.

To Serve the Present Age

Arnold Nickel
Pastor, Eden Church
Moundridge, Kansas

ONE of Charles Wesley's short hymns strikes a much needed note in our time:

To serve the present age,
My calling to fulfill,—
O may it all my powers engage
To do my Master's will

Charles Wesley wrote over six thousand hymns, and his brother, John Wesley, went about preaching in England, Scotland, and Ireland because these brothers were convinced of the great spiritual need in Europe two centuries ago. There was also an underlying challenge which sent them to their task: the words of Leviticus 8:35, ". . . keep the charge of the Lord that ye die not."

The Wesleys served their generation because they could serve no other generation. We too can serve no other generation than this present one, but if we neglect to serve our generation the effects of our failure will reach not only to the second generation but to the third and fourth generation.

The effects of such failure to teach the next generation are vividly pointed out concerning the generation following Joshua: ". . . and there arose another generation after them, who did not know the Lord or the work which he had done for Israel" (Judges 2:10). On every household in Israel rested the great command to teach the children the things of God and the work of God in the midst of His people. Psalm 78 is but one of many passages which give a description of the duty of the land and of the households to teach.

What was true of the generation succeeding Joshua and of the eighteenth century of the Wesleys, is true of many nations today. Generations of children come into the world who do not know the Lord or the mighty acts of God. If this can be said about our generation, it is for but one reason—we have not kept the charge of the Lord and we have not served the present age as we should.

Judged by the extensiveness of our public school system in America, we would say we do believe in and sacrifice for the cause of teaching the new generations to "use the tools which the race has found to be indispensable." We would boast that in no other land do children receive so much so freely and under such competent leadership.

Yet many educators have serious misgivings. Looking at the young people whom he has taught to use society's tools, the educator sees much that makes him unhappy. This generation has learned much about science, yet we live in fear of what the latest discoveries may do to us. We know a great deal about finances and material possessions, yet we worry over security. We know much about psychology and personality development, yet mental hospital beds and psychiatrists' offices are more crowded than ever, and we know that more people are going to pieces now than ever before in history. We accumulate data, acquire formulas and theories, yet we are not wise enough to live in the modern world. Throughout the nation there is an awareness that something has gone wrong.

Edward L. R. Elson, pastor of the church where President Eisenhower holds his membership in Washington, D. C., gave this statement several years ago: "The dominant dosage in the curricula which has shaped today's secular teacher has been an amorphous mixture of humanistic philosophy, deterministic science, materialistic history and economics." It is for this reason that the younger generation has not received the real tools which can be used to live and work in our complex society. Because the Christian church is no longer the parent of education, a generation is before us which is deeply disturbed and which is not capable of wrestling successfully with enemies of mind and spirit.

If the Christian church has one command and one task in the world today, it is to bring the resources of the Christian gospel and its faith and spirit to this generation. We have the high commission to make Jesus Christ contemporary to this age. He is often considered as a historical Person who once lived in Palestine, but we must declare that He lives in our time and in the hearts and lives of our people. This we believe can most effectively be done through the teaching mission of the Church.

First, the church of Christ can serve the present age by bringing its best resources to the task of teaching the Christian faith. The church in America has within its reach some of the most talented and best educated people in the world. Most of these people are highly dedicated to a cause, but the church has not always been successful in claiming these resources of leadership. The church has also within its reach tremendous financial and physical resources, but again she has not been overly successful in channeling such wealth into Kingdom service. Often her people have given of their "residue" after they have satisfied their own needs and desires. But above all the Christian church has within its grasp the greatest spiritual power ever placed in the world—the power of God by which all things are possible, the wisdom of God by which she may move forward, the love of God by which all things can endure.

Second, the church of Christ can serve today by replacing inadequate moorings with spiritual values. Often this generation needs to make significant decisions for which it has no spiritual guidance. Many

(*Continued on page* 364)

What Love Can Do

An experience at Ailsa Craig Boys Farm, Ontario

AS CHRISTIANS we realize we are our neighbor's keeper and our neighbors are all the people on earth. Especially are we neighbors to those in need. By the very nature of their helplessness, this is particularly true in the case of children. "What man is there of you, whom if his son ask bread, will he give him a stone?" (Matt. 7:9). We could ask, "What man is there of you, whom if a boy asks a chance, will refuse?"

There are many boys today who have never experienced the love that demands self-sacrifice on the part of the one loving. Terry had been in eleven foster homes by the time he was nine years old. His father deserted his mother when Terry was two. Since then his mother had lost interest in her two children, had become alcoholic, and left the children to shift for themselves. When Terry became hungry he stole from the neighborhood stores. The Children's Aid Society was asked by the court to accept the responsibility for planning Terry's future.

Terry was placed in a foster home but the foster mother got sick. The next foster parents moved to another province. Another had a baby and wanted Terry moved. Eventually Terry became so angry with all adults that many foster parents just could not tolerate his behavior. He made up his mind that all grown people were mean and wanted to push him around. Terry had been hurt by being separated from foster parents so often that he was determined never to like another adult and thus avoid being hurt when a separation occurred.

At Boys Farm Terry was so busy getting to know the boys, the animals, pets, and routine that he didn't have time to worry much about adults. There were adults around, though: the teacher, the cook, housefather and housemother, the farm and maintenance man. However there were so many other things to occupy his mind that he didn't worry about whether the adults liked him or not. He just wanted the boys to like him and to do what they did.

After six months Terry was used to the routine. He began to see that he was a person, that he was worthwhile and wanted, not only by other boys but also by the staff. This was a strange experience for him. He loved to play chess and often asked the maintenance man to play with him. The two had long talks during their games and Terry actually began to like this man; in certain ways he wanted to be like him when he grew up.

> *"Whosoever shall receive one of such children in my name, receiveth me: and . . . not me, but him that sent me" (Mark 9:37).*

Realizing that not all adults hated him and that some actually liked him, Terry's opinion of grown-ups gradually changed. He learned to accept adults even though he felt they were not perfect. His confidence in being able to get along with adults prompted Terry to ask for a foster home. He wanted family living and eventually he was placed in a home.

There are many variations of this story but all are tragic and beyond the control of the boy. He wants a chance to sort out his feelings, to reorganize himself in a neutral environment where adults are not constantly interfering but where they protect one from others and from oneself. He needs to go at his own pace and to feel his way in relating to other people.

The power of love cannot be underestimated. Love will motivate a parent to make his child feel safe, it will motivate him to educate, guide, discipline, protect, and in general to assist his child to grow up so that he can take his place in society. The success of this nurturing process depends on what kind of a relationship exists between the child and parent. When the relationship between the two is not harmonious the growth process is retarded, distorted, or damaged. In order for this to be remedied the child must find this relationship elsewhere.

By the time boys come to Boys Farm, their emotional growth has been so badly affected that their behavior has become antisocial. Therefore the staff must do more than just give adequate physical care. Once he is ready to do this, the boy can begin to incorporate into his own personality the values. attitudes, and feelings of the adult with whom he has established a love relationship. Staff members therefore must be prepared to give of themselves, not just their training and possessions, but of their emotional strength.

At Boys Farm we have twenty boys to whom we offer this opportunity. They work, play, and worship, but in all these things they relate to others—boys, adults, and God. We offer them not a stone but a chance. Instead of denial we offer help, instead of ignoring or ridiculing, we lift them up and offer a hand to strengthen and guide them. "As ye have done it to the least of these my brethren, ye have done it unto me."

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Resolution on

East-West Programs and Policies

OBJECTIVES and guiding policies for the East-West program were discussed at the May 2 joint meeting of the MCC Executive Committee and representatives of the Canadian Mennonites in Chicago. Peter Dyck, director of the East-West program, who returned to America expressly to attend this meeting besides going on deputation to Mennonite churches, gave a detailed report on the current situation. The concerns and counsel of the Canadian brethren, growing out of an earlier meeting in Saskatoon, were expressed by representatives J. J. Thiessen and C. A. DeFehr.

After thorough consideration of the present East-West program and problems relating to it, the following statement of conclusions was adopted:

- That the strengthening of the remnant of our Mennonite brotherhood in the Soviet Union as a true church of Christ and as an instrument of God for evangelism and church-building in the U.S.S.R., in the historic Mennonite faith, is and should continue to be a united concern and goal of our North American Mennonite Brotherhood; and that we assist our Russian brethren in their work as may be possible and advisable.
- That we believe that our Mennonite brotherhood everywhere, along with other Christians, has the obligation of evangelism in the U.S.S.R. in the carrying out of the Great Commission; that our mission agencies be encouraged to seek ways and means to fulfill this obligation; and that the radio ministry of the gospel to the Soviet Union in both Russian and German languages as is carried on by such agencies as the Gospel Light Hour and the Mennonite Hour be encouraged and supported by our people as one means to this end.
- That a continuing program of contact, visits, encouragement, and aid for our Mennonite brethren in the Soviet Union be maintained on behalf of the Mennonite brotherhood in North America; and that the Mennonite Central Committee be considered to be the responsible agency for this work.
- That the Mennonite brotherhood in other continents such as South America and Europe be encouraged to share in this concern and work, and that the Mennonite Central Committee stand ready to help them in this participation and to represent them as they may desire.
- That the counsel of our Canadian brethren of more recent Russian background be regularly solicited regarding the various procedures and measures to be undertaken, in view of their direct relation to and deep concern for the Mennonites in the Soviet Union.
- That in working on behalf of our brethren in the U.S.S.R., counsel and assistance be sought wherever it can be found; that the help of the Evangelical Christian-Baptist Church in the Soviet Union as already given be appreciatively acknowledged, and that we continue to seek its counsel and help.
- That while there may be both advantages and disadvantages for the Mennonite Church in the U.S.S.R. to become registered with the Soviet government, we believe this matter should be the responsibility of the Mennonites in Russia to decide, and that we stand ready to help and encourage them in whatever decision they may make in this matter, subject to their desires.
- That the reuniting of broken families either outside or inside the Soviet Union continue to be a vital concern and goal for the Mennonite Central Committee and Canadian Mennonite agencies as long as the need continues.
- That it is our obligation to be fully informed about the state of Mennonites in the Soviet Union and that the work of the East-West Information Service (Suchdienst) be strengthened to increase its usefulness to any enlargement of future service to our Russian brethren, this to be on a practical basis.
- That we urge the Canadian brotherhood to make available strong leaders to share in future delegations or visits to the Soviet Union.
- That the Mennonite Central Committee attempt to send a delegation to the Soviet Union either this coming autumn or the following spring, including contacts with both Mennonites and Evangelical Christian-Baptists in the program of the delegation.
- That a special Supplementary Parcel Fund be established in the relief fund for the purpose of assisting needy Mennonites now living in the Western Hemisphere (principally Paraguay) to send parcels to relatives in the Soviet Union, this to be an imprest fund to be replenished as needed.
- That the East-West office continue to explore all possibilities for sending Bibles and Christian literature to Mennonites and others in the Soviet Union.
- That we continue to have an interest in a Christian testimony and possible relief work (including parcel service) in such countries as Poland, Czechoslovakia, Hungary, and Yugoslavia.

—MCC

Eastern District Conference Convenes

DELEGATES from the twenty-nine churches of the Eastern District Conference met in the 161st session at the Eden Church, Schwenksville, Pa., April 30-May 3. All but three churches are located in Pennsylvania; two are in North Carolina and the third in the province of Ontario. All sessions were well attended and the special meetings attracted many. The host church, served by Pastor Frank Ward, provided fine accommodations and excellent meals.

Conference Speakers

Speakers for this session were Vernon Neufeld, postgraduate student at Princeton Theological Seminary, under appointment as instructor in Bible at Bethel College; and Vincent Harding, student at Chicago University and co-pastor of the Woodawn Church, Chicago. Brother Neufeld spoke on "The Mennonite Community and the World." Brother Harding's messages on the challenge of the gospel as it relates to race relations were "The Jericho Road," "What Will You Say to Bartimaeus?" and "Fools for Christ." Both men were instrumental in establishing a pattern of spiritual stimulation and challenge at conference sessions.

Conference Reports

The vastness and variety of the work of the Conference was indicated by the reports of committees and boards. Many of these operated during the past year under the guidance of the newly revised Constitution, which changed the work of some and added even larger responsibilities for many. It was good to see the fine adjustment which had been made to the Constitution. During 1958 a committee studied and revised the bylaws and these were approved and adopted at the 1959 Session.

Institutions reporting were Men-O-Lan and the Mennonite Home for Aged. The board of managers of the former presented a good report of plans for the use of the retreat property. The Mennonite Home for the Aged, acclaimed as one of the finest in the state, is owned and operated by the District. All were challenged by the tremendous amount of administration and business involved in the operation and management of such a home.

Other committees reporting were Business Aministration, Education and Publication, Ministerial, Peace and Service, Retreat, and Missions. Interspersed among these were reports of the auxiliaries: YPU, Brotherhood, Women's Missionary Association, Orphanage Society, and Sunday School Union.

The Bluffton College report was presented by Harry Yoder, Assistant to the President. Erland Waltner, president of the General Conference and Mennonite Biblical Seminary, gave the Seminary report; and Maynard Shelly represented the General Conference at the session.

Officers Elected

Officers for 1959 are Robert M. Landis, Springfield Church, president; David L. Habegger, First Church, Allentown, vice president; Claude F. Boyer, Deep Run Church, secretary; and Erwin Miller Jr., Quakertown, treasurer.

Resolutions Adopted

The Missions Committee presented a recommendation that the Eastern District Conference go on record as being willing to raise $25,000 in a three-year period to build a church in the Richboro-Churchville area, the new location of the Church of the Good Samaritans. This was adopted. The Education and Publication Committee presented a recommendation, also adopted, that the Conference support the writing of a "History of the Eastern District Conference."

A resolution was adopted asking the Business Administration Committee to study the possibilities of setting up a central office and the appointing of a field-secretary or worker in the District, and to present recommendations at the 162nd Session. Another resolution adopted at this session calls for a committee to revise the polity of the Conference.

The Conference voted unanimously to extend an invitation to the General Conference to hold the 1962 Session in the Eastern District. A significant resolution was the one which calls for a joint study committee, comprised of various District and General Conference representatives, to study the relationship of the District and the General Conference in all phases of work and activity. Another resolution calls for the changing of the charter of the Conference, bringing it up to date.

Budget Adopted

A budget of $15,150 was adopted for 1959, divided as follows: Business Administration 12.4%; Missions 60.4%; Education and Publication 14.2%; Ministerial .8%; Men-O-Lan 7.9%; Peace and Service 4.3%. It was reported that over 93% of the 1958 budget had been met. It was further reported that total giving of Eastern District Conference congregations was at a record high.

The 1961 Session of the Eastern District Conference will be held at the West Swamp Mennonite Church, near Quakertown, Pa.

—Claude F. Boyer

Can Christians Pay for War?

As Mennonite Christians filed their income tax returns for the past year, more than one was disquieted to realize that tithing Christians were not giving nearly as much to further God's kingdom as they were paying for military preparation for war! Two Mennonites decided to give voice to this concern in the following letter.

U. S. Treasury Department
Internal Revenue Service
Washington 25, D. C.

Gentlemen:

In filing income tax returns for 1958 we believe it is necessary to clarify our concerns. Like others who have been perplexed by the irresponsible use of tax money for military purposes, we are earnestly seeking for a constructive way in which to be honest with what we understand about the issue. Personally, we are unable to acquiesce easily to the present military expenditures of our government which we believe are irrelevant to the problem they are trying to solve. One cannot change ideologies or correct evil by destroying those in whom these forces reside.

In an effort to reduce our cooperation in a warmaking system to a minimum, we seriously considered refusing payment of that portion used for military expenditures (which we understand is about 73 per cent of federal taxes). Since we object on religious grounds to participation in war and military preparation in any form, we believe, like Milton Mayer, that we are denied the free exercise of our religion (guaranteed by the First Amendment to the Constitution) when forced to pay income taxes used for military purposes.

If money represents a part of a person's life, as we believe it does, then it logically follows that a Christian will have ambivalent feelings about professing peace and good will while at the same time supporting explicitly destructive forces within a government. As there are provisions for conscientious objection to military service, there should also be provisions for conscientious objection to making H-bombs or paying for the making of them.

Consequently, in the interests of our government and all people, we are looking for some alternative whereby it would be possible to channel that portion of tax money to those causes which contribute to the welfare of people—those legitimate functions which are constructive and not destructive of human value.

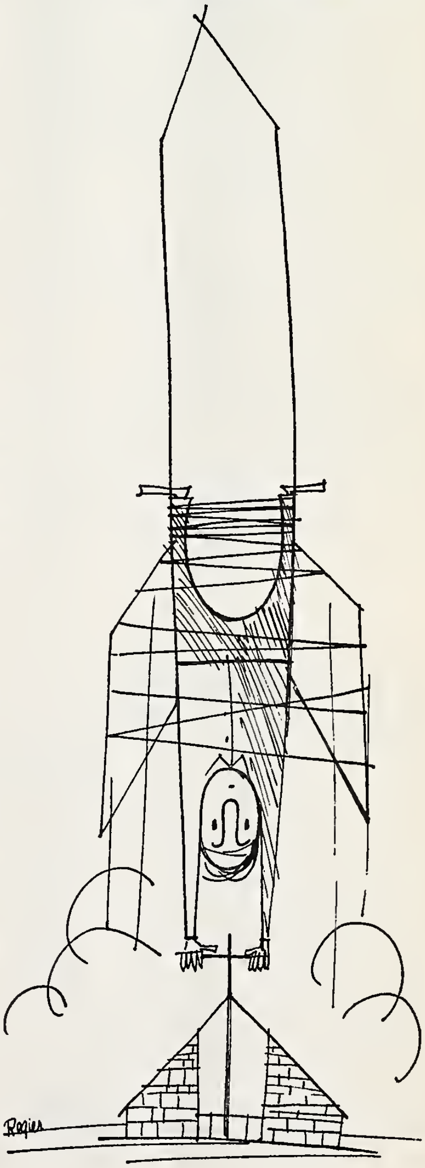
We hope that the United States government will accept our offer to pay the equivalent or more of the military tax to some mutually agreeable agency, organization, or institution, like CROP, MCC, Church World Service, or the United Nations (UNESCO, Technical and Economic Assistance Program, etc.), which is committed to a peaceful program for all men. We feel that a voluntary arrangement something like Edith Green's bill H. R. 12310 is necessary if we are to make possible the conditions of a lasting and abiding peace.

As Christians, we are not seeking exemption from the payment of taxes, but we are searching for a right to determine how those taxes are used, especially those which we contribute personally. It is clear to us that a Christian has a responsibility to government, significantly because in a democracy he is a real part of the government. Because the Christian knows something of the value and importance of community he will do everything he can to contribute to the stability and welfare of government on all levels.

Yet if this person realizes the destructive character and devastating results of all military preparation, he will consider it his patriotic duty to do what he can to avoid collective disaster. We believe responsible citizenship implies that there is no blanket endorsement for what a government does. Its actions must be tested and if they are found to be outside of the purpose of God they are to be challenged.

We hope you will feel with us the urgent need to recognize the priority which God always deserves in every human decision. We would appreciate your thoughtful response to this crucial issue.

Don and Eleanor Kaufman
Moundridge, Kansas



Involving the Church

*Henry A. Fast**

"We are fellow workers with God" (1 *Cor.* 3:9. *See also* 2 *Cor.* 6:1).

WITH this challenging thought Paul seeks to involve Corinthian Christians actively and deeply in God's labor of love. They are to share so fully God's concern for man that they give themselves in Christlike self-forgetfulness to their fellow men. In deed and in truth they are to be fellow *workers* with God, not mere bystanders or absent-minded contributors. As partners in God's enterprise they need not be driven to prayer nor coaxed into giving. They are to put heart, mind, and soul into their prayers and their contributions, and respond with a quick sensitivity to the cry of human need.

But how can you get people so deeply involved with God in His labor of love that they say, "This is God's work and ours"?

The Board of Christian Service tries to promote this sense of personal involvement through the following methods:

Active information service through church papers and through leaflets and folders. Is this material being read and is it effective in kindling interest and in stirring up Christlike concern for fellow men in need?

Visits to churches by returned relief workers, Paxmen, VS personnel, and Board secretaries. How many people in the churches are being reached by these personal testimonies and contacts?

Promotion of relief clothing collections, Christmas bundle program, food canning projects. This service reaches many churches and families and enlists a good deal of personal involvement that is very gratifying.

The appeal of the CROP program. Though somewhat limited in scope, it actively and sacrificially involves many farmers.

Informal visits of Board members with local church councils wherever they desire a friendly conversation about Board or Conference programs or concerns.

The response from churches in terms of interest, support, and personnel does not always indicate that these efforts are effective in personally involving people in a labor of love. What more should we do as a Board and as a Conference?

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*Chairman, Board of Christian Service

the reader says

MEMO TO NOMINATING COMMITTEES

It has never been my privilege to serve on a nominating committee and I have no particular desire to serve on one (so this memo remains anonymous), but I have made some observations over the years which bear on the work which you are doing. Allow me to share these with you for the building up of a stronger Conference witness.

- We are electing too few new people to our strategic committees. Note, I said "people," which means that I would like to see more women elected to our committees. I would suggest that before you nominate someone, be sure that he is not now a member of some major church committee. Our constitution provides that no one can be a member of two boards. But it does allow a man to be hired by a Conference board or institution and to be at the same time a member of a conference-wide committee. You will find that of the sixty men that make up the five major boards and the executive of our Conference, about twenty-eight have official connection with another Conference board or institution. Not that these men are doing inferior work—but wouldn't it be possible to broaden the base?

- We have always said that we are against separating the ordained and unordained people in our churches. Isn't this mere idle talk as long as two-thirds of all the men on our committees are ordained? Someone should study the district conferences. The ones I know have the same tendency to bypass some excellent talent and nominate and elect an ordained man because he is better known than the layman.

- There are laws against interlocking directorates in business. Perhaps there should be some in the church too. At least it might be well before nominating someone to ask: "On how many church committees, local and district, does he already serve?" Instead of using this as an argument for his election, you should consider ruling him out on that basis.

Take, for an example, mission boards. Do we really want the same men who determine mission policy on the district level to determine it on the national level also? Without judging the caliber of our mission program at present or the men who now have these responsible positions, it seems self-evident to me that the broader the representation on these boards the greater the chances we will have of developing an imaginative program which will unite the vision of contemporaniety with the wisdom of experience. Inter-Mennonite boards like MCC and CIM should also be taken into account here, and the same caution would apply.

- I am alarmed at the way in which we distinguish specialists from laymen and "little men" from "big men." I have heard people say: "He is the pastor of one of the largest churches in our district," but I am not impressed with that. All I want to know is: Has he time and interest and qualifications for the committee responsibility? Is he faithful in whatever he is doing? It takes a lot more grace to serve thirty people than it does to serve three hundred. God evaluates us by the spiritual vision and devotion that we bring to our tasks, not by the number of committees we are on or the size of the institution or church we serve.

School Begins At Eight O'Clock

IF YOU would look through the door, you would see nine children, from seven to fourteen years of age, sitting at improvised tables and desks, and studying quietly. But if you look again, you may see that one of them is not a student. A fourteen year-old girl is the teacher! Let me tell you about her.

When Zhoraida was a student in the mission school in Cachipay, Colombia, she was often a problem. Her grades were poor, for she certainly wasn't conscientious in either work or study. She wasn't a bad girl either, but one who just didn't seem to accomplish much.

But then in her last year of primary school (the fifth grade in Colombia) she seemed to take a turn for the better. At least she studied hard and tried her best, even though the results were not tremendous.

After graduation, Zhoraida decided that she would like to go on to school. She and her parents started investigating the possibilities of further preparation. But advanced school in Colombia is expensive, and the family had only modest means, so they went to the capital city, Bogota, and made application for a scholarship in a government school for teachers.

In order to qualify, she would have to take a test with other applicants, and Zhoraida knew that an important part of the test would be on the official religion of the country. Since her family is evangelical and she had never studied Catholicism, she borrowed a catechism to study so that she would be able to pass the test.

The day of the examinations arrived, and Zhoraida presented herself to the principal of the school.

"What school did you attend?" he asked.

"The Colegio Americano in Cachipay," she replied.

"Oh! That is a protestant school," he said. "Just step over here and we will see how much you know."

Over there a priest was waiting for her. "Do you know how to cross yourself?" he asked.

"Oh, yes!" (She had studied up on that because she knew she would have to do it.) But instead of crossing herself with her right hand as she should, she made the grave error of doing it with her left. That was the first point against Zhoraida.

Finally all the applicants were gathered together in the room where the exam was to be given. The teacher turned to Zhoraida. "I suppose you know how to recite the rosary?"

"No," replied Zhoraida, "but I can pray. Do you wish me to lead in prayer?"

The teacher looked rather startled but mumbled "Very well." So Zhoraida stood in the midst of a group of girls who never before had heard such a prayer, and asked for God's guidance in the exam. The girls began to titter and laugh out loud, for it was disgraceful that someone could not say the rosary. The other teachers who were present as monitors of the examination stared at her as though she were a very strange being, for neither had they heard such a prayer before.

The test itself was much as she had expected. One question was, "Who is Christ's successor performing his duties on earth today?" Of course the desired answer was, "The Pope." Zhoraida wrote, "There is one God and one Mediator between God and Man . . . Christ Jesus." Then there was another question: "What are the commandments of the Church?" She should have written at length on that, but her answer was that God's commandments were revealed to His people through Moses.

Well, Zhoraida didn't receive the scholarship, mostly because of that test in religion. She still wanted to study; so she and her parents went to another school, but the same experience was repeated. "Do you know the Hail Mary?" No, the catechism she had studied hadn't had the copy of the Hail Mary, so she didn't know it. The scholarship was denied to her in that school, too.

Zhoraida went home with her parents to Anolaima. There one Sunday morning, as she was teaching her Sunday school class, she asked one of the older children a question. When the child couldn't answer she realized that he had never been to school, and the other children laughed at him. Thus the idea began growing that she could have a school for these poor children who had no other place to go.

That is why if you should go to the Mennonite Church in Anolaima and look in the door, you would see a fourteen-year-old girl teaching eight children ranging in age from seven to fourteen years. The school can't be an official one; so she just gives them "private instruction." They are taught the *four* R's—reading, 'riting, simple 'rithmetic, and religion. The religion they are learning comes from the Bible, and she uses every opportunity to teach them stories of Jesus. Zhoraida gives every indication of being a fine teacher.

Would you like to visit her class? School begins at eight o'clock.

By Mrs. Arthur Keiser
Missionary to Colombia

Tin Cans and Time Bombs

AN AMERICAN in a Peking prison one day in 1955 sat opening a small tin can, part of a package sent him by the American Red Cross. His Chinese cellmates looked on spellbound until they saw him pour a thick, red liquid from the can.

"Tomato juice!" they exclaimed in disgust. "You mean to say you Americans waste precious tin to preserve a bit of ordinary juice? It's criminal!"

The incident was a recurring subject of discussion for several weeks in the cell. The men finally concluded that the rich United States could afford to "waste" metal in frivolous pursuits, whereas China, whose economy was just developing, had to watch carefully how every scrap of material was used.

Most Americans today do not question the use of natural resources for comfortable, convenient living, nor do they question the amount of money spent in turning minerals into missiles and weapons which can have no constructive use. We are "rich in resources," we have a highly advanced technology and we can afford to let our material wealth be turned, on the one hand, into comforts, on the other into weapons which become obsolete almost before they leave the factory.

A small but articulate number of Americans, however, are beginning to raise questions concerning the practicality and morality of our acceptance of indiscriminate arms expenditures, both in terms of overall waste and inefficiency, and in terms of our moral relationship with our fellow men.

At hearings conducted by the Subcommittee for Defense of the House Appropriations Committee in January (a censored report of which was released by Congress on March 31), General Maxwell Taylor, Army Chief of Staff, stated: "I consider that we have an excess number of strategic weapons and weapons systems in the atomic retaliatory force. . . . Having determined the bombs required on target, you can calculate all the possible losses due to enemy action, aborts, ineffectiveness of the weapons, and so forth, and determine how many vehicles are required. When such a computation is made, you end up, in my book, not with thousands, but with hundreds of vehicles as a requirement. We presently have thousands."

Stewart Meacham, Director of the Labor-International Affairs Program of the American Friends Service Committee, speaking at a conference of labor leaders in Chicago last month, said, "Approximately $50 billion yearly is futilely put into the arms race, while people of the world are in desperate need of the essentials of life. There are half a million villages in India, a nation which desperately needs help if she is to remain democratic, and one fifth of our military budget would provide $20,000 for each one."

And it is not only abroad that the essentials of a better life are lacking. While we spend $7 billion a year on missile programs and buy bombers "that cost their weight in gold exactly" (see President Eisenhower's State of the Union Message of January 19), we cannot find funds to build the 130,000 classrooms urgently needed for our children or the 1,200,000 hospital beds needed for our sick.

We are a highly developed nation. We can afford to use tin to can juice and aluminum foil to wrap potatoes for baking, but has our wealth not lulled us into insensibility to the larger problems, or at least warped our perspective?

We cannot expect our government to take any measures to revaluate the use of our resources unless we ourselves raise the issue. And we cannot raise the issue unless we have first thought about it, discussed it, and come to some conclusions, whether they be from a moral or a practical standpoint. This is our job! Stop, look, and take stock!

I Sought For Truth

I sought for truth throughout the years
Through happiness and bitter tears;
I sought it in the beauty seen
In nature's calm or furious scene,
In all the creatures of the earth,
In their existence, death, and birth.
I sought it analyzing men
As they desire, dream, and plan,
In their pretentions, strife, and woe,
In their revengeful blow for blow;
I sought it in their virtues too,
When they are noble, kind, and true.
I sought it in all things that be
With all five senses given me.
And though I sought it patiently,
Peace-granting truth eluded me,
Until by analyzing self I found
That I myself was grieved and bound
By my own pressing sense of guilt
Which my iniquity had built.
And then in seeking for release,
I found the truth and with it peace,
As for release of sin and dross,
I found the truth upon the cross.

—VERNON STUCKY

Visit to the Chaco

*by Lydia Warkentin**

IN the beginning of April I was fortunate in being able to visit relatives of both my parents in Colony Neuland, Paraguay, for a few days. I made the rounds by buggy, bicycle, truck, or jeep. We traveled on dirt roads, some narrow, with low-hanging branches which one had to duck, others wider and showing tire ruts. We passed through dense bush as well as open plain, with grass three to four feet high and only a lone tree here and there. I saw remains of villages which several years ago had been the home of people who had left for Canada, Germany, or other parts of South America. Only a lone fence post or a neighbor's yard indicated where a farm could have been. One village we passed had only two farms left. The once tilled land now looked like virgin prairie again.

The heat was not as severe as it might have been, but combined with a strong north wind, it was almost unbearable during the early afternoon hours.

There is still much the people need before they will be living in as comfortable homes as we are used to. Because of the heat, refrigerators would be very convenient, as any left over food spoils. Meat does not keep long and much is wasted. Telephones, running water, a proper cookstove, and hydro are all things of the future. If the village has a good well, up to ten farmers will draw water there for drinking and laundry purposes. Their own well water will be used only for cattle. Many women bake delicious bread in an outside oven made especially for the purpose.

I was inwardly touched when I saw the little doll with which one of the children was happily playing. It was a rolled-up piece of material wrapped in a blanket and she cuddled it as if it were a costly doll. I saw no other toys around.

Most of the work on the cotton fields is done by Indian labor. The whole Indian family comes over and settles down—dogs and all—and they stay as long as ten weeks at a time. Food and lodging must be provided by the farmer.

Every bed I slept on was homemade and had a wooden bottom padded with a straw or feather mattress. The furniture in the homes was simple, the chairs, benches, and tables having probably been made personally by the owners. Chairs were limited, as well as other furniture. The dishes on the table were plainer than those found in North American homes. The meals were simple and I particularly enjoyed the sweet potatoes and kaffir brown bread. The butter is always served unsalted in Paraguay and you add salt to taste.

One family told me they had lived several months without owning a clock and had depended completely on the sun and stars to tell time. They told of a man who had planned to leave for Filadelfia, Fernheim, with his oxen early next morning. After what he thought was several hours sleep, he hitched up his oxen and started off. The night seemed endless, and when he reached his destination the sun finally rose. Unknowingly he had left his home around 11 p.m.

In Filadelfia I visited a home and while looking through the orchard remarked about the lovely oranges, grapefruit, and tangerines. "Our tangerines are not ripe yet, but the neighbors' are." Before I realized it, I had my hands full of tangerines. I hesitated. "This is not stolen fruit," they laughed. "We are in the Chaco now. When the neighbors have some, we do too. When ours will be ripe, they will get their supply here."

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*Secretary at MCC, Asuncion

More Light

Monday work for some Voluntary Service workers in Camp Landon, Gulfport, Miss., consists of grading Sunday school manuals which have been prepared by VSers in co-operation with the Interdenominational Ministerial Alliance and used in thirteen churches in Gulfport. The radio pastor, Brother Clay, discusses the lessons on the broadcast supported by Camp Landon, and persons completing the manuals and turning them in for grading are enthusiastically responding with, "I study my Bible more and understand it better," and "I'm getting closer to God and see the light more plainly." Workers feel that these studies help people grow spiritually.

One Opinion

Last summer was my first experience in VS. At first I wasn't completely convinced that I would like it. But now as I look back, the whole experience makes me feel good. There are memories— helping the campers cut out name tags, the group's trip to Lake Michigan taking "my boys" up at 12:30, talking over views and hopes with our adult leaders, washing dishes, serious "bull sessions" with the older campers—really, there is no sense in my trying to tell you what happened at Camp Friedenswald. I could talk about it for hours and still not finish. It was great.

Emil Kreider
Wadsworth, O.

1-W VS in Chicago

The Conference Voluntary Service program is expanding its Chicago unit to include 1-W men who are willing to work on a VS basis for two years. Workers are located in the Negro-populated district near the Woodlawn Mennonite Church. The work for 1-W men would involve assignments in some of the social welfare agencies located in that area and assistance in the local church program. 1-W men may begin service this summer. Write to Board of Christian Service, 722 Main Street, Newton, Kan.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

TO SERVE THE PRESENT AGE (*Continued from page* 355)

people of our generation sense an emptiness when old values are gone and there are no replacements. The traditional world has collapsed and they have not found a new world filled with sufficient certainties or a strong faith. Hence their children have been committed to the streets and alleys without guidance and without security and safety.

Edna St. Vincent Millay spoke what so many young people think: "Life must go on, I forget just why!" We need the skill to read the invisible ink in the lives of children and young people, and be able to say, "Each face, dear Lord, a world." We must have the grace to listen and the wisdom to counsel. We must bring the true spiritual resources of the gospel to individual needs, bringing the generation entrusted to us to a daily growing Christian experience which will help them to build their lives on the foundation of Jesus Christ.

Third, the Christian church can serve this generation by relating the gospel to every area of life. This spells out certain implications, such as the social relationships, personal relationships, and implications for inner experience. The teachings of our Lord have everything to offer concerning our relationship to one another. The Word of God has the only solution to help every one in this generation to come to a personal and saving relationship with Jesus Christ. The end result of serving the present age should be to change lives from following the many voices of the world and from selfishness to accepting Jesus Christ as Saviour and Lord of all of life; to direct the human will to conform to His will; to conform all of life to the fulfillment of God's purposes.

our schools

ROSTHERN GRADUATION

Rosthern Junior College, at Rosthern, Sask., held graduation exercises on June 7. David Schroeder addressed graduates, alumni, and friends at the afternoon commencement program. A banquet followed at 6:30 p.m., with John Unrau, head of the Department of Plant Sciences at the University of Alberta, as speaker. Dr. Unrau, a former faculty member of Rosthern Junior College, recently with a staff of 35 helped to produce a new variety of soft white spring wheat. One of his children, John Unrau Jr., graduated this year as valedictorian.

MUSIC RECITAL

Canadian Mennonite Bible College music students, who are taking piano and voice examinations in the first part of June, were presented by the Music Society in a recital on May 20.

VOCATIONAL TALKS

The Literary Society of Canadian Mennonite Bible College invited the college family to hear a number of students speak about their professions on May 22. The program, called "Choosing a Vocation," considered nursing, teaching, social work, missions, and the ministry.

DO WE LACK WISDOM?

"We now have sufficient knowledge to put sputniks in the air but may lack the wisdom to keep man on earth," stated Paul W. Robinson, president of Bethany Biblical Seminary, Chicago, as he addressed the Bethel College graduating class at the sixty-sixth commencement exercises of the college May 25.

Speaking on "A Heart of Wisdom," Dr. Robinson defined wisdom as knowledge plus the right use of knowledge. He quoted Justice Robert Jackson to the effect that primitive people constitute no menace; the great crimes against man are committed by educated people. The true source of wisdom, concluded the speaker, may be found in the word of Scripture. "The fear of the Lord is the beginning of wisdom."

Ninety-two seniors were presented for bachelor's degrees, and six students were granted the associate in arts degree. Honored by election to the Order of the Golden A for outstanding scholarship and citizenship were John D. Unruh, Jr., Clayton Peters, Felice Voth, and Beverly Miller Hiebert.

Graduating with distinction were Donald Hostetler, Omer Galle, Charlotte Graber, Myron Harms, Stanley Pankratz, Eldon Schmidt, Melvin Schmidt, Helen Voth, and Tena Franz Schellenberg.

Graduating with high distinction were Clayton Peters, Felice Voth, Beverly Miller Hiebert, and Mrs. Eva Osborne. John D. Unruh, Jr. was cited as graduating with highest distinction.

A total of fifty students were cited by Dean P. E. Schellenberg of Bethel College for scholarship honors the past year at the commencement exercises of the college May 25.

MCC news and notes

SNYDER VISITS MCC WORKERS

KOREA—During his commissioner visit to Korea May 13-20, Executive Secretary William T. Snyder, accompanied by Korean Director Jacob Klassen, visited all nineteen MCC staff members on their project assignments, interviewed other Christian workers, and attended a part of the Korean Association of Voluntary Agencies annual meeting.

"MCC unit spirit in Korea is excellent," Snyder observes, "and the workers enjoy each other's fellowship. We talked at length concerning our opportunities in Korea and the possible course our work should take for the future. I went with the fellows to observe feeding operations in the Kyong San province where MCC is taking responsibility, and I am convinced that the best possible controls are followed in seeing that the food and clothing get to the neediest people."

Regarding the MCC Christian Vocational School for orphan boys at Kyong San, Snyder comments: "It is my judgment that the farm and school form a base from which a strong Christian testimony can be brought to Korea, particularly to the indigenous church, through preparing boys for vocations and in helping the church take broader responsibility through a community development program that would help to meet the people's needs on several levels."

Two of the six MCC nurses in Korea are assigned to the Children's Relief Hospital operated by the city of Seoul. After stopping here, Snyder writes, "The need was highly impressive as we visited the wards and saw unfortunate children receiving loving care. Many children are abandoned and many are near death when they are brought to the hospital. Our nurses are a steadying influence in the hospital to provide good care and to channel MCC foods, surplus commodities, and medicines to these needy children."

UNBELIEVABLE NEED

HAITI—Haiti, with its four million population, its eroded and eroding soil on treeless mountain sides and no other natural resources, its eight per cent literacy, its poverty illustrated by a $75 average family income per year, represents problem and need indeed! So reports MCC Associate Secretary Orie O. Miller after visiting this island 700 miles southeast of Miami May 16-23.

While visiting the two MCC VS men working in the Methodist cooperative agricultural services project at Petit Goave May 17, Miller worshiped in an area harvest meeting where 600 were gathered; the service was in Creole, Haiti's native language. Near St. Marc, at Hospital Albert Schweitzer, Miller observed the medical and community program where eight MCC VSers (six nurses and two laboratory technicians) serve in the 100-bed institution.

In northern Haiti near Gap Haitian (where Columbus landed in 1492), Miller stopped to see the Grande du Riviere Hospital and the Grand Pre Agricultural Services Project where it is proposed that MCC establish a combined medical and agricultural services unit. Miller comments: "The area is as needy as any in Haiti. My visit with Methodist Missionary Spence gave me a picture of almost unbelievable poverty, starvation, ignorance, illness in which the masses here have to live. To be Christian one *must* care; we must do what we can as God opens the way."

SOUTHERN CONFERENCE

AKRON—The MCC Peace Section Executive Committee May 26 authorized a delegation of five to participate in the Southern Christian Leadership Conference in Atlanta, Ga., July 28-30. This action grew out of concern expressed at the April MCC-sponsored race relations seminar in Chicago and in response to a direct invitation by planners of the Atlanta conference. The Southern Christian Leadership group, in which Martin Luther King, Jr., and Ralph D. Abernathy (guest speaker at the Chicago seminar) are active, includes representatives from the South who are concerned with the problems of desegregation, human rights, and the status of the Negro in American society. Attendance at this meeting, which is planned solely to discuss nonviolence, will offer Mennonites opportunity to share both historical and practical insights regarding the way of love and nonresistance.

Guy F. Hershberger, who attended the SCL annual business meeting in Tallahassee, Fla., May 14-15 at Peace Section request, reported to the Executive Committee: "It is clear that the organization is facing a very tough situation. Atlanta and Montgomery seem to be making progress, but in other places the situation is very bad. For example a Birmingham minister has had his house bombed or burned twice and is in constant danger of his life. At another church in Birmingham two police cars stand outside at every Sunday service. Similar stories come from many parts. I feel convinced that King and Abernathy are doing their best to follow the way of love and suffering in their search for justice. In this they deserve all the encouragement which we can give them."

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film review

STORY OF THE PROPHETS, PART I: Frontiersmen of Faith; Amos, God's Angry Man; Micah, Prophet of the Common Man; The Vision of Isaiah; Hosea, Prophet of God's Love; Isaiah—Statesman for God. Produced by Cathedral Films. Filmstrips $6 each, records $3 (each record has sound for two filmstrips, one on either side). Entire set in attractive box, $40.50. Can be purchased from Mennonite Bookstores in Rosthern, Berne, or Newton; or rented from the Audio Visual Library, Mennonite Bookstore, 720 Main, Newton, Kan., for $2 per filmstrip.

The committee was impressed with the fact that the filmstrips gave meaning to these prophets. They felt that the message of Micah became live and a meaningful message both for his times and ours. The filmstrip on Micah gives a good picture of the time in which he lived.

The committee was also impressed with the filmstrip on Hosea. Hosea's story is easier to dramatize because of the autobiographical account in the first three chapters of Hosea, which records his marriage to Gomer. The group felt that the story of God's redemptive love toward man and the meaning of this redemptive love in our relationship to others became alive through the filmstrip. The question was raised by two members of the group as to whether the filmstrip presented Hosea's message entirely accurately. Other members of the committee felt a richness and meaningfulness in the presentation. Those who raised the question realized there are different interpretations which can be taken and felt that the filmstrip approach is adequate.

The filmstrip on Amos presents an interesting and accurate account of his work. There is little additional material added to the filmstrip. It makes the story of Amos come alive as it portrays his work in the Northern Kingdom. The filmstrip helps to communicate the message of Amos both for his age and ours.

Isaiah—Statesman for God tells the story of Isaiah beginning with his coming out of the temple after he received his vision as it is recorded in chapter 6. It presents Isaiah's message in a meaningful way, particularly as he is a spokesman for God in the period when the Assyrians were threatening Judah during the reigns of Ahaz and Hezekiah. The filmstrip brings the prophet to life and makes his ministry and message real. It concludes with one of the messianic parts of Isaiah.

The entire series of six filmstrips is Part I. There is another series of four filmstrips on the prophets, called Part II, which will be reviewed later. I would recommend all six filmstrips in Part I. The Cathedral filmstrips are based on the conclusion that Isaiah 40-66 was written during the Babylonian exile. Consequently these chapters are not included in the filmstrip *Isaiah—Statesman for God* but are discussed in the later filmstrip *The Prophet-Poet of the Exile.* I do not agree with this conclusion; however this approach does not hinder the effectiveness of the filmstrip *Isaiah—Statesman for God.*

A helpful guide for the teacher comes with each of the filmstrips.

—Paul R. Shelly

jottings

USING NEW ADDITION

First Church, Bluffton, Ohio: A large number from our congregation attended the Central District Conference at Goshen, Ind., at which Harry Yoder was chosen president. The General Conference here in August is much on the minds of our congregation and of the four other churches in the area. Our second floor in the new education addition has been completed and was occupied April 12 for the first time. The primary department, consisting of four classes, and the Friendly Couples Class are using three rooms. The fourth room will probably be occupied by a youth class. Vacation Bible school is planned for June 8-19. Mrs. Joe Cremean and Mrs. Richard Cookson represent our church on the steering committee. A number of young people were received into membership of our church on May 17 through baptism following a series of meetings with Pastor Jacob Friesen during the Sunday school hour. Others were admitted by church letters.—Corr.

YPU SPONSORS CONCERT

Tabor Church, Newton, Kan.: April 19 the Newton Opportunity School presented a program, sponsored by Mennonite Men. April 26 some of the residents of the Bethesda Home for the Aged were taken out riding; this was arranged by the Evangelism Committee. April 26 the YPU sponsored a program of organ music by Janice Reimer, with an offering for sponsoring two Negro high school young people to the Camp Mennoscah retreat. April 29 the three sewing societies joined in an all-day work project repairing church hymnals. J. J. Esau, of Mountain Lake, Minn., conducted evangelistic meetings at the Goessel High School Auditorium, in which five Mennonite churches, including ours, participated. May 10 eight children were consecrated. May 13, at a service in the church, the baptismal candidates shared their testimonies. May 17, eleven new members were received, nine by baptism and two by letter.—Mrs. Jake J. Goerzen, corr.

BACCALAUREATE

Lorraine Avenue Church, Wichita, Kan.: May 24, all high school graduates sat in a group wearing robes, taking part in the worship service. J. E. Hartzler, world traveler and lecturer, spoke on "Living in the House You Build." A number of young people met to tape the "Youth Church of the Air Broadcast." An interesting discussion was held by the youth on "Ancestors; Migrations of the Mennonites." Papers and letters were read on Mennonite history. May 12 there was a Mother-Daughter carry-in supper in Fellowship Hall. May 17 was an "eat out" Brotherhood ladies' night. John Thiessen was the speaker; topic: "Whither Bound, General Conference, After One Century?" Interesting tours to and from the General Conference will be suggested for those planning to attend. The support of two medical students in India has been undertaken by several S. S. classes for a five-year period. In turn the students have agreed to work in connection with our Mission Committee for a period of seven years. Four new members joined the church by letter May 17. Plans have been made for vacation Bible school June 1-12. Girls of upper high school grades are being asked to serve as helpers. A new feature is a class for three-year-olds.—Corr.

TALK ON RUSSIA

Inman Church, Inman, Kan.: Harry K. Zeller, former pastor of the Church of the Brethren in McPherson, who has traveled extensively in Russia, shared observations "Behind the Iron Curtain" with us in word and picture. "American Cities, a Great Open Door" was the challenge brought to us by Don Wismer, pastor of our W. D. Home Missions Fellowship in Denver, during our Wednesday evening Bible Study hour. An afternoon all-German service was also much enjoyed. J. K. Siemens from Buhler brought the message, B. B. Warkentin shared his testimony in word and verse, and an octet brought music. An old-time German *faspa* and fellowship hour followed. The Women's Fellowship's Mother-Daughter luncheon was held April 16. One of Fellowship's projects is to help the Ferd Edigers with clothing supplies in preparation for going back to Japan in August. The Junior and Intermediate Choirs, together with our two C. E.'s, gave an exchange program in Hoffnungsau Church. The Mennonite history class, with Mrs. Elmer Wiens as teacher, toured the central offices and the Historical Library in Newton. —Corr.

FRESH AIR PROGRAM

Hoffnungsau Church, Inman, Kan.: Our Men's Brotherhood had a visitation night in March when they visited the sick, shut-ins, and aged. March 8 Wilfred Unruh presented the work of the Board of Christian Service. March 18 Conrad Browne told of Koinonia Farm near Americus, Ga. March 22 our senior choir presented *The Seven Last Words of Christ*. H. B. Schmidt brought the pre-Easter messages Mon. through Fri. April 3, Don Wismer from Denver, Colo., told of the new Denver church. April 5, our congregation was surprised when Pastor Gaeddert read a letter of resignation and said he has accepted the call of the Bethel Church, Mountain Lake, Minn., where he will serve in fall. April 12, D. C. Wedel brought the morning message. April 22, the Senior Mission Society heard Harry Zeller of McPherson lecture and show pictures of Russia. April 25-26 a number attended the Mennonite Men's Retreat at Camp Mennoscah. Our Men's Brotherhood is sponsoring the Fresh Air Program for Negro children of Chicago, who will come to our community for two weeks. May 5, the good Lord called our beloved brother A. J. Dyck suddenly from our midst. May 7, Ascension Day, Brother Voth brought the message. On Mother's Day four children were consecrated to the Lord. Pentecost, three boys and one girl were baptized. Our Children's Day program will be June 14. Babies came to bless the following homes: Jodi Terese, Feb. 22, to Mr. and Mrs. Marlin Ratzlaff; Dave Lee, Feb. 28, to Mr. and Mrs. Abbie Dyck. The following were married: March 30, Betty Warkentine and Garry J. Krehbiel; April 4, Richard Ediger and Virginia Ann King; May 7, Nancy Ratzlaff and Otto N. Schmidt; June 6, Shirley Friesen and Clifford Schmidt; and June 7, Mrs. Frank D. Schroeder and Jacob F. Schmidt, during the morning service—Kathryn Klassen, corr.

MISSIONARIES SPEAK

Bethel Church, Fortuna, Mo.: Four missionaries spoke to us in April: the George McCormicks (she was Ina Mae Garber, one of our members), missionaries from India, spoke to us April 9; J. Ross Goodall, the morning and evening of April 12, told us about mission work among Jews in Tampa, Fla.; April 23, James Bertsche, missionary to Belgian Congo, was a guest speaker. Pastor and Mrs. Ernest Porzelius, and our S. S. Supt. and wife, Mr. and Mrs. Homer Garber, brought interesting reports of the Central District Conference at Goshen, Ind

conference notes

(continued from the last page)

CENTENNIAL WORSHIP SERVICES

As a part of the centennial observance in the General Conference Mennonite Church, the Sunday school lesson for August 16 will feature the theme, "God's Steadfast Love."

While the lesson topic is the same as that used in the Uniform Series, the Scripture passages were adapted to fit a centennial application in Conference Sunday schools. Instead of the passage from Lamentations, Joshua 4:21-25 and Deuteronomy 6:20, 21 and 7:7, 8 will be used. William Klassen, writing for adults, and Peter Ediger, writing for youth, have prepared a stimulating discussion of the lesson.

This adaptation of the Sunday school lesson will make it possible for Sunday schools throughout the Conference to discuss a centennial lesson while the centennial conference is in session at Bluffton, Ohio.

Provision has been made for some twenty Sunday school classes at the General Conference sessions. Extra leaflets will be provided for conference guests. E. G. Kaufman will teach a class in Founders Hall, J. J. Thiessen will teach a German class in the college chapel, Harris Waltner will teach a youth class at First Mennonite Church. Other Sunday school teachers are Edmund Miller, James Reusser, William Keeney, Howard Raid, Robert Hartzler, P. K. Regier, David Habegger, H. B. Schmidt, Frank Epp, J. J. Enz, Henry Poettcker, David Neufeld, Peter G. Sawatzky, A. H. Schultz, Bertha Harder, and David Schroeder.

Worship services at 10:45 a.m. will be held in Founders Hall with Erland Waltner in charge and the sermon by J. Herbert Fretz, and in the First Mennonite Church, Bluffton, with J. T. Friesen in charge and the sermon by Roland Goering.

ONE APPLE IN TEN YEARS

The following is from a letter by Mary Warkentin, Canadian teacher in Paraguay.

Recently I met a plane from the Pure Oil Company at the Filadelfia airport (looks more like a cow pasture!). Folks crowded right under the plane. I saw people looking at a monkey which the crew from Pure Oil had caught. I walked up, too, and began talking with someone who seemed to be a foreman. I asked if he had illustrated pamphlets or pictures — we could get them from oil companies at home for use in schools.

The last few days have been thrilling for the Neuhorst youngsters. This man came with a car—that's exciting!—and cameras, and took pictures of the school, teaching, and activities. One camera was a movie camera; the other developed the snapshot while you wait. I nearly forgot to close my mouth!

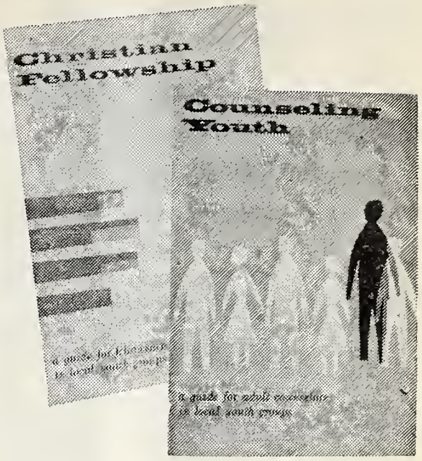
You can imagine my pupils, who never come out more than six miles from where they are born, except perhaps for a rare visit to a distant village. The visitor brought out a box of *apples!* (I had a half of one apple several times at Christmas.) The children were overjoyed but too shy to show it until he was gone.

I shared the apples with the whole village. One woman said that this was her first apple since she got off the ship ten years ago. Apples price ten cents apiece in the village co-operative store. And here we had about 120 of them!

FLANAGAN TO SPEAK

James M. Flanagan, associate editor of *The Christian Evangelist-Front Rank,* an international weekly of the Christian Churches (Disciples of Christ), will address the Christian Writers' Conference to be held in the Bethel College Mennonite Church, North Newton, Kan., June 17-19. Registration for the conference begins at 8:00 a.m. June 17. Applications may be sent to Maynard Shelly, Board of Education and Publication, 722 Main Street, Newton, Kansas.

NEW COUNSELING MANUAL


Christian Fellowship
a guide for fellowship committees in local youth groups
Counseling Youth
a guide for adult counselors in local youth groups

Counseling Youth, the second in the series of manuals prepared by the Young People's Union, has been written by Claude F. Boyer for adult youth advisers or counselors in local churches. Emphasis is placed on the relationship of the counselor to the youth group, with suggestions to help broaden the vision of young people.

The first in the series was *Christian Fellowship,* a guide for fellowship committees in local youth groups. These two manuals can be ordered from Mennonite Bookstores at Berne, Ind.; 720 Main, Newton, Kan.; or Rosthern, Sask. Others planned for later publication are *Christian Faith and Life* and *Christian Service.*

CONGO INLAND MISSION NEWS

Betty Quiring has returned from Africa where she has taught at the Belle Vue School for Children of Missionaries. She will spend the summer with her parents at Frazer, Montana, and will do some itinerating. In fall she will enroll in Mennonite Biblical Seminary, Elkhart, Indiana.

The Earl Roth family is scheduled to arrive in Chicago on July 15 for their first furlough. From Chicago the Roths will proceed to Albany, Oregon.

Dr. and Mrs. Merle Schwartz and children, Judy and Bobby, are itinerating in June. They will visit churches in Denver, Colo.; Aurora and Omaha, Neb.; Quinter, Inman, Whitewater, Hesston, Hutchinson, and Newton, Kan. The Schwartzes will be returning to the Congo August 1.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

Attending General Conference is like pausing a few moments on a mountain trail to look back over the steep path ascended, and looking forward to new heights to be gained. With a deep feeling of insignificance, one takes in the panoramic view of the surrounding countryside and the vastness of the sky above.

Thus at General Conference we hope to look backward, evaluating the work; to look forward, planning for the future; and to get a clearer view of the physical and spiritual need around us. We trust that an inward look will lead to a rededication of our lives to God and His service, and that unitedly we can look up in prayer and thanksgiving to our Heavenly Father.

BLUFFTON
AUG. 12-20
1959

We look toward General Conference confident that we will receive that backward, forward, outward, inward, upward look which will help us to fulfill the task which the Lord has entrusted to our Conference.

Dorothea J. Dyck
Elbing, Kansas

MISSIONARY RETURNS

Martha Burkhalter, General Conference Mennonite missionary to India for forty-two years, returned to her home at Berne, Ind., the end of May. Miss Burkhalter has been teaching at the Union Biblical Seminary at Yeotmal in Bombay state. This position will be taken over by Kenneth Bauman of Lansdale, Pa., who with his family has been in Korba since 1954.

Miss Dilasie Ramlal, an Indian girl who has made her home with Miss Burkhalter for a number of years, accompanied her on the trip. She will be in the United States for several years to further her education.

ARE YOU PLANNING TO ATTEND THE CONFERENCE?

If you are one of the thousand or more visitors and delegates who will attend the triennial conference and centennial observances of the General Conference Mennonite Church at Bluffton, Ohio, on August 12-20, you are requested to fill out the form below and mail it to: G. T. Soldner, Lodging Chairman, 438 West Elm Street, Bluffton, Ohio. This includes both those who are arranging for lodging with friends or relatives, and those who would like to make reservations for lodging. *All* who plan to attend at all, either part-time or full-time, should fill out and send in an application form. Additional forms may be secured from Brother Soldner at the address above.

APPLICATION FOR LODGING RESERVATION

Name.......................... Address.......................

Congregation....................... Dist. Conf..................

Traveling by: Car.... Train.... Bus....Plane.... Car & Trailer....

Date of Arrival................. Time of Arrival...............

If by train, plane, or bus, do you wish to be met at:

Lima: What railroad.......... Findlay: What Railroad.........

Airport................ Airport................

Bus Station............

Number of accommodations requested:

Couples.... Children.... Young People.... Men.... Women....

Staying for entire session?........... or, what nights?...........

Have you made arrangements to stay with relatives or friends?.....

If so, with whom?...

Address ....

Lodging will be provided in:

Mennonite and non-Mennonite homes in Bluffton-Pandora-Lima area
Bluffton College dormitories
Ohio Northern University dormitories (Ada, 12 miles)
Findlay College dormitories (Findlay, 18 miles)
Motels (5 to 15 miles); Lima hotels (if needed)

A lodging fee of $2.00 per person per night will be asked in non-Mennonite homes and in dormitories. Breakfast and linens will be included in dormitories. Transportation to Ada and Findlay will be provided for those who do not have their own.

Are you willing to accept lodging as the committee can best grant?

. ... Have you a particular need?........... If so, what is it?

....

Are you willing to share accommodations with others?.............

Reservations will be made on a "First Come, First Served" basis.

ALL RESERVATIONS SHOULD BE MADE NOT LATER THAN JULY 1, 1959.

Address all communications to: G. T. Soldner, Lodging Chairman,
438 W. Elm Street, Bluffton, Ohio

JUNE 16, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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in this issue

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of things to come

June 15-20—Faith and Life radio speakers: Mennonite Biblical Seminary students
June 18-21—Northern Dist. Conf., Salem-Zion Church (North), Freeman, S. D.
July 4-8—Canadian Conference, Clearbrook, B. C.
West. Dist. Retreats, Camp Mennoscah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 24

editorials

FATHER—A PATTERN OF GOD When on Father's Day special thought is given to the place and influence of father, it is well to keep in mind that Jesus highly exalted the word when He referred again and again to God as Father.

Visiting chapel speakers at correction homes for boys are sometimes warned not to refer to God as Father because the boys' concept of a father is anything but fine and noble. Their fathers did not resemble God.

Before fathers begin to feel too satisfied with themselves, let them soberly reflect whether they are bearing the image of th Heavenly Father in such a way that the children will naturally love and respect God. There are fathers like that. They are the ones who pass on to their children something of far more value than money and things. At least in a small way they are living examples of the goodness and mercy and justice of God. Their influence cannot be measured.

To be such a father is a tremendous task. It requires more careful thought and planning and living than to be a successful farmer or businessman. It demands a high price in consecration and effort and faithful religious living. But the results are more than worth the cost, to fathers and to their families, as well as to the cause of Christ.

"Fathers, don't over-correct your children or make it difficult for them to obey the commandment. Bring them up with Christian teaching in Christian discipline" (Eph. 6:4, Phillips).

PREPARING FOR GENERAL CONFERENCE The meeting of the General Conference in Bluffton, Ohio, August 12-20, will be an outstanding event in various ways. The beginning of the centennial year and the pageant to depict the origin and hundred years' growth of the General Conference will be unique.

A tremendous amount of work is being put into this conference. The creating of the historical pageant, the preparing of the reports and plans for the future of our world-wide work, the messages of inspiration and information—all will require hours and days of faithful work.

The planning for the care of the delegates and visitors is in itself a tremendous task, but the Bluffton community has been working on this for over a year and will do a fine job.

Now if all this amount of preparation in so many different ways goes into the building of this conference, let those attending the conference also do some preparing. This is not a mere entertaining feature where a few do all the work and the rest "enjoy" their labors. This conference will be a success to the extent that all attending prepare themselves and assist in the general preparation by putting their own hearts in order and coming in the true spirit of our Lord, remembering in devout prayer the whole scope and work of the Conference.

Guard Rails of a Christian Home

Daniel G. Regier

From the president's sermon
Pacific District Conference
Barlow, Oregon, June 10-14

WE ARE AWARE that the welfare of the nation, the church, the work of our conferences, and the individual, depends largely on the noble or evil influences of the home. Often the term "homebuilders" is used as a name for an organization made up of parents with small and growing children.

There are valuable comparisons that can be made as one considers the building of a house and the building of a home. It is very interesting to note the specific instruction that God gave to the children of Israel, His chosen people, when they would build a house. In that early day, they had flat roofs on their houses. These flat roofs were used as areas that might afford quiet meditation, or social activities. Instruction is given in Deut. 22:8, "When thou buildest a new house, then thou shalt make a battlement (guard rail) for thy roof, that thou bring not blood upon thine house, if any man fall from thence."

As homebuilders, there are certain guard rails that we have the responsibility of providing. God has entrusted children to us as parents and we have responsibilities to provide protection for them. We think of the roof of this house as needing protection on four sides. Let us consider four areas of parental responsibility.

THE BATTLEMENT OF AN EDUCATION

Grandfather realized that his education was inadequate and he was willing to sacrifice so that his children could be better prepared to meet the demands of a changing world. Now the child has become a parent, and again there is the determination that the grandchild shall be encouraged in an extended period of education if desire and aptitude are present. As Christian parents, we desire that our children provide able leadership in their area of responsibility. However, we must ever remember that the education that prepares a person in the spiritual realm is of first importance. Our homes, our churches, our Christian colleges can provide the challenge that students need as they face decisions regarding future vocations.

THE BATTLEMENT OF A DEVOTIONAL LIFE

While still very young, the child will clearly observe the reverence that parents have for the Bible. It should be one of the first books that the small child recognizes and is able to identify. The time when the family daily gathers for devotions will leave a lasting impression on the observant child. The other members of the family may be busy and away for the day's responsibilities, but the little child will remember that Mother would daily read the Word for herself in the quietness of their home.

A young man was working in an area many miles from home. One day a friend from the home community visited the young man. The moments together were precious as they spoke about their home community, a subject of vital interest to both. Before leaving, the friend posed this question, "Now that you are away from home, what is it that you miss the most?" The young man hesitated a bit, and then spoke with a trace of emotion, "That which I miss the most would be the family devotions that we had at home. It was the custom in my home that after the Scripture had been read, the entire family would form a circle by joining hands and then Dad would lead in prayer. I was the oldest, so I would be next to Dad and place my hand in his. That experience has left a lasting impression."

THE BATTLEMENT OF DISCIPLINE

The child is born and appears as a sweet bundle of innocence. However, early in life there are signs that not all of the child's desires are noble according to the standard of the Bible. We are instructed to "Train up a child in the way that he should go, and when he is old, he will not depart from it." The Scriptures also teach that the Heavenly Father will at times chasten (or discipline) His children, because He loves them (Heb. 12:6). As parents who love our children, we have a related responsibility. This does not necessarily mean only punishment for evil, but it includes encouragement in that which is noble and right.

THE BATTLEMENT OF LOVE

We have considered three guard rails that parents need to erect in the building of a home. These might be considered as having three sides enclosed. For the completion of the area of responsibility, let us remember that a Christlike love is of utmost importance. A child may be given ample supplies for physical needs, a good education, and many other opportunities, but if the parents do not have a sincere Christian love, that child will be deprived of one of life's greatest needs.

There are certain age spans when children give an unappreciative response to parental love. They have an inflated evaluation of their own abilities and importance. Parents become discouraged when their expressions of Christian love produce a negative response. Someone has correctly said, "The person who least deserves love, is the one who most needs it." This applies so definitely to our working with others in business, in the church, and also in the home. In due time, the son or daughter begins to appreciate more and more the Christian home and the love that was expressed there. He begins to realize that the guard rails of education, a devotional life, discipline, and love were of vital importance in the early years of his life.

YOU ARE NEEDED

PERHAPS NEVER in the whole history of man on this earth have there been so many displaced persons. Shifting national boundaries, internal rebellions, and outreaching aggression have moved hundreds of thousands from Germany, Hungary, Jordan, Korea, China, and elsewhere, to seek refuge in a place not their home. Across the East-West streets of Berlin, desperate people are still escaping to freedom. Out of China into Hong Kong and Formosa, still more refugees come, hungry and homeless. Of the three million in Hong Kong, one million are refugees! And the end is not yet in sight.

For these people, United Nations has declared July 1959 to July 1960 as World Refugee Year. Mennonites are asked to participate by sharing MCC material aid with those who need help.

In a recent report by Robert W. Miller (to the Material Aid Advisory Committee in Chicago at the end of April) is a summary of what is being done and what now needs to be done.

"The program in Germany includes food and clothing supplies to needy individuals, welfare and educational institutions, and packages mailed to the East Zone." Some supplies maintain field workers (Kansas Mennonites gave a shipment of flour for the latter purpose). Unsettled refugees and destitute aged in Austria also receive material aid. Unique MCC items such as Christmas bundles and canned meat are in demand; some of the clothing goes to Iron Curtain countries.

"The Arab refugee problem remains unsolved." MCC is responsible for clothing refugees in the Jericho area; the program may be enlarged to care for an additional refugee camp. In Korea, "those who need material aid . . . include orphans and widows in institutions, disaster victims, and slum dwellers and others living on a submarginal level." Less material aid is needed here than before.

In Hong Kong, there are about 50,000 people to the square mile and some 300,000 people with no shelter. The situation is not getting better but worse. In Vietnam, "the sick, orphans, lepers, and others who are in institutions, and those who suffer from disasters such as typhoons,

Of some 180,000 refugees from Algeria now in Morocco and Tunisia, many are in a desperate situation. Here a refugee mother prepares a meal for her hungry children using foodstuffs donated by the United States through the League of Red Cross Section.

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fires, floods" need help.

Material aid shipments to Indonesia have been relatively small "because our workers have not been in good position to distribute material aid and the ocean freight has been expensive." Ocean freight reimbursement on relief shipments to Indonesia will make the cost of future material aid less, making possible more relief to disaster victims. MCC is distributing surplus milk in a large refugee colony at Calcutta, India. A vehicle to haul supplies is needed, as well as clothing and bedding.

Ocean freight reimbursement and duty free entry to Paraguay help make available to destitute Mennonites and others such items as Christmas bundles, leprosy bundles, and hospital supplies.

What Is Needed Most?

The material aid report says that "general items of good used and new clothing are needed and appreciated in all areas. This is the backbone of the program in Jordan, and there seems to be no substitute for simple Western-style clothing in Austria and Korea also."

This coming summer and fall will be the time of a special used clothing drive. If you have already given all used clothing available, you can always look for bargains at second-hand stores, which may have some garments at a low price, in good condition but perhaps needing minor repair; and in end-of-season mail-order house catalogs, which list new clothing at low prices, usually with no choice as to color or style.

Women will be particularly interested in MCC plans for cutting Asian-style garments. Since much new clothing is made by women's groups, the garments might as well be made as appropriate as possible for the country in which worn. Asian garments are wanted most in Hong Kong and Vietnam. Later this year, special patterns may be available.

"Workers report that Christmas bundles are still one of the best and most appreciated gifts. In several areas, such as Jordan and Vietnam, it gives workers an opportunity to do something for groups of children not usually reached. The tropical bundles seem to have proved to be an especially good idea in Vietnam, Indonesia, and Paraguay; and Vietnam wants only tropical bundles in 1959." Leprosy bundles "are appreciated as a special gift to an especially unfortunate group of people."

More meat was canned in this 1958-59 canning year than in the last season, and it is hoped that the 1959-60 canning season will be as fruitful. MCC plans to study distribution of surplus commodities with the goal of reaching acute needs not yet touched. Another area of sharing has been the joint CROP programs in Kansas and Oklahoma, in which anyone can contribute to relief above and beyond their regular giving.

These are some of the ways in which Mennonites can participate in World Refugee Year. Plan your sharing now, remembering that no matter how little you may feel you have in comparison to others around you, you are wealthy in the eyes of the refugee. Through material aid, you can reach someone with God's love.

Christians Facing Great Moral Issues

III. ARE WE DOING ENOUGH?

(*This is the third in a series of short articles by the Board of Christian Service dealing with issues to face at the Bluffton Conference.*)

QUITE clearly, we may never be able to meet all the challenges of world-wide evangelism, hunger, illness or ignorance within our generation. By what guides shall we then judge if we are really doing enough? How can we check ourselves on our stewardship?

- Why do we have this witness? Is it simply because of the great needs of the world, or as a response and an outgrowth of our faith and commitment to Christ? If we give food, clothes and send workers only because people are starving and cold we will soon be frustrated. If we share "in the name of Christ" because God has also freely given us all things, then we will be blessed. Service is sharing and sharing is a service which we can do for Christ.

- The most important ingredient of any service we give is the workers who are sent. Our church today has an unparalleled opportunity to reach out into the far-flung and previously inaccessible corners of every continent with a personal testimony and demonstration of the full Gospel of Christ. We need more workers today: missionaries, pastors, writers, relief workers, Pax-men, summer service volunteers, nurses, and people in the professions. In short, the church needs *your* service. The rewards of personal service by far compensate for the changed plans you will make. The Gospel can only be spread by people like *You*.

- It is inescapable that in today's world even religion involves money. Often you ask, "How much should we be giving?" One answer has been to suggest that we need about $20.— per year per member for missions and about $6.— per member per year for relief and service. Many will want and should give more; many of us have given only a part of this amount. Sharing our earnings as a response to all that God has done for us, then becomes an act of worship which God will accept and bless. We can give as we dedicate all our resources to Christ, by serving through the channels of our church.

PEACE--the way of the cross

Elmer Neufeld
From an address to the MCC annual meeting

MAN'S first act of sin as recorded in the Bible was committed in proud ambition and rebellion against God.
Satan enticed the woman: "When you eat of the fruit you will be like God."

This first act was soon followed by another,
committed in jealousy and hatred.
"Cain rose up against his brother Abel, and killed him."
God called: "What have you done? The voice of your brother's blood is crying to me from the ground."

And so through the ages, the voice of the brother's blood
has continued to cry to God. . .
The history of mankind is filled with rebellion against God,
and strife with the brother man.

In rebelling against God,
man has also turned against his brother.
The voice of the brother's blood still cries from the ground. . . .
Selfishness, jealousy, pride, and hate
have set man against man.

Some have lived in luxury and greed,
while the children of the brother went to sleep hungry and cold.
Husband has left wife, and wife has left husband,
leaving little ones with scarred hearts
in bitter loneliness and rejection.

Man has put his brother in chains and used him like the ox of the field,
driving him on with the biting lash of the whip.
Man has set himself up in classes and castes,
claiming to be superior to his brother,
and thus claiming more privileges for himself.

Man has turned against his brother of another color,
and thus deprived him of decent homes, schools, churches,
and the love of God expressed through fellow Christians.

And finally, most devastating of all, man has taken up the chant and the instruments of war,
to kill and to maim,
to plunder and to glory,
leaving countless families homeless and fatherless.

Until today, when the scars of Hiroshima and Nagasaki are not yet gone,
man is threatening anew to set the world aflame
by long range missiles and atomic bombs.

But most devilish of all, the religious people,
including the Christian church,
have sought the blessing of God for these fiendish acts.
In the name of God, man has taken up sword and gun.
In the name of God, man has rejected his brother of another race.
And even as we seek to win our brother to God
We are tempted to condemn him in pride and resentment.

IN THE MIDST of man's rebellion and strife—when the fulness of time was come,
God took action.

He came!
He came and dwelt among us!
". . . the word of God became a human being and lived among us." (Phillips)

He did not come in vengeance to punish us according to our sins.
"He hath not dealt with us after our sins;
nor rewarded us according to our iniquities."
(Ps. 103:10)
He came in compassion and love,
to walk among us,
to bind our wounds,

to bear our burdens,
to forgive our sins,
to carry them to the cross.

And when He was on the way to the cross, He called
His disciples to himself and counseled them:
"If any man would come after me, let him deny himself
and take up his cross and follow me."

Our witness is to Jesus Christ,
to a new way of life in Him,
to the way of the cross.

The trouble is that the gospel has been distorted,
it has been torn apart,
and sometimes Christ is hardly recognizable.

An American churchman has said:
"The Western world has torn Christ from the cross;
we now have a cross-less Christ."

The Communist world has picked up the cross,
causing a Russian tourist girl to remark:
"You kiss your crosses; we carry ours."

I talked to a minister in Little Rock, the leader of a church.
Though he preaches salvation by the blood of the cross
he seemed to know little of the reconciliation that
was wrought at such great cost at Calvary,
that removed the walls of partition.
What kind of Christian love is this,
that seeks the salvation of the Negro for
all eternity,
but is unwilling to worship with him for
one hour here on earth?

Yes, there is power in the blood, but it will be shown
forth more clearly when we are more willing to follow
in the steps that led our Master to Golgotha.

To whom shall we witness of this way of life?
Certainly to fellow Christians,
to those with whom we can reason together from
the Word,
to those with whom we can share the testimony
of our Christian experiences . . .
that we might have unity.

But let us not be deceived.
There is also need for a peace witness to the
non-Christian world.
Not that we would bring them to this way of
life outside of Christ.
But that we might again show forth more clearly
Christ and His way of life.

Too often the world no longer knows what kind of
Christ we are offering them.
Does He carry the Bible in one hand
and armaments in the other?
Is He a member of the church on Sunday,
and of a White Citizens council during the week?
Have we no burden for those who suffer wrongs?
Do we no longer hunger and thirst after righteousness?

The Christian Church has lived this way too long.
And the communist world has taken full advantage.
Much of the Far East is already outside of our reach.
Africa is seething . . . since the New Year there
have been rumblings in the Belgian Congo.
How have we prepared for this day?

Most of all, we must yet speak to ourselves,
as individuals and as a Mennonite church.
As Mennonite people we have been gratified that there
is more openness to our testimony,
we are even proud of our history.

But even though telling the Mennonite story is
easier today,
this does not mean that the way of the cross
has been paved with gold!
Not everybody talking about the cross is bearing it.
Jesus did not say to the rich young ruler,
"I'll send you a book about our new movement."
He said, "Come follow me!"
This message is no toy to play with on Sundays.
Sometimes it seems that we should keep
silence—for fear of hollow mockery.

One of our workers has suggested that our witness is
too often from a pedestal,
rather than from real involvement and personal
commitment.

We preach sacrifice,
but most of the sacrifice seems to be made for
ourselves,
our cars, our homes, entertainment, our own
families.

And this matter of sacrifice must also apply to our
church organizations—MCC, conferences, boards,
committees, whatever they be.
God forbid that our organizations set up for His
service will stand in the way because of
selfishness, jealousy, and pride.
He that loseth his life will find it.

Let us work together to establish the fellowship of
Christians, reaching around the globe,
Christians that have rejected prejudice, nationalism,
strife and war.
A clear testimony to those who have not yet
found the new way of life.
Ready to bind up and heal,
Rather than to maim and kill,
to love and reconcile,
rather than to hate and splinter.

Working toward genuine oneness in Christ,
that the world may know that He was sent by God.

Mennonite men

Dare to Dedicate

A GRADUAL change has taken place in church responsibility in our generation. In past years when the minister's training was limited, the laymen of the church felt a greater responsibility in doing the work of the church; however, today is a day of specialization, and the trend of the time is also toward specialized church responsibility. It is so easy for the layman to fall asleep and let the trained minister carry the burden of church work.

We are all thankful that the minister is better trained today than in past years, but the fact that many laymen have largely lost their sense of church responsibility is to be deeply regretted. The minister, though he be well trained, alert, and dynamic, cannot possibly carry the full responsibility of all the work that needs to be done in and by the local church.

The Layman's Mission Field

There are a number of areas in which dedicated men can and should make greater contributions to the growth of the church. The first suggestion is in the field of Christian stewardship and Christian giving. Conference causes and institutions are nearly always limited in their scope of service by the amount of financial support that is received by the constituency. More people could be reached and a greater service could be rendered if more support would be forthcoming. Christian giving is a mission and service field in which every member of the church can labor. Too many times we are side-tracked in the high ideal of tithing by selfishness, greed, and the desire for personal gain and pleasure. We must be made aware of our opportunities in this matter of biblical stewardship.

The second suggestion is in the field of personal and public worship. Our mode of living today has a tendency to crowd out both the desire and the time that is required to meditate and worship God. With working mothers and an over-emphasis on all sorts of activities by the children, it is increasingly harder to establish and maintain the family altar. With a loss of a personal devotional life, there is also a decline in public church worship. It is so easy for the worship service on Sunday morning to become routine and meaningless by preoccupation and thoughtlessness. Dare we suggest that on occasions dedicated laymen take more part in the worship services even to the extent of taking charge of a Sunday morning service occasionally?

The third suggestion for increased lay responsibility is in the realm of missions and a concern for the lost and the unchurched. The task of evangelizing the lost can never be accomplished by the minister and missionary alone. The dedicated lay Christian is a witness for the Gospel. Many times the encouragement in the form of a spoken word or in exemplary living of the Christian business, professional, or laboring man is the most powerful witness to the Gospel that the man of the world can see or experience. So often the unchurched man cannot be reached by the minister's sermon but can definitely be reached by the example and word of a dedicated Christian neighbor or fellow-worker.

Sermons of Service

The fourth area in which lay members can take more responsibility is the area of Christian service and discipleship. Many people throughout the world and in our nation have needs that can be met by consecrated members of the church. Some of the greatest opportunities for witnessing for Christ come in the form of rendering service to our fellow men.

Christian service begins in the local church fellowship. What church in our Conference cannot use more willing and dedicated men to teach Sunday school classes, lead children and adult choirs, visit shut-ins—the sick and the aged, serve on boards and committees, and a multitude of other services? Many times these opportunities go begging not for lack of talent among the membership but mainly from lack of dedication on the part of the men who possess these talents.

Christian service also needs to be extended beyond the local church. Community endeavors also need the leavening action of the dedicated church man. Hospitals, homes for the aged, schools and colleges, and other institutions need the support of Christian men to keep them on a high moral and spiritual plane. These institutions do not only need the spiritual influence that the dedicated men can give, but they can be helped greatly by the service that both skilled and unskilled laborers with their tools and equipment can render.

In a larger sense, Christian service should go beyond the immediate community. Disaster work has proved to be a great opportunity for service and witness by Mennonite groups all over the land. Disaster units need to be better organized so that more efficient service can be performed and more spiritual help rendered in periods of calamity. Service minded laymen also need to influence their sons and daughters to accept voluntary and Pax service. Consecrating their children to Christian service is the greatest service that many parents can ever hope to render.

In summing up the responsibilities that Mennonite Men can accept in the work of the church and for the cause of Christ, the question is not one of opportunity. Opportunities are almost unlimited. The relevant question is: How dedicated are we as Mennonite Men to our faith in Christ and to the work of His church? If we are dedicated, we as laymen will meet the challenge and the opportunities that present themselves.

Editor: Richard F. Graber, Moundridge, Kan.

"I for one am convinced that if fellows in the States knew what Pax is like, our Akron headquarters would be flooded with applications."
So writes

An American Abroad

by Jim Juhnke

Perhaps the most significant opportunity of Paxmen in Europe is the contact with the European people and culture in the context of Christian service. The European Pax program, unlike some other American installations in Europe, is established and organized to this end. Paxmen are encouraged and given opportunity to meet the German folk and to learn to know them. At first we're curious to know what makes them different. Soon, however, we realize it's a question of what makes *us* different. Because, you see, in Europe *we* are the foreigners. Everyone notices us with our accents, hands in pockets, or water on the table. *We* are the ones who stick out like sore thumbs, wondering why it is that people spot us as foreigners by just looking at us. This process of learning to know, adjusting to, and finally appreciating the European people and culture is certainly educational. And we Paxmen are thankful for a program which is designed to capitalize on these opportunities.

For Example . . .

Take a few of my experiences during the past few months as secretary in the Frankfurt Pax office. During Easter vacation, at the suggestion of Elmira Kliewer, former MCC secretary, I visited the Ernst Landes family on a large Mennonite Hof near Heilbronn, Germany. After a scenic trip from Frankfurt along the Bergstrasse and Neckar River Valley to Heilbronn I arrived in Lautenbach, where I met the Landes family which included six husky young boys, ages sixteen to twenty-eight. The following two days were filled to the brim as I observed the farm work on the Hof, learned something of the history of the family including war experiences, played in a brass band with the "Lautenbachers," hunted Easter eggs, took part in the Sunday morning Easter worship service and communion with the Heilbronn Mennonite congregation, went on a hair-raising ride in an old auto which is the pride and joy of the Landes boys, and ate more wonderful German cooking than I care to tell about. I especially appreciated the opportunity to talk with these fellows about pacifism. In the course of history the German Mennonites have all but lost the principle of conscientious objection to war. A Pax witness in this area is sorely needed.

A few weeks later I had an opportunity to spend a week end in the home of a German Evangelisch pastor near Kassel. Pastor Hoehn and his wife also provided the excellent German hospitality which I am beginning to take for granted. In our discussion I found it very interesting to hear Pastor Hoehn say that the Evangelisch "Landeskirche" concept is possibly a bit confusing in the relationship between church and state and that they have "much to learn" from American protestants on this. Indeed, I replied, we have much to learn *from each other*.

Another American-German contact on the inter-Mennonite level is the periodical German Mennonite youth days. May 9-10, I, along with other Paxmen, attended the Jugendtag at Stuttgart where over 125 German Mennonite young people met for fellowship, worship, and discussion of problems confronting youth of today. The Enkenbach choir, led by a Paxman, was part of the program, and Lowell Goering, Enkenbach unit leader, gave a short explanation concerning the work and purpose of Pax.

The Martin Krochow family in Frankfurt represents another type of contact. These folks are not Mennonites. As a matter of fact, they know almost nothing about Mennonites. Their young children are interested in Mickey Mouse, skyscrapers, and American stamps, and I am privileged to be their number one authority. But when I see the question on their faces when I refuse the wine they purchased especially for my visit, I have another opportunity to explain how being a Christian makes a difference.

And of course, in Frankfurt we have the opportunity of working with a German Mennonite congregation which worships in the same building where we have the MCC and Pax offices. Included is Sunday morning German Sunday school class, bi-weekly, youth meetings, and singing in the Frankfurt young people's choir.

These opportunities for contact with the European people and culture are just one part of a Pax experience. The more one learns the language and becomes acquainted with the situation, the more the opportunities widen. For Christian service, fellowship, travel, and education all wrapped in one package —Pax is the thing!

Youth Office
722 Main Street
Newton, Kansas
June 16, 1959

YOUth
United States and Canada and parts beyond

Hello!

Here is your information about the Young People's Union activities as they will be taking place Aug. 5-20 at Camp Friedenswald in Michigan and at the General Assembly in Bluffton, Ohio.

First, about the YPU retreat: William Block will be the dean of the retreat which will be held simultaneously with the missionary and church workers retreats Aug. 5-12 at Camp Friedenswald. Bill is vice president of the Young People's Union and newly appointed minister of the Vancouver Mennonite Mission in Vancouver, British Columbia. Other staff members for the retreat will be Dan Graber, registrar; David Schroeder, Bible study leader; Frank Epp, speaker; George Wiebe, music leader; and Oswald (Ozzie) Goering, recreation leader. The daily program for the retreat appears at the top of the opposite page.

At the General Assembly in Bluffton, Aug. 12-20, the YPU will hold two business sessions—Friday, Aug. 14, at 1:30 p.m. and Tuesday morning, Aug. 18, at 9:00 a.m. At these there will be reports from the districts, president, secretary-treasurer, about the youth worker, on the Gulfport project, publications, and Voluntary Service. Highlight of this year's sessions will be the election of a new YPU president and secretary-treasurer. Harris Waltner has served as president for the past six years and Helen Neufeld Coon has been secretary-treasurer for three years.

Saturday night will be youth night at the conference and the YPU will be in charge of the program. Erwin Goering and Vincent Harding are special speakers for the occasion and will speak on the topics of building on Christ among the peoples of the world and in the city. Music will be given by the youth choir, to be directed by George Wiebe, and by the Bethel College Chorale. Milton Harder, new youth worker, will lead in devotions at the service.

The young people's morning worship service, Sunday Aug. 16, will be in First Mennonite Church and is being planned by John Bertsche and Jake Friesen who is pastor of the church and YPU advisor.

Are you wondering about delegate privileges? Every General Conference Mennonite Church youth group and those who have been officially accepted are privileged to send voting delegates. According to the YPU constitution, each youth fellowship is entitled to one vote for every fifteen young people or fraction thereof between the ages of 12 and 30. Every church is encouraged to send as many delegates as it has votes. However, when that is not possible, provision is made for proxy votes. A delegate may cast one delegate vote and a maximum of five proxy votes. Visitors who are not delegates are invited to attend all meetings.

Our goal is to have every General Conference Mennonite church represented by one or more young persons. Make plans now for the General Assembly. Elect your delegates to the conference. Help your delegates get to conference. Pray for the conference.

Yours,
The YPU Executive

Daily Program for YPU Retreat

Wednesday, Aug. 5, 1959
6:00 p.m.—Supper
7:15 p.m.—Vesper service
8:15 p.m.—Evening program

Thursday to Tuesday, Aug. 6-11, 1959
7:30-8:15—Bible Study
8:30 a.m.—Breakfast
9:30 a.m.—Addresses "Evangelism and YOUth"
10:15 a.m.—Discussion
11:15 a.m.—Recess
12:30 a.m.—Dinner
6:00 p.m.—Supper
7:15 p.m.—Vesper service
8:15 p.m.—Evening program

Sunday, Aug. 9, 1959
7:45- 8:15 a.m.—Morning prayer
8:30 a.m.—Breakfast
9:30-10:30 a.m.—Sunday school
10:45-11:45 a.m.—Worship service
12:30 p.m.—Dinner

Communist Youth Dedication

From Berlin, Paxmen Loren Lind (Salem, Oregon) reports on a ceremony which is the atheist's equivalent to Christian baptism.

"Pie in the sky is the church's obsession," say the socialistic leaders of East Germany, as they prepare a recipe of their own.

The socialistic youth dedication is one exercise which most clearly illuminates this trend. Designed on the general pattern of the Evangelical confirmation service, it substitutes social values for spiritual ones. Social responsibility (in the eastern version) is made the supreme lesson and world peace the stated goal. It is to this discipline that East German youth are trained and indoctrinated.

On two Sunday mornings I attended such dedication services. They were held in the "Theater of Friendship" near Stalin Avenue in East Berlin.

The ceremony was held at nine o'clock in the morning. We arrived at 8:15, getting good seats. Promptly at 9:00 the curtain went up revealing a small orchestra backed by a large children's chorus. First of all a short, stocky woman recited a poem. Then the 110 candidates marched in to the applause of the theater full of "comrades."

The main speech was made by a leader of the SED (Socialistic Unity Party). Judging from his oratory it was a good sermon. Judging from the contents, it was a typical East German political speech. He accused the western governments of being enemies of mankind, warmongers, disciples of Hitler, Fascists. "How can Adenauer as a Christian be preparing for a third world war? They are Fascists, they are no Christians." He praised the "peace which came from the East" and socialism, the happiness of our life, and challenged the candidates with phrases like "life is a struggle of the laboring class, be good fighters for the victory of socialism."

The vow which the applicants made was threefold: (1) Are you ready to live for the happy life of the working class? (2) Are you ready to work for socialism? (3) Are you ready to work for friendship with the Soviet Union and all peace-loving people of the world? "Yes, that we promise," they answered.

The candidates then went to the stage in groups of six to receive their documents and books entitled UNIVERSE, EARTH, MAN. A proverb from Goethe, Marx, Lenin, or Ulbricht was given as a maxim for the young pioneers. Then a song, another poem by the lady, singing of the national hymn, and the dedicated youth marched out.

our schools

NEW MUSIC INSTRUCTOR

Gordon Corwin, teaching music in Kiowa High School, will come to Bethel College for a one year period to take charge of chorus work and assist in voice instruction, as announced by the office of the president.

Corwin is a graduate of Washburn University and holds a Master of music degree from the University of Wichita.

He has appeared in the Newton area as guest soloist in the "Elijah" and the "Passion According to St. John."

RESEARCH DONE AT BETHEL

Dr. Guy Hershberger of Goshen College is doing research in the

(Continued on next page)

Correction:

The credit line for "Please Use Ink . . ," appearing in the May 19, 1959 issue of Mennonite Youth, should have been "STRAIGHT, Standard Publishing Company."

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

OUR SCHOOLS

(Continued from page 379)

Bethel College Historical Library on the World War I period. Hershberger is examining the files of such leaders as J. W. Kliewer, P. H. Richert, and H. P. Krehbiel.

LITTELL VISITS

Dr. Franklin Littell spent some time on the Bethel campus June 2 and 3. On Monday evening he spoke in the Bethel College Mennonite Church on the need for a repentant church.

Monday afternoon and Tuesday morning were spent in the Historical Library. Several years ago Dr. Littell gave the Menno Simons lectures at Bethel College. He is on the faculty of the Candler School of Theology at Emory University, Georgia.

GRABER, FRETZ RETURN

Dr. Eldon W. Graber and Dr. Winfield Fretz, who have both had a sabbatical leave of absence, are returning to the Bethel College faculty next fall, according to President D. C. Wedel.

Dr. Graber is at the present time in Bluffton, Ohio. Upon returning to Bethel he will take the position of registrar, professor of education, and will be chairman of the division of teacher education.

Dr. Fretz will return in June from Paraguay where he is doing research work under a Guggenheim Foundation Scholarship. His research subject is "A Study of the Cultural Interaction of an European Ethnic Refugee Colony with Native Paraguayans." Dr. Fretz is returning as professor of sociology and chairman of the division of social sciences.

SKIP DAY AT CMBC

In spite of rainy weather and contrary to the ideas of the first and second year students, the seniors of Canadian Mennonite Bible College had a most enjoyable time on their traditional "skip" on Tuesday, May 26. The idea of the excursion is to skip out on classes and any other obligations and have a class picnic. Rev. Schroeder who accompanied the group closed the day with a devotional message centering around the theme "Living Stones," 1 Peter 2:3. In welcoming the seniors back on Wednesday (May 27) Rev. Poettcker described in detail the "lost feeling" that the remaining students had experienced on the previous day.

CMBC GRADUATE BANQUET

"Launch out" . . . . (Luke 5:4) was chosen as the theme for the graduate banquet on May 30. The gymnasium, the tables, and even the menu suggested sea life. The stage was the deck of a ship, the menu included sea shell and sailboat salads. Rev. Poettcker's prophecy revealed the possible future of the graduates and contained glimpses of the past. A humorous skit put on by the undergraduates featured six of the graduates after six years travelling (by boat) to Europe and Africa. Each of the groups as well as the seven who were not present had become notorious in his or her field. Dr. Paul Peters, who was an undergraduate when the first graduating class of CMBC launched out, gave a devotional message. He reminded us that our Conference was looking to us to enter Christian service and alleviate needs in the world. He also stressed humility, reminding us that the mark of an educated man is the realization that there is so much that he doesn't know.

SUMMER SCHOOL IN PROGRESS

Bluffton College summer school began June 9 with the first in a series of four three-week terms. Each of these sessions enables students to obtain three hours of college credit. Only one course is taken at a time and is completed at the end of the three-week period. Single course plan of class instruction has been welcomed by summer students. Concentration on one course avoids divided attention; it also allows the students to complete a three-week term and leave the schedule open for other summer activities.

Classes meet five mornings a week from 7:30 a.m. to 9:00 and from 9:30 to 11:00 except on Tuesday morning when a half-hour chapel program is held.

Miss Ada Lapp of the college department of education is director of the summer school. Seventeen professors serve on the summer staff plus administration offficals. Six of these instructors are not permanent faculty members but will only be at Bluffton College for the summer sessions.

STUDENT LOANS

Present and prospective Bethel College students who wish to apply for a loan under the national defense student loan program have until August 1 to enter their application, according to Earl Koehn, business manager of the college.

To date, over $12,000 has been set aside for this loan fund of which nine-tenths is provided by the federal government.

Preference is given to superior students and special consideration is given to those who prepare to teach or who indicate a superior capacity in science, mathematics, or foreign languages.

The special advantages of this loan program are that interest payments are low (3 per cent), neither interest nor principal need be paid while the student is in college, and teachers may reduce their loan up to 50 per cent as credit for teaching.

BLUFFTON HISTORICAL SOCIETY

The Swiss Community Historical Society of Bluffton, Ohio, has been officially incorporated under the laws of Ohio. This incorporation culminates several years' efforts on the part of local people to establish a Swiss museum in this community. The incorporating committee consisted of Ezra Moser, Wilhelm Amstutz, Harry Bogart, Delbert Gratz, and Howard Raid.

The Society will provide for the collection and preservation or display of papers, books, records, relics, and other things of historic interest and to provide for the marking and preservation of historic sites and buildings. It also proposes to co-operate with the schools of the community in the teaching of state and local history, to co-operate with the libraries in the upbuilding of state and local history sections, to establish historical museums, and in general to carry on all activities appropriate for a historical society. It shall be nonsectarian and nonpolitical.

SWISS FESTIVAL

The annual Swiss Day Festival began at noon on Friday, June 5, with a basket dinner on the baseball green at Bluffton College. This dinner is open to all Swiss descendants and their friends, from Berne, Indiana, and Wayne County, Ohio, as well as those from the Bluffton-Pandora community.

MCC news and notes

PEACE WITNESS IMPORTANT

JAPAN—Representatives of Mennonite Missions in Japan meeting May 12 with MCC Executive Secretary William T. Snyder and Paul Kraybill, secretary of the Mennonite Mission Boards' Continuation Committee, concurred that a Christian peace witness in Japan is important and that it should be a part of the message of the churches to Japanese Christians. Snyder, in reporting the discussion, emphasized, "It is a pity that the Christian faith to most Asian people is a faith that condones war and thereby is not true to its own gospel. If Christian forces are to be effective in the Asian revolution that is now in process, they must not allow the Communists to preach peace, to monopolize the idea which is complete only 'in Christ.'" Attendants at the meeting in Nada-ku, Kobe, included Mennonite Brethren, General Conference Mennonite, (Old) Mennonite, and Brethren in Christ missionaries along with MCC Peace Section Worker Paul Peachey.

NEW MENNONITE SETTLEMENTS

BRITISH HONDURAS—Old Colony Mennonites are being welcomed into British Honduras as they seek to establish themselves in a new land, report MCC Associate Secretary Orie O. Miller and Paul G. Landis, voluntary service director for the Eastern Mennonite Board of Missions and Charities, after visiting there, May 27-29.

Regarding the new settlement Miller writes, "Early in 1958, Mennonite colonists from Mexico began settling here and seem to have established good rapport with government and people. Over 360 families totaling 1627 persons (775 are children under 14) are settled largely in three locations: one group on a 115,000 acre jungle land purchase in the extreme northwest corner known as Blue Creek settlement, a smaller group on an 18,000 acre purchase about fifty miles west of Belize and a scattered group (perhaps one-fourth of the total) on farms around Orange Walk sixty miles north of Belize. The latter group is planning to settle on a 17,000 acre purchase at Shipyard, nine miles south of Orange Walk."

The commissioners were favorably impressed with the good soil, the progress in land clearing, the mechanized pioneering, and the sturdily built living quarters at the Kleine Gemeinde Spanish Lookout colony. They observed, however, that British Honduras as a whole is underdeveloped, the people very poor by U. S. standards, and government resources limited, although the government is pushing development plans and encouraging rural immigration.

SYNDER OBSERVES DISTRIBUTIONS

HONG KONG — While visiting Hong Kong May 27-31, Executive Secretary William T. Snyder attended several food and clothing distributions to observe the principles under which MCC is operating. Snyder summarizes, "I am convinced that our workers, under Director Norman Wingert, are doing a very good job of distributing material aid. Mrs. Wingert's work at Kwong Wah Charity Hospital with the mothers has real significance. The hospital medical director indicated her approach is unique in reaching needy people. Our workers are relating strongly to the Christian churches and in many of the distributions, Chinese-language Christians give a word of spiritual food." Because of the proximity of Hong Kong to Red China it is difficult to determine how long Christians will have freedom to operate here; but for the present Hong Kong is open for service and there is great need among the refugees for a ministry "in the name of Christ."

NEW TYPE FEEDING STATION

KOREA—In May a new feeding station program was launched in Korea which proposes to convert the current nineteen MCC kitchens in and around the city of Taegu into fewer and more efficient feeding centers.

The first such kitchen to be opened has been in operation for a month and is working out very satisfactorily. Director J. M. Klassen reports:

"Instead of giving needy families milk and cornmeal in their raw state, which can be sold on the Korean market, we have selected a slum area in Taegu, erected a small building with cooking facilities, engaged a local man to operate this kitchen and are now feeding cooked cornmeal and milk "mush" to 1,000 needy children, expectant mothers, and old people. With the co-operation of local government officials, we have prepared lists and given tickets to the neediest in the area. Every other day they come with their own containers to receive their allotment, based on the number of people in their family. We strongly emphasize sanitation and hope that our control of materials will be more effective than in our previously operated milk kitchens. In the next few months we hope to build another nine such feeding stations."

For a number of years Korea has been top recipient of MCC material aid goods. Large quantities of meat, clothing, US government surplus flour, cornmeal, and powdered milk have been distributed among extremely needy children and families. But an ever-present problem has been the need for strict control, because many people are tempted to sell these products rather than use them.

PIONEER PAXMAN RETURNS

NEPAL—Otho Horst, one of two Paxmen to first set foot on Nepalese soil, arrived at his home in Clear Springs, Md., the end of May, after almost two and one-half years of service in the Himalaya Mountain kingdom. Horst and Earl Schmidt from Rosthern, Sask., joined the United Christian Mission to Nepal in November, 1956, as forerunners of a six-man team soon to work with the Mission in its school and hospital construction program. Both men spent most of their time at Tansen, Schmidt in construction of a new hospital and Horst as maintenance man.

"Every Sunday an open church service is conducted in the Nepalese language," reports Horst, "but the strongest testimony is the life we live. . . . The people are very friendly, loyal, and trustworthy. Though I looked forward to coming home, I certainly enjoyed my time of service in Nepal. If I had the opportunity, I'd do it all over again."

Currently five Paxmen are serving at three mission stations in Nepal. Plans are under way to send two more men there this summer.

jottings

Bethel Church, Fortuna, Missouri: May 10, a consecration service was held for Danny and Pamala Garber and Kathryn Ann Porzelius. A Mother-Daughter Tea was held May 10. Plans are being made for vacation Bible school to be held soon. A new roof is being put on the church as the old roof was badly damaged by hail this spring.—Corr.

DYCK ACCEPTS CALL

First Church, Nappanee, Ind.: For the last eight months we had seminary students Vernon Lohrentz and George Janzen filling the pulpit. Jan. 25 was missions day, with Lodema Short bringing the morning message. In the evening Leonard Kingsley told of his work as an agricultural missionary on the Island of Timor in Indonesia. Feb. 15, Martha Giesbrecht showed pictures and told of her work at our mission station in Japan. March 15-20 we held our pre-Easter services. In the absense of our student ministers, J. N. Smucker brought us the Easter morning message. On March 23 at our congregational meeting, the church by a unanimous vote extended a call, which was accepted, to Gordon Dyck to become our pastor for a three-year period, beginning the first of Sept. On March 1 a fellowship dinner was served, followed by a report of the survey made of our church by Gordon Dyck. April 5 was a singspiration led by Marvin Dirks. On this day the church was informed of the engagement of Martha Giesbrecht and George Janzen, the wedding to be in June. They are entering the mission field in Japan this fall. A farewell dinner and service was held for Martha and George on May 17. We wish them God's blessings as they go to Japan. Our oldest member, Mrs. Salome Pletcher, celebrated her ninetieth birthday April 10. She has always been a faithful attendant, and with her daughter attends services regularly. March 12 we held our Mother-Daughter banquet.—Corr.

FAMILY NIGHT

Bethel Community Church, Santa Fe Springs, Calif.: April 12 the Kenneth Harolds, missionaries to Jamaica, spoke and showed slides of their work in the West Indies. April 15 was a Family Night dinner with guest missionaries Frank Mannings and D. W. Van Nattans. Later in the evening they gave a skit depicting the incidents of a missionary's day. One Sun. in April Pastor Hofstetter and Paul Goering of Upland exchanged pulpits. The pews, pulpit, and speaker's stand have now been installed. A Fuller Seminary gospel team had the evening service and participated in the Monthly Whittier Division Sing April 17 at our church. April 24-26, the Calif. Mennonite S. S. and C. E. Conference was held in Downey. Our second annual Mother-Daughter banquet was held May 8. Mrs. Marie Rohrig of Whittier was the guest speaker, with a good message and solo. May 10 we had our first child dedication, with Brother Manning in charge. May 11 the Women's Missionary Fellowship had as guest speaker Mrs. Franklin Wigg, with sound film of the work in India.—Edith Huser, corr.

VACATION BIBLE SCHOOL

Goessel Church, Goessel, Kan.: The midweek Family Night, with Bible classes for all ages, and Men's Chorus practice came to a close March 18. Enrollment in vacation Bible school, held the first two weeks in May, was 77, with eight teachers instructing. The C. E. program for the adults April 19 included the film *Split Level Family*. The Junior C. E. made scrapbooks and toys for the local hospital that evening. At a Mother's Day program, Mrs. Mary Becker Valencia gave an illustrated lecture on work in a Presbyterian school at Bogota, Colombia, S. A. A consecration service was held on Mother's Day for Natali Kay and Keven Jay Hiebert, Robert Wade Woelk, and Dean Ray Krehbiel. Marriages in recent months were Janet Marie Schmidt to Bill Collins; and Herman Rogalsky and Amanda Jantz Funk. D. V. Schmidt, age 73, passed away suddenly due to heart attack April 8. Funeral services were held April 11. C. Conrad Browne of Koinonia Farm, Americus, Ga., brought the morning message March 15 and spoke that evening in the high school. The following received baptism May 17: Kermit Bauman, Jolin Dirksen, Philip Dirksen, Harriet J. Klassen Hiebert, Kenneth Franzen, Donald Quiring, and Bonnie Schmidt. Received into church the same day were Mrs. Allen Schroeder, Mrs. Harold Unruh, Mrs. Howard Unruh, and Mr. and Mrs. Lucien Woelk. Union evangelistic meetings for five churches of this community were held May 3-10, with J. J. Esau as speaker. The annual business meeting of the Bethesda Hospital and Home for the Aged Assoc. held May 6. Plans for a new wing are under way.—Corr.

CHOIR CONCERTS

Mayfair Church, Saskatoon, Sask.: A son, Randall Wayne, was born to Mr. and Mrs. Albert Letkemen Feb. 27, and a son, Murray Thomas, to Mr. and Mrs. Wilmer Bartel March 22. An octet from Swift Current Bible Institute gave a program March 15, singing selections appropriate to the Lenten and Easter season. March 22 the Senior Choir presented a program of Easter selections and numbers from *The Crucifixion.* Peter Funk from Valley Park, Sask., former president of the Mayfair Young People, had the evening message. Mr. and Mrs. Henry Schellenberg have left Saskatoon to live in Watrous, Sask., where Henry has employment. Mr. and Mrs. Bernard Friesen of Saskatoon celebrated their twenty-fifth wedding anniversary at their home with friends and relatives. The Junior Ladies' Aid held their annual Mission Sale on April 30, with the proceeds going to various mission fields, mission homes, Bible schools, Mennonite colleges, and the local church. We were privileged to have the Rosthern Jr. Choir with us May 3. The choir sang the *Creation.* May 10 twenty-four children were dedicated to the Lord with Elder P. G. Sawatzky officiating. A Mother's Day program was given by the Teen-Age Choir under the direction of Mr. and Mrs. Carl Ens.

MISSIONARY COMMISSIONED

Immanuel Church, Downey, Cal.: The theme for the Calif. Mennonite S. S. and C. E. Convention was "All for Christ," and featured the following speakers: Bill A. Adams, J. Raymond Ton, and James A. Graham. Many from our church attended the Los Angeles Co. C. E. Convention in North Long Beach, May 1-3. Mrs. Dorothy Allen was commissioned to another term of missionary service May 3. The Allens are leaving for Africa. The Franklin Whigs, who are leaving soon for another term as missionaries to India, showed movies of their work and gave their testimony at the midweek service, May 6. Mrs. Ben Becker had surgery recently; we are happy to have Mr. and Mrs. Becker back to worship with us. Fred Rand has been very ill and at present is still in the hospital. The young people enjoyed an outing and picnic at Ervine Park, Sat., May 9. A S. S. teachers' and workers' meeting was held May 17. The film "Workers Together With God" was shown. May 18, a sacred concert choir program was presented by the Emmanuel Academy of Reedley, Calif.—Mrs. Leonard Kliewer, corr.

conference notes

RESERVATIONS REQUESTED

A report from the chairman of the lodging committee preparing for the triennial sessions of the General Conference Mennonite Church in Bluffton, Ohio, August 12-20, states that to date only a limited number of the delegates and visitors expected have registered their intention. The committee has requested that reservations be made by *July* 1 so that suitable accommodation can be found for all. It should not be taken for granted that the committee is informed unless a reservation blank has been sent in. The address is G. T. Soldner, 438 W. Elm Street, Bluffton.

INTERIM PASTOR

The Bethel Mennonite Church at Mountain Lake, Minn., has called as interim pastor Harold Warkentin, superintendent of parochial schools in Mountain Lake. Mr. Warkentin will serve the church until the arrival of the full-time pastor, Albert Gaeddert, Sept. 1.

VISITORS FROM S. AMERICA

Nelson Litwiller, president of *Seminario Biblico Menonita* in Montevideo, Uruguay, and Peter Wiens, a board member from the Fernheim Colony in the Paraguayan Chaco, will arrive in the United States the end of June. They will visit churches in Canada and the United States, reporting on the seminary and presenting the needs in view of the building program.

MISSIONARY ORIENTATION

The annual orientation course for new missionaries entering service under the General Conference Mennonite Church will be given at Mennonite Biblical Seminary, Elkhart, Ind., June 18-26. Because most of the prospective missionaries are studying at the seminary, courses will be given along with the regular schedule. Orlando Waltner, acting executive secretary for the Board of Missions, and Wilhelmina Kuyf, assistant executive secretary, are in charge of the orientation.

Also at this time, June 24-26, the Board of Missions will meet for its midyear session and will discuss special concerns.

WRITER'S CONFERENCE SPEAKER

James Banman of Hutchinson, Kan., will direct the Church News and Publicity section of the Christian Writers' Conference to be held in the Bethel College Church, North Newton, Kan., June 17-19. Mr. Banman has attended Bethel College and has several years' experience as journalist with the *Hutchinson Herald.*

The conference is sponsored by the Board of Education and Publication to help persons who in various areas related to the church must do some writing, such as ministers, church correspondents, book reviewers, committee secretaries, and others. Registration begins at 8:00 a.m. June 17.

STATION WAGON PURCHASED

Mennonite Publication Office has purchased a station wagon to be used in the work of the Board of Education and Publication, particularly to transport books and supplies to conferences and church area workshops.

MUTUAL AID GROUPS VISITED

Dr. Howard Raid, secretary-treasurer of the Board of Directors of the Mennonite Aid Society, has been asked by this association to visit the twenty-two Mennonite Mutual Organizations in the eastern part of the United States and Canada.

The purpose of this study is to discover what Mennonite Mutual Aid Associations are doing and what these smaller organizations would like to have the Association of Mennonite Aid Societies do for them.

LEG AMPUTATION

In Charlesville, Belgian Congo, where Dr. and Mrs. John Zook of Portland, Ore., serve, medical work has interesting phases. Last month a patient with severe burns on her leg and foot sought help from the mission. The burn was more than a week old and she was losing tissue from the bone. After convincing the patient that amputation was absolutely necessary, for she was already becoming confused from the toxic reaction, Dr. Zook, for lack of bone tools, sterilized a hack saw and amputated the leg. The woman is now completely clear mentally, the wound has healed, and missionaries can witness to her of the gospel message that can bring life to her darkened soul.

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into the beyond

Peter Widmer, member of the Eicher Mennonite Church, Wayland, Iowa, was born October 18, 1881, and died on May 2, 1959.

Johann P. Ewert of Hillsboro, Kansas, and member of the First Church of Hillsboro, was born July 26, 1897, and died May 18, 1959.

Cornelius K. Janzen, of Newton, Kansas, and member of the First Mennonite Church, Newton, was born March 29, 1885, and died May 14, 1959.

Marie Claassen, born November 9, 1912, died May 19, 1959, exactly thirty years after her baptism. She was a member of the First Mennonite Church of Paso Robles, California, and an invalid for over thirty years.

Mary Schmidt was born December 30, 1884, and passed away suddenly February 14, 1959. She was a member of the Alexanderwohl Church of Goessel, Kansas.

Mrs. Emma Unzicker, of Collinsville, Ohio, and member of the Apostolic Mennonite Church, Trenton, Ohio, was born in 1870 and died May 15, 1959. She had been an invalid for many years.

Jonas L. Goering, member of the Pretty Prairie Mennonite Church, Pretty Prairie, Kan., was born February 18, 1888, and died April 22, 1959.

Peter P. Stucky, member of the Pretty Prairie Mennonite Church, Pretty Prairie, Kan., was born March 16, 1893, at Freeman, S. D., and died April 24, 1959.

David Roy Friesen, son of Pastor and Mrs. Elmer R. Friesen, was born July 7, 1950, at Beatrice, Neb., and died May 16, 1959, at Pretty Prairie, Kan.

Milton G. Augspurger, of Parkerville, W. Va., and member of the Apostolic Mennonite Church, Trenton, Ohio, was born December 3, 1873, and died May 23, 1959.

Nick Fast, of Reedley, Calif., and member of the First Mennonite Church of Reedley, was born February 26, 1875, and died May 24, 1959.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

. . . the complexities of living tend to becloud the essential issues at stake for the Christian church. It may well be that the centennial conference will not be remembered for beauty of administrative efficiency nor for the thrilling accounts of past accomplishments (these we take for granted). It may be that much of what the church of 1959 is doing will come under the indictment "doing things well, that need no doing." Deep down in our hearts we are waiting for a breakthrough of the power of the Holy Spirit, a breakthrough that cleaves asunder with the sword of the Spirit those things that count from those that do not. Beyond the conference the 'lonesome' delegate is confronted with the task of planting the essentials —the vision. This might be the year and the hour where the conference leadership could go beyond reporting their decisions and the plans. I must know how some of the basic decisions were arrived at and why the leadership feels that this challenge must find receptive and responsive hearts in the local congregation.

Henry H. Epp
Waterloo, Ont.

STAFF CHANGES

Mrs. Wanda Tieszen, North Newton, Kan., will go to Arizona this summer for short term mission service teaching Hopi Indian children in the mission school at Oraibi. Two of the teachers who have spent two years in the mission school will not be returning for the next school year. Erna Dirks of Virgil, Ont., will teach in her home community, and Katie Kehler of Abbotsford, B. C., will attend Mennonite Biblical Seminary, Elkhart, Ind.

Also serving in Arizona beginning in September will be Mr. and Mrs. W. C. Voth of Newton, Kan., who last year returned from service in Taiwan. The Voths will be stationed at Hotevilla for four or five months. Mr. and Mrs. Herbert Peters, who have served there for a number of years, will leave this fall for graduate studies.

General Conference mission stations in Arizona are located at Oraibi, Moencopi, and Hotevilla.

MINISTER TO GRACE CHURCH

Jack Kressly of Canton, Ohio, and a member of the First Mennonite Church of Wadsworth, Ohio, was licensed at the Grace Mennonite Church, Chicago, Sunday, May 17. The service was conducted by John T. Neufeld, assisted by A. J. Neuenschwander of Wadsworth. Mr. Kressly has been called to the pastorate of the Grace Church for a two-year period to give Mr. Neufeld opportunity to rest up from his recent heart trouble.

A candidate for hospital chaplaincy, Jack attended Mennonite Biblical Seminary and Bethany Biblical Seminary and graduated in May of this year from Bethany. He will take up his duties as pastor of Grace Mennonite Church on July 5, 1959.

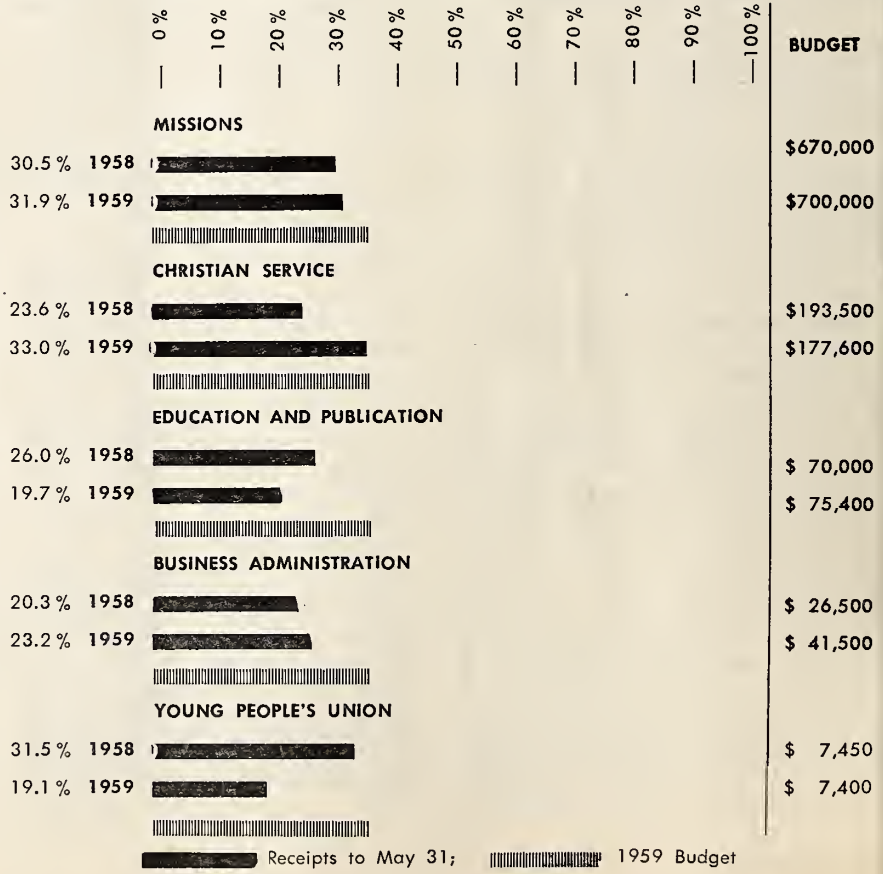
PERSONALIZED GIFTS NOT DEDUCTIBLE

A release from Missionary News Service, Washington, D. C., dated May 1, 1959, gives the following information: "The Internal Revenue Service has ruled that 'personalized' gifts—including gifts to a mission board earmarked for a particular missionary—are not deductible for income tax purposes."

The release states that the church may designate amounts for specific missionaries, provided the money is to be used in the missionary's work, not for his personal benefit. You are therefore advised not to send directly to the Board of Missions gifts designated for certain missionaries. Channel your giving through your local church. Your church is privileged to earmark gifts for missionaries' salaries or their work.

conference stewardship

May 31, 1958, as compared to May 31, 1959

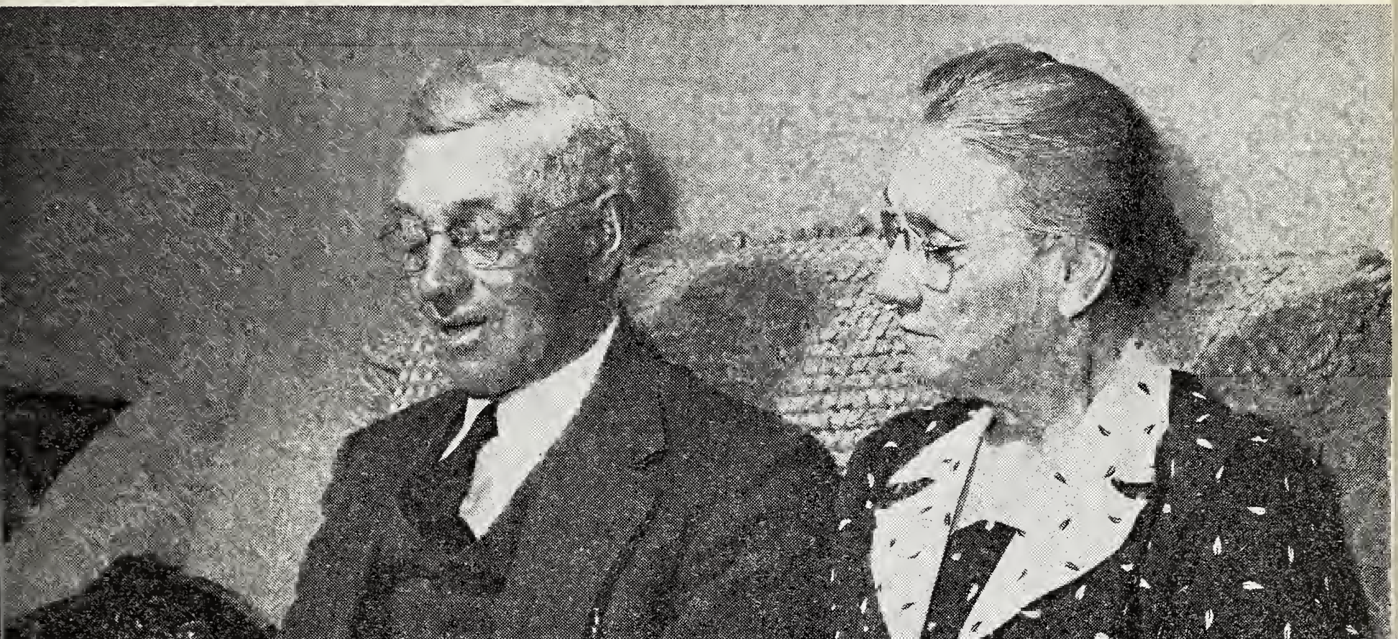


JUNE 23, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY



CARING FOR THE AGED
by H. Clair Amstutz

THE INCREASED SPAN
by Carl F. Smucker

in this issue

COVER
Photo by Waltner

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of things to come

July 4-8—Canadian Conference, Clearbrook, B. C.
West. Dist. Retreats, Camp Mennoscah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

Volume 74 **Number 25**

editorials

PREPARING FOR THE GOLDEN YEARS Several articles in this issue are devoted to the consideration of our senior citizens. Since the number of older people is rapidly increasing, we have not as yet been able to make the proper adjustments for their proper care and potential usefulness.

But there is another side to the problem. We are all growing older at a rather rapid rate, and we should give serious thought to the kind of senior citizens we wish to be. As we approach that age when we lay down the heavier responsibilities and duties we carried through life, have we conditioned our thinking and attitude so that "at eventide it shall be light"?

There are some definite attitudes we should develop now before reaching retirment age when it may be too late.

We can root out all tendency to self-pity, one of the greatest causes of unhappiness in old age. Unless we overcome this tendency we will likely accuse the younger generation of neglecting us.

We can develop a cheerful and grateful disposition. A melancholy and complaining old person is no inspiration to others.

We can take an active interest in and love for others, especially the young, to the extent that we do not center our thoughts upon ourselves.

We can continue to take an interest in present living, and not constantly harp back to the "good old days" when we were young. They probably were not as good as we now imagine! Anyway, they are gone and we are living in the present.

We can keep developing and nurturing our spiritual life, so that the sunset years may indeed be the golden years of our life.

PLEASE DRIVE CAREFULLY! Traffic accidents in 1958 caused more than 2,850,000 injuries and 36,700 deaths on United States highways, according to a booklet published by the Travelers Life Insurance Company.

Fortunately, the number of deaths decreased five per cent but the number of injuries represented a twelve per cent increase over the year before.

If the army of battered and bruised accident victims could march down the main streets of every American town we could see the magnitude of our disgrace. What a procession it would be; a motley array of bandages and splints, crutches and wheel chairs. Down the street they would come, almost three million of them, carrying their banners of lost time, monumental expense, needless suffering. Many will endure a lifetime of pain. What a sad reminder of human frailty.

Excessive speed was by far the greatest single cause of traffic accidents. In our summer vacations while on the road let us steadfastly resist the temptation to bear down a little harder, to beat the darkness, to ignore fatigue, to forget caution when weather and roads are unfavorable, to undertake too big a day's run. So we may be spared and spare others from joining the "luckless legion."

Thy Faith Hath Saved Thee

*E. A. Albrecht**

GOD'S great redemptive plan in Christ Jesus is all inclusive and adequate to save mankind. We believe that it is the will of God that none should perish. Yet those who enter into life and have the joy of salvation are comparatively few in number. Why is this so?

Jesus was very much aware of this for He said, "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:14).

As man seeks for God and salvation from sin, all is hopeless until he is shown God's narrow way and is willing to accept it. How can you and I enter into life and receive God's rich blessings?

God's Word tells us that faith is the key that opens the door. In the story of the two blind men who came to Jesus to be healed, "Jesus said unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened."

In the ninth chapter of Mark we have the story of a father who brought his son to Jesus to be cleansed of an evil spirit. The man pleaded for compassion and help for his son and Jesus said, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

Christ can accomplish His mission and purpose in the lives of people only in the measure that they have faith in Him. Of the people of Nazareth it is said that Jesus "did not many mighty works there because of their unbelief" (Matt. 13:58).

LET US CONSIDER three areas of experience with God in which faith is the key that opens the door for the release of God's power into our lives.

SALVATION Jesus' mission in the world was to make atonement for our sins and to make it possible for us to know the love and peace of God in our hearts. How is this accomplished? How can we be saved from sin? In the seventh chapter of Luke we have a story which throws some light on this. Jesus was invited by Simon, a Pharisee, to eat at his house. During the meal a woman of the city, described as a sinner, came and washed Jesus' feet with her tears and anointed them with ointment. Jesus told the woman that her sins were forgiven and then added, "Thy faith hath saved thee; go in peace" (v. 50). This woman found forgiveness and peace because she had faith in Jesus Christ. Her faith was the key that opened the door of salvation to her.

The Apostle Paul makes it clear in his writings that all of his zeal and determination to keep the law was of no avail and brought him no peace or forgiveness. But something *did* happen when he met the Lord Jesus Christ on the Damascus road that completely changed his life. By surrendering his life to Christ and putting his trust in Him he found peace and forgiveness and became a new creature in Christ. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God" (Eph. 2:8).

We who have experienced salvation can bear witness that it was by our faith in Christ that we found release from the burden of our sins. So it has been throughout the centuries, when men have come trusting in Christ alone as the way, Jesus has spoken to the heart, "Go in peace, thy faith hath saved thee."

SECURITY Jesus warned His disciples that they should expect persecution — even to the point where some would be put to death. We know that the Christian is not spared from the sorrows of this world. How will he react to these experiences? Will it bring bitterness and discouragement? In the sixth chapter of Ephesians the Apostle Paul warns the Christian that he will be engaged in a great conflict against principalities and powers, against the rulers of the darkness of the world, against spiritual wickedness in high places (v. 12).

Peter also warns us, "Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about, seeking whom he may devour; whom resist with steadfast faith. . ." (1 Peter 5:8-9).

Paul sums up the victory of his own life when he writes, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

SERVICE When Jesus saved us, He also gave us a work to do. It is our task to be witnesses for Him and to proclaim the gospel of Christ. Probably most of the people in this country would say that they believe in God. But what is their faith doing for them and what are they doing for God? Can we truly say that we have a *working faith?* Hudson Taylor was not willing to go to China as a missionary until he knew that he had a faith through which God would work and supply all needs. God honored his faith and a great mission work was established.

There are mountains of evil that are barriers before us in the great task of winning the lost to Christ. Faith can move mountains and can open the door to a fruitful service to our **Lord.**

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*Pastor, Bethlehem Church, Bloomfield, Mont.

Caring for the Aged

H. Clair Amstutz, M.D.

IT IS PERFECTLY EVIDENT that we have not yet caught up in our thinking with the revolution in medical needs that has quietly engulfed us. We still think we have discharged our obligations to the elderly if we give them a roof, and clean bed, and food. We would never think of treating our crippled children in this way. The Polio Foundation, the Crippled Children's Society, the Humane Society, and the courts of law would see to that.

In times past the aged were treated with veneration. In the book of Job we read that for a long time Elihu was afraid to speak to Job who was the elder of the two. He said, "Days should speak, and multitude of years should teach wisdom." In Leviticus 19:32 (RSV) we have the command, "You shall rise up before the hoary head, and honor the face of an old man." In Ecclesiasticus 3:12-14a (Apocrypha) we read, "My son, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength. For the relieving of thy father shall not be forgotten."

To be sure, in the days before printing and before much of the wisdom of the past was transferred to the next generation in writing, the old fathers were the chief link with the wisdom of the past. Their experience had deeper insight into human nature and into international affairs than impetuous youth, as Rehoboam's counselors illustrated.

However, since the invention of books, the hoary head is no longer the chief repository of the wisdom of the past. As a matter of fact, as knowledge and invention have snowballed, each generation has learned more material from the present than it has retained from the past. The wisdom and the attitudes of half a generation ago are not adequate for the present, and as the thought patterns harden as rapidly as arteries calcify, the older generation is spoken of as "fossils."

This is not to say that science and printing have been harmful. In fact the new insights gained have been so successful that great numbers of the aged owe their very existence to science and technology. The average age at death in 1900 in this country was 49 years. Now it is 71. The net result of the applications of medical knowledge is that we have had a fourfold increase in our population of over 65 years of age during the first half of the present century. This is radical change in the character of our population that demands a radical change in our attitude toward old people.

While improved medical care has extended the lives of multitudes, it does not follow that these people have been made truly whole. Many who would have died now live as amputees. Those who would have died of diabetes now live with diabetes. Those saved from cancer live with a colostomy wound, or with one lung, or one kidney. It follows that the more successful surgery is, the greater the number of maimed survive. This problem of an increased number of aged with an increased number of handicaps is here to stay. We must reckon with this as a permanent condition of our civilization.

ALONG with these, social and economic changes have occurred that affect the senior citizens. The simple plan for retirement our farmers had by gradually turning over farming operations to the youngest son, building a "grossdoddy" house, looking after one cow and a dozen hens in familiar surroundings and among children and grandchildren is largely a thing of the past. Urbanization and factory labor have changed all this. Retirement and loss of income appear suddenly. Because of the mobility of labor, the children have long lived far away. Son's wife works in a factory and so do the daughters. Even if there were a "grossdoddy" house to retire to, there would be no one to look after things in case of illness.

The result is that more and more older people are institutionalized. A large proportion of the admissions to state mental hospitals are elderly people who have no responsible family to look after their physical and emotional needs. General hospitals are too expensive to furnish long-term care.

In any case, no institution can replace the family a person has raised. The emotional attachments are to one's own—family, neighbors, friends, way of living, house and rocking chair, one's own way of cooking and serving food. Any tearing of roots, any severance from the familiar and the accustomed, is painful. People need more than a roof, a stove, a bed, and food. If one must go to an institution, let that institution be a home—a place

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of belonging—and let the attendants be the sons and daughters. No place is a home if it is less than that. At best, a home away from home is not as good as a home at home.

THERE are then two main problems for us to consider. First, what can be done to avoid institutionalization? Secondly, how can institutions become homelike? These are the two questions to which we must find answers.

Let us look at the first question. Since the need for providing institutional care in all cases is due to poor health of such severe degree that the person is unable to care for himself or the couple for each other, early and sufficient health care will prevent much institutionalization. Regular medical checkups will detect the chronic diseases early. The crippling effects of the degenerative diseases — diabetes, high blood pressure, stroke, cancer, arthritis, and nutritional deficiencies—can be slowed down and often prevented if detected early.

The costs of such regular medical care are small indeed compared to the great costs of institutional care. Since people approaching the age for retirement feel financially insecure, they tend to skimp on all expenses except real emergencies in the fear that their savings may run out if not hoarded. We need to educate our people to understand that regular checkups are one of the best investments they can make.

In general, medical care is most needed for the elderly at the time when income is at its lowest. The church must concern itself with helping the aged with the huge costs of chronic and major illnesses. Here the church's mutual aid program can be truly helpful. Our church's plan for payment of hospital and surgical expenses when a sizable group of any congregation joins in a body is a real forward step. When an elderly person or couple is unable to pay the assessments, the local congregation can pay membership dues and spread the costs. . . . Surely, the assessment of needs and their alleviation on the level of the local congregation is the wisest and most brotherly approach.

A third thing the church can do to prevent breakdowns is to change the current attitude toward old age. This attitude can be summed up in two sentences: "Old folks are not productive. Therefore they are in the way." Both of these statements are wrong. Many old folks are producitve. Yet their worth is not to be measured by the amount of materials they produce.

Dr. George Crile vigorously sponsored a ruling at Western Reserve University making retirement compulsory at the age of 65. By the same ruling *he* was forcibly retired from the chair of professor of surgery at 65. Thereafter he founded and headed the famed Crile Clinic and did much original research while in his seventies. Sophocles wrote his "Oedipus Rex" at the age of 90, Benjamin Franklin his famous "Autobiography" at 80, Tennyson his "Crossing the Bar" at 83. John Wesley was still preaching daily at 80. For current samples of productive age turn to Konrad Adenauer, Bernard Baruch, Albert Schweitzer, Winston Churchill, Grandma Moses. The list is not a short one.

There is a sharp tendency for age to intensify character. The thrifty become miserly; the strong become harsh; the generous give everything, including other people's property; the suspicious become impossible.

Youth lives in a medium of expanding horizons. Age lives in a contracting horizon with diminishing powers, and death inexorably closing in. There is therefore *greater* need for adult education for old age than for the education of youth for maturity. Youth will learn in spite of himself. Horizons and powers automatically grow. The aging, however, prepare for their decline only by constant conscious effort. It is the business of the church to learn that the aged can continue to expand horizons and cultivate beneficient virtues provided they can continue to live for the future. Aristotle was correct in saying that youth lives in hope and the aged in memory. However, chronological age does not determine one's direction. The spirit within the man does. That person is still young who looks forward in hope.

Our materialism contributes to the defeatist attitude. That physical powers should diminish is inevitable. If we believe that we are of value only so long as we can work and produce more goods, we are doomed to face defeat unless the Lord takes us home early. In our age of overproduction we are learning that the consumer may be valuable. When our citizens can accept this fact, and know that they can follow less material pursuits with a free conscience, they will be much happier than those are who now feel useless.

But in order to enjoy leisure we younger people have to start now developing the nonmaterial pursuits that we will want to enjoy when we are too feeble to be useful to industry. These include hobbies, recreation, reading, writing, meditation, visiting. The cantankerous old person is the one who has never developed these arts. He has been too busy "making a living." Surely the church can help us out here. It can teach by precept and example that no human being is useless so long as he can love or be loved. The application of a spiritual yardstick in place of an economic one may seem revolutionary but it is *essential.*

THE CHURCH can do more. She can foster the strengthening of family ties and responsibilities. It can provide social life by organizing "Golden Sunset Reunions" or "Senior Citizens' " clubs. It can provide for partial care in homes—the more difficult housekeeping chores or perhaps "meals on wheels." What elderly people appreciate most of all is to *maintain contact with family and friends and to stay in familiar surroundings.*

The ideal home for the aged would probably be very small, where the workers would be veritable foster children looking after the physical, medical, social, and emotional needs of the "parent." These "children" would not be on duty only forty hours a week with no sense of responsibility the remainder of the time. They would be professional in the sense that they are proficient in understanding the needs of elderly people. This includes the need of personal nearness 24 hours a day.

Such responsibility would be exceedingly demanding. Yet we do not hesitate to adopt children with the same understanding. How many lonely couples have adopted *parents* so they have someone to love?

Our church-sponsored "old people's homes" leave much to be desired as ideal places. They often take aged folks far away from familiar friends and places. Our workers are organized in accordance with efficiency—so many on personal care, housekeeping, laundry, maintenance, kitchen. Efficiency and low cost result, but with it we inevitably get impersonal, custodial care.

Our buildings reflect the same emphasis. Each inmate has a small room somewhere down a long, long hall. There is a central dining hall where one eats at a long, long table. One starts to eat when a bell rings and gets up when another one rings. One finds the living room twice as big as the house in which one was born. Truly, home was never like this.

Could our architects ask the inmates what features they would like? Wouldn't they ask for small groups of rooms, with their own small living and dining rooms? Wouldn't they want some kitchen privileges? Wouldn't some want a room big enough in which to weave a few rugs?

ONE NEED IS COMMON to all inmates or they would not be in an institution: they all need help of a type they had not received before. One must therefore never be satisfied with giving custodial care. One must always aim at improvement of their condition. Therefore, one must have an accurate accounting of their resources and possibilities. A medical appraisal before entrance is a necessity, not only to determine the presence or absence of contagious diseases, but to evaluate the needs for remedial care—the amount of exercise or rest, use of muscles after a stroke, manipulation of joints for arthritics, and so on.

Since all inmates are sick—or they wouldn't be in an institution—they need the care of a nurse properly trained in the needs of elderly people. This should be a graduate nurse having special interest and training in geriatrics. There will inevitably be ankylosed joints, colostomies, indwelling catheters, diabetes. So great are the needs that some authorities advocate the use of special wards connected with general hospitals. This has the advantage of giving access to expert medical care, physiotherapy, occupational therapy, and good diagnostic facilities whenever needed. It has the disadvantage of being very expensive, for hospitals are geared to give intensive short-term treatment.

Where the staff has a vision of the needs of the aged, there will be plenty to do. Authorities estimate that there should be more than one worker per inmate. This is on the basis that the average inmate needs forty-eight hours per week of personal care and the average worker expects to be on duty about forty hours. In a 25-bed unit there would be thirteen in the nursing department, and thirteen in housekeeping, maintenance, and administration. The size of staff we provide represents our concern for and our understanding of the needs of our patients.

Although we have church-sponsored homes, little thought has been given to chaplaincy work. Since the physical world is closing in on the inmates, the spiritual is about all they have to live by. They need and want consolation and inspiration. Many, if they can read without tiring, turn to their Bibles.

Death is, after all, inevitable. We who are younger can accompany the traveler all the way to the River Jordan, but each must cross alone. It is our privilege to assist in imparting faith in God as one who loves by loving to the end. Then our elders can go "like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

—*Christian Living*, reprinted by permission.

The Increased Span

Carl F. Smucker[*]

WHAT A LOVELY soft chair they have given you!" said a visitor to an old woman in a home for the aged. "Yes, and I'm rocking myself to death in it," replied the old woman with a tone of bitterness.

This sad state can be only too true if we don't plan our programs for the aged with imagination and creativity. Most of our aged are intelligent and capable of acquiring new skills and growing emotionally and spiritually, despite the infirmities of old age.

In recent years there is an increasing awareness that homes for aged must be places where people go to live and not where they go to be "put away to end their days." In keeping with this emphasis there needs to be more planned recreation, occupational therapy, and participation in the life of the community. Residents need to be encouraged to keep up their old associations, hold part time jobs and take an active part in their church.

The challenge to our church is to realize that there is actually a great "new" membership group in each of our congregations. One person in twelve is 65 years of age or over. Many are 75, 85, and over 90 years old. We have not fully identified their needs. We have not organized a specific program to help them live more useful lives so that their full powers and potentialities can be utilized in their later years.

We have "youth programs," but now we need a committee in the church such as the Christian Education Committee to give this work with older members definite administrative status. Otherwise we may continue to take this group for granted.

Between 1900 and 1950 those 65 and over have quadrupled. At present there are more than 15 million Americans in this category and by 1975 these aged will number about 20 million. Our concern is to help them maintain fellowship in the church and help them live finer Christian lives. They must feel that the church cares for them.

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[*] Faculty, Bluffton College, Bluffton, Ohio

The Very Thing You Need

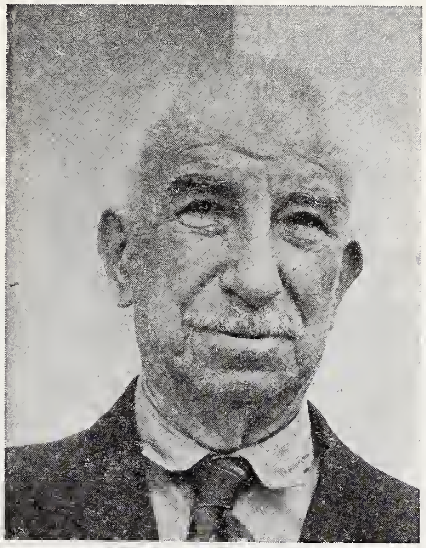
Arthur M. Chirgwin

"Here is the very thing you need." The words spoken in a clear strong voice made everyone in the railway coach turn toward the speaker and listen. Some of the passengers recognized him at once, for he often traveled on that train. He was a colporteur of the Brazil Bible Society, through whom the American Bible Society seeks to serve the growing evangelical church of the fourth largest country in the world. His name was John of the Cross who made a practice of selling Scriptures on the suburban trains of Rio de Janeiro. He had worked out a technique of Bible selling so planned that in the course of a suburban journey he would spend a few minutes in each coach. If the train was made up of eight coaches and the journey took forty minutes, he knew he would be able to give about five minutes to each coach.

On this particular day he waited till the train pulled up at the first station, and there was a brief respite from the noisy rattle of the wheels on the rails. Then, taking his stand at the end of the coach, he began to speak loudly enough for all to hear. "Here is the very thing you need," he began, holding up what looked like an illustrated magazine. "Carnival is over now, and Easter is approaching. This is the period in which to prepare your hearts and minds, and this book will help you to prepare better than anything else in the world. For this book tells what God has done for us all. It tells the story of the angel's announcement to the Virgin Mary; it tells of the birth of Jesus, His infancy, His home in Nazareth. It tells of His life and teaching, His death and resurrection. It is all here in this book, and there are pictures too—pictures of the places where Jesus was born and brought up, where He was crucified for our sake and where He rose again. This is the book you need. Buy it and you buy a blessing. And here on the back my name and address are stamped, so that if you care to write to me you can do so, or if you would like to come and talk to me I am always at home on Saturdays."

Then he began selling, walking down the length of the coach as he did so. The price per copy was the same as the cost of two newspapers, so that it was cheap enough. Men and women alike bought, and in all about eight or nine copies were sold. In a few cases people put questions to him, and he stopped for a moment or two to answer them and to explain more fully what the gospel was about.

Just as the train was slowing down for the next station he stepped across the connecting way to the next coach. As soon as the train started he began to talk once more. It took about two minutes, not more, and was in very similar terms to his brief message in the first coach. Here again he sold a number of copies and had a brief chat with one or two individuals before the train began to slow down once more, and he passed on to the third coach. And so it went on, until he had gone the whole length of the train. He had timed it perfectly, for just as he finished selling in the last coach of all, the train drew to the terminus platform. The journey had taken forty minutes; he had given little addresses of two minutes each, and he had sold thirty-nine Gospels. It was forty minutes well spent, with witness-bearing and Scripture-selling intermingled. In eight coaches he had given the message, aroused some interest, and sold some Scriptures.


American Bible Society Photo

Colporteur John of the Cross

Work of that kind is physically exhausting and puts a severe strain on the throat. As a rule John of the Cross does it only one day a week, except at Christmas and Easter, when he does it for six days in succession and has hardly any voice left when the week comes to an end. "But it is worth it," he says with a smile, "for I sell a lot of Scriptures and have many talks with people. Last Good Friday I sold 537 Gospels in that one day, and more than 1,000 in the week." On other days he goes from house to house or works along cinema queues.

To the question whether people ever write to him in response to his invitation or call at his home, he replied quite unequivocally. "Yes," he said, "they write sometimes, but more often they come to see me at my house. There are few Saturdays when I do not get any callers. I generally get about four or eight each Saturday, and they are nearly always genuine seekers. That gives me a chance, and many of them become truly converted. I find out where they live and give them the address of the nearest Protestant church. I know that at least some of them join up."

—by permission of the American Bible Society.

A Message To Our Churches

from the Third National Conference of the Church Peace Mission held at Evanston, Ill., April 20-23, 1959

GOD HAS not called us to be dragged like slaves in the wake of history plunging to its doom but to be the messengers and servants of Christ, who is the Lord of history and Victor over the demonic forces in it.

Our own country and the world are threatened physically with the holocaust of nuclear war. Spiritually we in this land are in the far greater danger of committing the sin of mass extermination of another people in the name of defense or retaliation.

This is no longer war as it has been known in the past. It is no longer merely war of men against men. It is war of man against himself, monstrously corrupting the image of God in him. It is war against God and God's creation. All the justifications and rationalizations which have been used for war in the past are now unrealistic, irrelevant, and irresponsible. The very heart of the Christian gospel is denied and betrayed by those who still justify or condone such evil.

The world stands in desperate need today of a clear Christian world, a distinctively Christian contribution. Neither the church nor the Christian may put off until tomorrow the response to that need and to the call of Christ to take up His cross and follow Him.

Today let the church unequivocally renounce war and take some decisive action to break the terrible circle of armament and counter-armament in which the world is trapped. Then peace will cease to be a painful and frustrating dilemma. It will be a challenge to be met with faith.

Christian spokesmen here and abroad are increasingly becoming sensitive to the challenge presented by the changed nature of warfare. An ecumenical group* recently said, "Every element of Christian faith, hope, and ethics involved in the Christian affirmation stands in opposition to this warfare. Although there are differences of opinion on many points, we are agreed on one point. This is that Christians should openly declare that the use of these weapons should never be resorted to. Moreover, Christians must oppose all policies which give evidence of leading to war. Finally, if war should occur, Christians should urge a cease fire, if necessary on the enemy's terms, and resort to nonviolent resistance."

IN THE FACE of this emphatic declaration there are still a multitude of Christians, including members of the Commission quoted above, who sincerely hold that the church cannot now make a final break with nuclear war because atomic bombs and missiles must be retained as deterrents. But this presents a sore dilemma. If, on the one hand, the arms race and popular dependence on it continue up to the moment of the final awful choice, it is idle to expect that then the counsel to renounce these weapons will suddenly be heeded. If, on the other hand, the course is indeed to be rejection of the use of nuclear weapons, this fact must be made completely clear, risking no further delay during which tension will become intolerable and war may be precipitated. In this event atomic weapons lose their so-called deterrent efficacy. It is imperative that we proceed now while there is yet time to develop and apply creative alternatives in defense and in foreign policy which are responsive to the demand for justice and order, to imaginative service to human need, and to the aspirations of the oppressed.

The moral dilemma is far more serious. Christians cannot be content to await some frightful future crisis and then decide what to do. It is the Christian vocation now to reject the sin of involvement in nuclear war and to live today in simple obedience and faith, and carry out the work of love and reconciliation.

It is with a deep sense of our own unworthiness, our little faith, our halting obedience that at this Third National Conference of the Church Peace Mission we send this message to the churches and to our fellow Christians everywhere. But we believe that in response to faith, God will now, as in other times of man's sinning and despair, import new light and power to His church and His people. The church will then be a channel of grace and renewal for the world, and Christian citizenship will acquire a new meaning.

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*This quotation is from a provisional study document developed by a World Council of Churches Commission on Christians and Prevention of War in an Atomic Age. This study is still in process, and the quotation in no sense represents official policy of the World Council.

Moosa To Masonry

HERE IS A PICTURE of Pax in Congo, straight from the pens of five fellows who are experiencing it first hand.

From Larry Graber (Salem, Ore.) comes this woeful tale of initiation. (Woeful only for "freshmen," you understand.)

Eyes watering and Adam's apple bobbing furiously like a fisherman's cork, Bernard Thiessen (Altona, Man.) swallowed with an effort of excruciating pain, and completed his initial attempt at eating the delightfully undescribable African specialty—"moosa." Yes, John (Janzen) and I were selected to meet the new Paxmen at Kikwit, so took the opportunity of giving them a proper initiation (a night in a native village). We could hardly contain our laughter when Robert Schmidt (Rosthern, Sask.) mumbled something about Mexicans thinking *they* have hot food, and when Bernard leaned over toward me and queried pleadingly, "Say, Graber, do I have to eat all of this?" we, of course, helped them finish in real native style, i.e., with our fingers, much to the delight of the onlooking Africans.

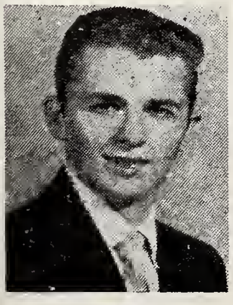
WILMER SPRUNGER (Berne, Indiana) writes: In the industrial school here at Mutena where I work the boys have been finishing their latest projects and beginning new ones. The first year class finished their dining room chairs with seats of "kodi" (an African vine). Some of the chairs are covered with cotton and a pastic leather, thus making them "padded chairs." Eight of these go to Kazadi Matthew who saw a similarity in our American kitchen and dining room chairs. The first year students are now beginning to make some "cupboard-boxes" for the graduating class of the Bible institute as a storage place for the materials which they have accumulated during their years at Tshikapa. Some of the items to go in are flannelgraph boards and Bible story picture rolls.

The second year students finished making doors and double-beds, these to be sold to the Africans in the nearby locality. The demand for these is overwhelming; we were sold out long before the items were even finished.

FROM PAUL E. ROTH (Carlock, Ill.) comes this excerpt: There is a lot of work in the carpenter's shop. We are building cupboards for the new medical building, plus furniture for the missionaries. After hours and on Saturday afternoons I have been making furniture for the 1-W house here at Charlesville.

JOHN M. JANZEN (Elbing, Kan.) describes his extracurricular activity: In the past few I have had some time to pursue a little hobby of mine — studying up on the culture of these Bachokes, and is it ever interesting! I've had to limit my inquiries to the clan, and the religion, or the cult of the ancestors (the clan after death). I had the unusual opportunity of getting in on the last half of the chief's death ceremonies, a clue to the transition between the living clan and the cult of the ancestors.

LARRY UNRUH (Tampa, Kan.) writes: Building in the Congo is not like building at home in America. We get called to work by a drum. Instead of cranking up the motor on the cement mixer, we send a "boy mason" off to the shop to get the wheelbarrow and spades. Instead of calling up the rock quarry for a load of gravel, we go to a nearby village to pick up the broken rock that the school children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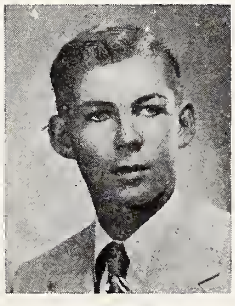
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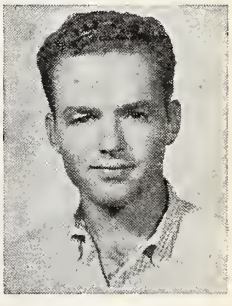

Unruh

have carried up from the river. Instead of driving to town for another load of cement block, we bring out the old one-at-a-time cement block form and make our own. Instead of turning on the water hydrant, we load empty gas barrels on the pick-up and drive down to the river where we combine weight lifting exercises with a real treat—a cool swim in clear running water with a smooth sand bar for a beach. Instead of paying two or four dollars an hour for union men, we pay twenty or forty cents an hour for faithful, lovable, but not too skilled Africans. And instead of foremen with degrees in engineering, we are a couple of Mennonite Paxmen who take this project of building a house of worship for the Congo church at Kandola very seriously.

With our limited experience we would never attempt a project like this back home, but here our limitations are considered excellence by the natives. As we sweat over the work and problems of directing the building of this church and as our noses blister under the hot Congo sun, it is very encouraging to have a native come over and tell us, "God has really given you wisdom and strength to do this work." Our church may not be as fancy as many churches back home, or even in CIM, but it will look neat and attractive; and if it is durable, if it pleases the natives, I will feel that we have accomplished our purpose. We do not choose our friends because of their good looks and neither does God bless a church only because of its beautiful building.

Speaking of books

On Shoulders of Giants

"WHO hath a book hath a friend in hand." Books can be most wonderful friends. By absorbing the spirit of one of these changeless companions one may scale peaks of learning, journey in distant lands, ponder in the mind's eye glorious realms of beauty, and experience the joy of elevated thought. However, many books can be shallow, degrading friends, wasting the reader's time and energy and dissipating his will to search for the deeper, more worthwhile things in life. In fact, when considered in this connection, one might say that they "freeze the genial current of his soul," replacing it with an inert complacency.

Since the modern adult has a very limited amount of time for reading, it is of paramount importance that the books he or she reads are chosen with great care.

In choosisng a book there is one consideration which I believe is of especially great consequence. One should never shy away from a book simply because it seems difficult, lengthy, or appears to have an air of grandness about it. On the contrary, a person wishing to derive as much stimulation, pleasure, and learning from his reading as possible will select just such a book. He realizes that contemplation of a book written by an author whose thoughts, inspirations, and aspirations rise higher than his own will enable him to use these treasure-troves of accumulated enlightenment as instruments in lifting his own thoughts and meditations. Sir Isaac Newton, commenting on his epic scientific discoveries once said, "If I am able to see further than men such as Descartes, it is because I stand on the shoulders of giants."

Finally, and of greatest importance, it is in a book, God's Word, the Bible, that we find the joyous message of man's salvation and hope for Eternity.

Let us take care to build good reading habits, for everything we read becomes a part of us. Let us climb onto the shoulders of giants and gaze far into the distance.

—John Unrau, 1959 Graduate of Rosthern Junior College.

We Recommend:

HIGH IS THE WALL by Ruth Muirhead Berry depicts family love in a warm and human situation that could be enacted anywhere. But love does not spell happiness when happiness is constantly challenged by the powerful pulls of two different religious convictions.

This book is an honest portrayal of both sides of a problem facing many young people today—that of inter-faith marriage. $3.50.

I BELIEVE by Nevin C. Harner. A Christian faith for youth is the consideration of Dr. Harner's book. As a wise counselor he inspires thinking that convinces young and old alike of the Christian faith. Ideal help in formulating a personal affirmation of faith. Cloth bound $1.75; paper bound 35c.

RIGHT OR WRONG? by T. B. Maston. Christian youth must decide the "right or wrong" of many things, and be able to justify their decisions and explain their stand tactfully but firmly. This book suggests three questions, three Christian tests, and some basic principles which have proved valuable to others in making important moral decisions. Valuable for young people and their leaders on matters of Christian conduct. $2.00.

STRIDE TOWARD FREEDOM by Martin Luther King, Jr., is a story of humility and humor told in an engaging and forthright manner. Your attention focuses on a conviction rarely admitted and more rarely demonstrated in today's world, narrated by the people's leader This is a story of a bus strike, a Supreme Court decision, and the first successful application of nonviolent resistance to an American situation. Here is the Montgomery story. $2.95.

All books reviewed can be ordered from MENNONITE BOOKSTORES in Berne, Indiana; Rosthern, Saskatchewan; 720 Main Street, Newton, Kansas.

NEWFOUNDLAND INVENTORY

FIVE YEARS have elapsed since the first MCC workers left for Newfoundland to contribute to the educational and medical needs of the people and, less tangibly but no less significantly, to their social and spiritual needs. As we look back on this five-year span, it might be helpful to briefly size up past achievements and re-evaluate goals and objectives for the future.

Comments are based on a careful analysis of the over-all Newfoundland program prepared by Edgar Stoesz) MCC-VS director who recently visited Newfoundland units) and the local unit members.

- *Educational* Since 1954 41 teachers have taught a total of 54 school years in isolated, usually inadequately equipped schools which might otherwise have remained closed or taught by poorly qualified teachers.

Education is one of the basic needs of every country and individual. A low educational standard makes religious training, medical assistance, and national development difficult. Since Newfoundland's major school problem—the great shortage of qualified teachers—has not declined, the contribution of MCC teachers is greatly appreciated and solicited for the future. We believe we should continue to recruit well motivated and qualified teachers with the goals of providing classroom opportunity for those who would otherwise be unable to obtain it; raising the general educational level by providing qualified teachers; developing local community leadership; raising the esteem of the teaching profession and encourage outstanding pupils to pursue it as a vocation.

- *Medical* Also since 1954, MCC has sponsored twenty registered nurses and one doctor for a total of thirty years of medical service in Newfoundland.

During His earthly ministry, Christ paused to heal the lepers, the woman with an issue of blood, the man born blind. Christian responsibility cannot exclude itself from physical suffering. The Grenfell Mission, the Baie Verte Clinic, and the Notre Dame Bay Memorial Hospital still lack sufficient, professionally trained personnel to operate their program. Therefore MCC should continue supplying qualified medical workers to these places, who will make it their aim to alleviate physical suffering and anxiety in times of sickness and death by ministering "In the Name of Christ"; encourage local girls to become efficient hospital workers, by raising the esteem of the nursing profession in the eyes of the average girl; train local personnel by on-the-job training.

- *Social* Because the average outpost Newfoundlanders lead a relatively isolated life, his activity is usually restricted to the cove in which he lives. VS workers have developed a greater awareness of how life is lived in other parts of the world, thereby creating in the local people a greater desire to improve their own conditions. They should continue to do this by visiting people in their homes and associating with them freely; the classroom presentation; example and public observance.

- *Spiritual* The MCC objective in Newfoundland is not to build a Mennonite Church. The denominationalism already too prevalent has many adverse effects. However, this does not excuse us from making a spiritual contribution. We must strive to bring people into a personal relationship with Christ and lead them into active church participation. The churches are in need of a demonstration of vital Christianity which is lived and practiced consistently. This has been the aim of VSers in the past and should continue to be theirs in the future. It can be achieved, while strengthening the protestant Christian witness at large, by actively participating in the United Church of Canada and the community in general by teaching Sunday School, singing in the choir, organizing YP activities, visiting in homes, distributing Christian literature, teaching DVBS, utilizing scripture and prayer in the classroom, praying with post operative patients, witnessing by word and deed.

Edgar Stoesz concludes the report with: "There is much evidence that our 62 Newfoundland workers through their dedicated service have achieved the stated objectives to a great degree. A statement made recently by a local resident is a case in point 'Our young people are modelling their lives after your workers.' "

Registration For YPU Retreat

Please register me for the Young People's Union retreat August 5-12 at Camp Friedenswald.

NAME...

ADDRESS...

I plan to arrive (date)............. by car ☐ train ☐ bus ☐ plane ☐

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

SUMMER SCHOOL FACULTY

Included in the faculty for the 1959 summer school sessions at Bluffton College are the following visiting professors: Vivian Crites, M.S., education; Eldon W. Graber, Ph.D., secondary education; Martha Graber, B.S., geography; Raymond Hammon, A.M., history; P. E. Shellenberg, Ph.D., psychology; and Calvin B. Workman, Ph.D., psychology.

Regular faculty members who are teaching during the summer are Ada Lapp, A.M., elementary education; Delbert L. Gratz, Ph.D., librarian; I. W. Bauman, Ph.D., sociology; Naomi Brenneman, A.M., literature; Dale F. Dickey, B.D., speech; William Keeney, Ph.D., Bible; Earl Lehman, A.M., music education; Darvin Luginbuhl, A.M., art; M'Della Moon, A.M., conservation; Edna Ramseyer, Ph.D., home economics; Paul Shelly, Ph.D., Christian education; Luther Shetler, Ph.D., mathematics; Benno Toews, B.D., German.

Administration officials are Lloyd L. Ramseyer, Ph.D., president; Robert S. Kreider, Ph.D., dean, history; Carl M. Lehman, A.B., business manager; John Purves, B.S.M., admissions counselor; and J. Richard Weaver, Ph.D., registrar.

CULTURAL CONFERENCE

The biennial meeting of the Mennonite Cultural Conference convened at Mennonite Biblical Seminary June 16-17. This conference is sponsored by Mennonite and Affiliated colleges. Some papers presented were: "Menno Simon's Hermeneutical Approach to the Scripture" by Henry Poettcker, Canadian Mennonite Bible College; "The Relation of the Old and New Covenant in the Writings of Pilgrim Marbeck" by William Klassen, Mennonite Seminary; "The Anabaptist Influence on American Religious Thought" by Irvin B. Horst, Eastern Mennonite College; "Social Implications of Mennonite Doctrine" by J. Lawrence Burkholder, Goshen College; and "Policies and Problems of Intercultural Relations of Mennonites on the Mission Field" by J. D. Graber, Goshen College Biblical Seminary.

SEMINARY FACULTY ACTIVITIES

On May 30, William Klassen, John Howard Yoder, and Erland Waltner participated in a study conference on the "The Church and the World" at the Evanston Institute for Ecumenical Studies in Evanston, Ill.. Klassen presented a paper on "Some Neglected Aspects of the Biblical View of the Church" and Yoder presented one on "The Otherness of the Church." This meeting, which was arranged by the Institute, included a number of seminary leaders of the Chicago-Evanston area and gave opportunity for a positive Anabaptist and Mennonite witness.

S. F. Pannabecker and A. E. Kreider attended a joint meeting of the Central District Missions committee and the board of the Mennonite Church in Markham, Ill., on June 3. The work of the building program of the church was reviewed and plans were made to complete the work by the time of the dedication service in July.

Andrew Shelly recently attended a meeting of the co-operative board representatives of Union Biblical Seminary, Yoetmal, India. This meeting was held at Winona Lake, Ind.. He is at present spending two weeks in Pa. in the interest of the seminary.

J. J. Enz was the Bible speaker at the Pacific District Conference held at Barlow, Ore., June 10-14.

The speaker at the dedication service of the new educational wing of the First Mennonite Church of Berne, Ind., on June 14, was Erland Waltner.

Following a vacation trip through Ontario, Magdalen Friesen, together with Esther Weber, Goshen College librarian, attended a library meeting at Knox College, Toronto, Ont., June 16-19.

JANET SOLDNER VISITS CMBC

Miss Janet Soldner, missionary to Colombia, spoke at the last session of the class in Mennonite Missions at Canadian Mennonite Bible College June 4. She spoke of the people in bondage to so-called Christianity in Roman Catholicism, the need for the liberating power of Christ, the opposition to the gospel, and the success in the establishment of a Christian community.

CLASS GIFT

The graduating class's gift to CMBC was a program clock which will automatically announce the beginning and end of classes.

CLOSING EVENTS

The final prayer meeting of the year at CMBC was in the form of a testimony meeting. Gifts for those of the faculty and staff who will be leaving were presented at the close of the meeting. Henry Wall, who has served on the faculty as instructor and treasurer, has resigned for reasons of ill health. Mrs. Anne Neufeld, secretary, and Mrs. Hamm, assistant cook, will also be leaving.

jottings

JOINT BIBLE SCHOOL

HANSTON CHURCH, HANSTON, KAN.: The men's organization was invited to attend a special meeting of the Jetmore Presbyterian men's meeting Mar. 16. The speaker was Attorney Harold B. Lewis of Scott City, who spoke on "The Trial of Jesus." Several of the women of the church attended the Western District women's meeting at Hillsboro on Mar. 17. The Bethel College Chorale presented a sacred service in the grade school on Good Friday. A dinner was served to the group at noon. On the evening of Good Friday union services were held in the Hanston Methodist Church. Pastor W. Harley King attended the committee meeting in Newton Mar. 31-Apr. 3 to arrange for the missionary orientation course and the minister's retreat. A basket fellowship supper was held in place of the regular C. E. program Apr. 5. It was a time of fellowship, song, and devotions. The area Bethel College fellowship program was held in the church Apr. 19. Harry Martens was the main speaker. Missionary James Bertsche from Africa was with us Apr. 23. He has spent two terms in Africa and has been working on Scripture translation. He showed colored slides in connection with his message. Mr. and Mrs. Albert Jantzen, missionaries from Oraibi, Ariz., showed slides and told of their work with the Hopi Indians on May 15. Baptismal services were held for Dennis Sebes and Paul Miller May 17. Communion services were observed May 24. Vacation Bible school was held May 25-June 5 together with the Hanston Baptist Church. The sessions closed with a program by the children June 7. Teachers from both churches helped with the work. Linda Sebes, daughter of Mr. and Mrs. Edward Sebes, has been in Clinton, Okla., during June to help with vacation Bible school and retreats among the Cheyenne Indians. The marriage of Marilyn Miller, daughter of Mr. and Mrs. Marvin Miller, and Larry Salmans took place May 31 at the Tidwell Bible Chapel, Baylor University Campus, Waco, Texas, where they are both enrolled in summer school. Extensive repair work has been done in the church basement this spring. A new corrugated aluminum ceiling was added, and the walls and floor received a new coat of paint.—Mrs. E. E. Hirschler, corr.

GUEST SPEAKERS

New Hopedale Church, Meno, Okla.: Mr. and Mrs. Tobias B. Unruh were received into our fellowship on Mar. 22. Communion service and feet washing were observed Mar. 25. On Good Friday morning a group from Mennonite Biblical Seminary at Elkhart, Ind., gave a program. At noon the same day we enjoyed a fellowship meal together. April 1, Rev. J. Ross Goodall, missionary among the Jews in Ontario, was with us. George Stoneback, pastor of Lorraine Ave. Mennonite Church in Wichita, Kan., was the speaker at our father-son banquet, Apr. 21. Mrs. Albert Janzen, missionary from Arizona, was the speaker for the mother-daughter banquet, May 8. In midweek adult Bible study we had a series of studies on baptism led by our pastor, Ben Friesen. One week of all day vacation Bible school ended with a program Sun. morning, May 31. This was followed by a picnic at the H. H. Unruh farm.—Mrs. H. J. Becker, corr.

GUEST SPEAKER FROM GERMANY

Butterfield Church, Butterfield, Minn.: "Fools for Christ's Sake" was the theme for pastor Peter Tschetter's baccalaureate sermon at the local high school on Sun. evening, May 24. A graduating senior from our group was Eldon Linscheid. Our young people met on the evenings of the third and fifth Sundays in May. We observed open communion on Sun. morning, May 31. On the following Wed. evening Dan Esau from Germany was guest speaker at the Bible study and prayer gathering. Vacation Bible school was held at the grade school in joint union with the north church from June 8 through 19. A present project is the farming of 62 acres of corn, the income to be used in augmenting the front church entry. —Willis Linscheid, corr.

MISSIONARIES WELCOMED

East Swamp Church, Quakertown, Pa.: Irma Geissinger graduated from the Immanuel Hospital School of Nursing, Omaha, Neb. The C. E. societies and Youth Fellowship combined to bring the vesper service at the Frederick Home May 10. We were happy to welcome Janet Soldner at a missionary meeting May 12. It was good to hear of the Lord's blessing in Colombia. A welcome-home fellowship and food shower was given the Leon Schanely family, who are on furlough from Bolivia and making their home at the missionary cottage at Men-O-Lan. A large group enjoyed a mother-daughter banquet on May 13. A spiritual feast followed with Mrs. Norman Cressman of Allentown as speaker. We were saddened by the passing of Clarence Carbaugh Sr. on May 15. The Young People's Fellowship held a meeting at the Rescue Mission in Bethlehem on May 23.—Corr.

LADIES' AID PROJECTS

Friedensburg Church, Avon, S. D.: Jan. 14 Lyman Sprunger, from Jackson, Miss., showed pictures and told about the work among Negroes. On March 15 the Youth Volunteers and sponsor Leola Schultz from Freeman Jr. College gave a program on the work they do and represent. March 29 our mixed choir gave a fine Easter musical program. On April 8 was the funeral of our oldest church member, Mrs. John B. Becker, who was past 87 years and a faithful member. April 12 the Frank Ewerts were with us; Brother Ewert brought a message on Philippians 3:1-14, stressing the thirteenth verse. They also brought special music. Brenda Ratzlaff was dedicated on May 10. Bob Anderson spoke at our C. E. Mother's Day program, giving definite pointers on how to bring up children in a Christian atmosphere. Our Ladies Aid meets every first Thursday of the month through the summer. This winter the Aid made comforters, layettes, baby blankets, bandages; got new and used clothing; cut quilt blocks; and had some money projects. Every second and fourth Sunday are the C. E. programs. Wednesday evenings we have Bible Study and prayer meeting. May 16 was the wedding of Ellen Ratzlaff and Verlyn Pudwill.—Mrs. I. Boese, corr.

FINANCIAL CAMPAIGN

Mennonite Hospital, Bloomington, Ill.: Rev. R. L. Hartzler, chairman of the Board of Trustees of Mennonite Hospital at Bloomington, Illinois, has announced a $265,000 campaign for debt liquidation and the construction of new heating and laundry facilities. The community campaign will open the latter part of July and run approximately a month.

The campaign executive committee is composed of Arthur Baum, Kenneth Cross, and Chester Roth of the Board of Trustees with Arthur V. Eiff, Verner Kurth, and Frank Smith from the hospital advisory group.

Several hundred residents of the Bloomington community will be organized to conduct an intensive program with $265,000 as the goal.

The hospital plans to erect a new building for the heating plant and laundry. Most likely site for the new building will be on East Walnut Street adjoining the hospital.

The Central District Conference has received the report of the joint conference study commission relating to our School of Nursing and encouraged the commission to continue its study of ways by which the school might function as a joint conference institution. In any case, the hospital itself will continue under the sponsorship and supervision of the Mennonite Hospital Association as it now is.

PASTOR ACCEPTED AS MEMBER

Grace Church, Lansdale, Pa.: On April 26, our pastor, Howard Jay Habegger, was accepted as a member of our congregation on transfer of his letter from the First Mennonite Church of Berne, Indiana. Harry Yoder brought the message at the Sunday evening Service, May 3. He was visiting our church in the interest of Bluffton College. On Tues. evening, May 5, the annual mother-daughter banquet was held with over two hundred in attendance. Mrs. John Morrow was mistress of ceremonies. A surprise tribute was paid to Mrs. Alice Seasholtz by former members of the Junior Choir. Pastor Habegger talked and showed slides taken during his travels in the Far East and South America. Attendance has been very good at the Wed. evening Bible study and prayer services. We have been having a series of lectures on "How to Study the Bible," and "How the Bible Came to Us." The following joined as members of our fellowship on May 24: Mr. and Mrs. Harold Landis, Miss Rose Landis, Mr. and Mrs. Norman Moyer, Mr. J. Morris Fretz, Mr. and Mrs. Raymond Kemp, Mr. William Chegwin (our Spanish speaking pastor), Mr. and Mrs. George A. Hager, Mr. and Mrs.

Marcus Moyer, and Mrs. Howard J. Habegger. Our pastor, Howard Habegger, was ordained to the ministry in his home church in Berne, Indiana, on June 14. Our former pastor, Olin Krehbiel, brought the message. A number of our members made the trip to Berne to attend this service. Our daily vacation Bible school is held this year from June 15-26. Miss Margaret Slotter was in charge of the school this year.—Ruth P. Arn, corr.

MEMBERS ATTEND CONFERENCE

Pulaski Church, Pulaski, Iowa.: Several of our people attended our Conference at Goshen, Indiana. May 1, Mr. Barkman from the Grace Children's Home, Omaha, Neb., spoke in the church in behalf of the "Home." May 13, Vernon J. Sprunger occupied our pulpit and he and his wife Lilly visited several days with home folks. Also on May 3, in the evening, the Bloomfield High School Choir, of which three were members of our church, gave a concert at the church. On May 31 we were privileged to have as our guest speaker, Mr. Anthonie Van Del Doel, student at Brethren Seminary in Chicago. He is preparing himself as teacher to go to Liberia, Africa. The children are busy attending vacation Bible school.—Elise Bachman, corr.

FOURTEEN MEMBERS ADDED

First Church, Hillsboro, Kan.: Our congregation observed holy communion on March 26. Good Friday evening Nic Klassen directed our choir in the rendition of "Seven Last Words of Christ." Soloists were: Mrs. Stanley Eitzen, Jona Balzer, and Marles Preheim. The self-denial folders we used brought $588.10. This was to be divided equally for relief, Mennonite Biblical Seminary, and W. D. Home Missions Board for establishing new churches. W. C. Voth brought the morning message April 19. Peter J. Dyck presented the problems of MCC work of Berlin in the M. B. Church on April 24. Nine children were consecrated May 10. On March 19, Susan was born to Mr. and Mrs. James Flaming, and Chris Fabian to Mr. and Mrs. Stephen Jost on April 22. Elma Funk and Homer Harms, Whitewater, were united in marriage. Seven young people were baptized and received as members on May 17. Also, seven were added by transfer of letters. Vacation Bible School was held May 25 to June 5.—Mrs. Jacob E. Klassen, Corr.

CONFERENCE REPORTS GIVEN

Willow Creek Church, Paso Robles, Calif.: Feb. 20, D. C. Wedel gave us a message from God's Word and also presented more information about the different phases of the work at Bethel College. March 4, George Dick of Winton and Peter Ediger of Fresno gave a most interesting and informative report of the Council of Boards, giving us an idea of the widespread work of our General Conference. P. K. Regier of Newton, Kan., was a welcome visitor March 24. He acquainted us with some of the conditions of the Mennonite colonies in South America, their development and growth; having visited them he could give first-hand accounts. In April, Rev. and Mrs. Marion Allen and three little girls were in our midst. They told of their work and showed pictures of the mission field in Tanganyika, where they are missionaries. Pre-Easter meetings were held Mon. and Wed. evenings with several church members leading. On Good Friday morning we listened to a message on "Love Speaks from the Cross," by Pastor Duerksen. In the early afternoon the different churches of our city joined in services at the Congregational Church, with pastors of several churches speaking on the "Seven Last Words of Christ on the Cross." Easter morning the young people and their sponsors had Easter breakfast in the church annex. Later we had a large attendance for the Easter S. S. and worship services. We heard again the wonderful resurrection message. Ascension Day we had evening services so that school children and workers could participate. Pentecost, May 17, six young people united with the church by baptism. It was a sacred hour; our pastor spoke to our hearts on "To You and To Your Children." Our annual S. S. and C. E. picnic was held in God's great out-of-doors. Mrs. Duerksen, Mrs. Elma Dueck, Mrs. Beth Claassen, and Mrs. Agatha Dueck attended the Calif. S. S. and C. E. convention at Downey, Calif., April 24-26, and later gave reports during the S. S. hour. Rev. F. F. Jantzen is at present in the home of Mr. and Mrs. J. H. Wiens at Reedley, Calif. He is mostly in a wheel chair. The C. E. of the First Church in Paso Robles and our church C. E. had a joint program May 24. Musical numbers were given and a film was shown on the life of William Carey, first missionary to India. Pastor J. R. Duerksen and Mrs. Duerksen, and several others attended the Pacific District conference at Barlow, Ore. May the Lord prosper His work through the Conference.—Mrs. B. A. Claassen, corr.

MINISTER RETIRES

Grace Church, Pandora, Ohio: Our pastor, Ernest Bohn, who has served us so faithfully for 13 years, submitted his resignation at our annual meeting in Jan. It is to become effective at the end of Aug. Mar. 15-20 we had A. E. Kreider of Goshen, Ind., as our guest speaker for our pre-Easter services. Palm Sun. evening our choir, assisted by soloists, gave the "Seven Last Words" by Dubois. Easter Sun. communion was observed, and in the evening the young people presented a pageant on the Passion Week. Missionary Sun., planned by the Evangelism Committee, was held May 3. In the morning the speaker was Bruno Epp, mission worker to Paraguay. He also spoke at the young people's banquet in the evening. Dr. and Mrs. Merle Schwartz, missionaries to the Belgian Congo, spoke and showed pictures following the banquet. The young mission workers had a tea for the mothers and grandmothers at the church, May 9, at which time a Mother's Day program was given. Two generous gifts have recently been given to the church. Mrs. Alvan Basinger gave a gift of money designated for church improvement in memory of her husband. Amos Schumacher has given his house to the church, the money from the sale of the house to be used for the building of a new parsonage. At a special congregational meeting the approval was given to sell the Schumacher home and the present parsonage and build a new one. A study committee has been working on plans, with the help of an architect, for additional building of S. S. rooms. Our church and the other Mennonite churches of this area are looking forward to the coming General Conference Centennial session in August.—Corr.

GRADUATES LISTED

Normal Church, Normal, Ill.: Six new members were received by letter May 17: Mrs. Kenneth Reeser, Mrs. Robert Reeser, Mr. and Mrs. Chester Roth, and Mr. and Mrs. Charles King. Pastor and Mrs. Harder were at Bethel College the week-end of May 23 to attend commencement activities, as their son Paul and his wife were among the graduates. Gene Nafziger and Mrs. Ronald Ropp were Bluffton College graduates this month, and their parents attended commencement exercises. High School graduates from our church were Judy Streid, Phyllis Patton, Glenda Schoultz, and Richard Sommer.—Mrs. Alma Galloway, corr.

conference notes

continued from last page

INSTITUTIONS TO BE RECOGNIZED

Three welfare institutions have been recommended for official Conference status. This will be acted upon at the triennial sessions in August. Following procedure established at the 1956 conference, the Board of Christian Service will recommend the Bloomington Mennonite Hospital, Bloomington, Ill., Meadows Home for the Aged, Meadows, Ill., and Mennonite Deaconess Home and Hospital, Inc., Beatrice, Neb.

REFUGEE YEAR PROCLAIMED

The General Assembly of the United Nations in December 1958 adopted a resolution for a World Refugee Year to begin in June 1959, urging its members to promote World Refugee Year as a practical means of securing increased assistance for refugees throughout the world. In accordance with this decision, President Eisenhower has issued the following proclamation:

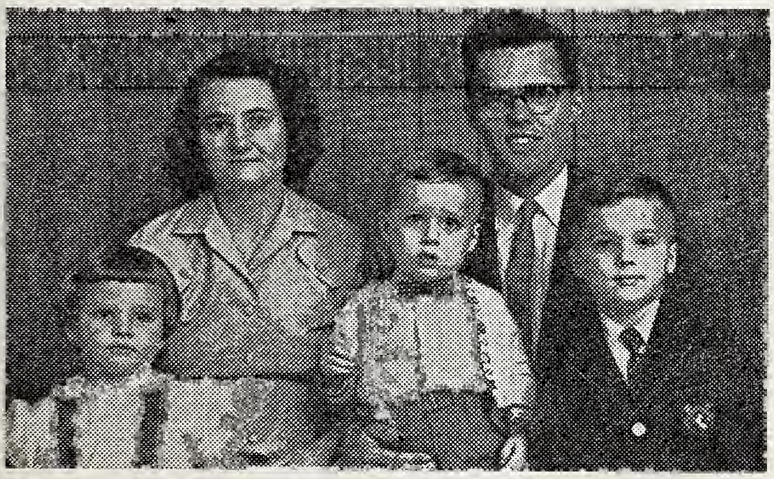
"I, Dwight D. Eisenhower, President of the United States of America, do proclaim the period from July 1, 1959, to June 30, 1960, as World Refugee Year; and I invite all of our citizens to support generously, either through the voluntary welfare agencies or the United States Committee for Refugees, the programs developed in furtherance of that Year for the assistance of refugees."

In its world-wide services to refugees and disaster victims of many kinds, Mennonite Central Committee serves as one voluntary agency cooperating with other churches in such a ministry of service.

LEADER FOR EVANSTON 1-W UNIT

Gordon Dyck, 1959 graduate from Mennonite Biblical Seminary, will serve as leader of the 1-W unit at Evanston, Ill., this summer. Employed in alternative service in the general hospital at Evanston are fifty-six men, about half of whom are General Conference Mennonite. This step in giving leadership to 1-W units is part of a long-range study of the 1-W program and the church's role in it.

Missionaries Return to Paraguay



Bruno and Elizabeth Epp and their children, Ruthie, Rodney, and Vernie, will leave from Vancouver, B. C., on July 8 for their second term of missionary service in Paraguay under the General Conference Mennonite Board of Missions. Bruno will teach in the Bible school in Neuland Colony. Their furlough has been spent in study at Mennonite Biblical Seminary, Elkhart, Ind. The Epp's temporary address is Box 187, Clearbrook, B. C.

MCC news and notes

UNIQUE MISSION STRATEGY

PERU—Tournavista, Peru, represents a unique 1959 mission strategy symbol, according to MCC Assoc. Secretary Orie O. Miller. Miller visited the five member MCC unit at Tournavista May 29-31. This project, under the direction of the Le Tourneau Foundation, was set up in 1954 to develop a colonization community as well as to serve existing missions in the jungle area. The Foundation's modern mechanization and maintenance skills which are available to mission workers enable a witness previously unimaginable, Miller points out. For example, Sylvester Dirks, founder of a Krimmer Mennonite Brethren outreach to the Campa tribe at Atalia, indicated that a trip from Lima to his station took 30 days less than a decade ago; a radio transmitter at Tournavista provides continuous opportunity for communication and daytime air service is available on call.

"Great changes have taken place since I visited here just four years ago," Miller reports. Over 2,000 acres of thick jungle have been cleared with special machinery developed for this purpose. Along with 500 beef cattle on pasture there is a weekly schedule of butchering, processing and freezing carried on with the meat transported by air to Lima for marketing. The Tournavista community of 500 now includes an area missionary children's school with 50 enrolled. "In the indigenous church Sunday school this morning (May 31) there were 215 present," Miller comments. "This witness is followed up through river outreach points and other ways."

WEIERHOF SCHOOL REOPENED

GERMANY—Accordng to *Euro-Pax News*, German Mennonites reopened their school in Weierhof in the Palatinate April 17, with 90 students from grades five to eight. This marks another milestone in the school's eventful history. Established by men of vision in 1867, it served as a Mennonite educational center until 1936 when it was appropriated by the National Socialist Party and later used by French and American occupation forces.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

Those of us who are young and revolutionary in spirit may find at these General Conference sessions an occasion to measure what we (the church) are doing to struggle with the vital issues of our day. Here, as in no other circumstance, we will see the contemporary composite of the church's witness.

Three years ago we were appalled at our lethargy of vision and lack in growth of urban missions. This spell seems to have been broken. The Bluffton conference will be a time to measure whether we are still the "Stille im Lande" or whether in our day our faith is finding expression in life. It is well to gain the centennial perspective if it leads to *introspection* and *self-study.*

Bluffton will also be a time to see whether within our church the leadership is planning for the future. Life is an experience of change —in economics, in education, and also in religion. The new generation will have its eyes open to measure our ability to sense the times and its challenges.

Fred Unruh
Newton, Kansas

SIEMENS LICENSED TO PREACH

Curt Siemens, high school teacher in Buhler, Kan., was licensed to preach in General Conference Mennonite churches in a service held June 21. Albert Gaeddert, president of the Western District Conference, officiated at the service and Irvin E. Richert, pastor of Buhler Mennonite church, addressed the congregation. P. K. Regier, executive secretary of the General Conference Mennonite Church, spoke on the ministerial calling.

WCV ITINERATION

Hedy Sawadsky, promotional secretary for Women in Church Vocations, will spend the summer at retreats and conferences and in churches to acquaint the General Conference Mennonite constituency with the service opportunities in the WCV program. Her itinerary is as follows: British Columbia Youth Retreat, June 26-28; B.C. churches, June 29 and 30; Canadian Conference, July 4-9; Idaho Young People's Retreat, July 11-16; Oregon Young People's Retreat, July 17-20; Saskatchewan Youth Retreat, Swift Current, July 22-26; Rosthern, Sask., July 27; Saskatoon, Sask., July 28; Alberta Youth Retreat, Calgary, July 31-Aug. 2; YPU Retreat, Camp Friedenswald, Cassopolis, Mich., Aug. 5-12; General Conference sessions, Bluffton, Ohio, Aug. 13-19.

Churches or groups who wish to know more about the WCV program and want to arrange a meeting with Hedy may write to the Board of Christian Service, General Conference Mennonite Church, 722 Main, Newton, Kansas.

OPERATION 600

Concern regarding the launching of missiles has been registered by the Western District Conference of the General Conference Mennonite Church. The United States Air Force has projected a guided missile launching pad in the heart of the Mennonite community of Goessel, Kansas. In response, the Western District Peace Committee is asking for six hundred letters of protest against what Mennonites regard as contrary to the principles of Christian love and nonviolence.

No MENNONITE Next Week

Following a custom of many years, there will be no issue of THE MENNONITE next week—the week of the Fourth of July. The next issue will be dated July 7. —Ed.

Suggested persons to address, besides Congressmen, are Col. Vernon L. Hastings, Chief of the Altas Guided Missile Division of the Air Force, Inglewood, California; and The Honorable Neil H. McElroy, Secretary of Defense, Washington, D.C.

(Continued on page 399

A New book and a Mennonite author

Jesus and Human Conflict

by H. A. Fast

Starting with the Sermon on the Mount the author considers with care the relevant New Testament passages which reflect Jesus' own attitude toward conflict and tension. These utterances of Jesus are considered in the light of the historical occasion in which they were made.

The main emphasis of this study is that the reactions of Jesus can be understood only in the light of the whole of His life and ministry.

A valuable source book for youth and adult study groups. $3.75.

Order from MENNONITE BOOKSTORES in Rosthern, Saskatchewan; 720 Main, Newton, Kan.; Berne, Ind.

JULY 7, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Photo by H. Armstrong Roberts

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of things to come

West. Dist. Retreats, Camp Mennoscah:
  July 6-11—Junior High I
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

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editorials

ON LOOKING BACK So much is said about the futility of looking back, about dreaming of the "good old days," about trying to live in the past that we are apt to neglect the past altogether. Youth is not interested in the "when I was young" approach of older people. We have a tendency to veer to the opposite extreme with the idea that anything of the past is old-fashioned and of no value.

If we look back because of a pride of achievement, or merely in wistful longing for the good old days—which likely were not as good as we now picture them, we are not in the proper position to make a contribution to the present. In this sense living in the past hinders us from meeting the present at our best or from making contributions to the future.

But we must not overlook the real values that may come from looking back in the right spirit. Past history can teach us valuable lessons. For one thing, understanding the past helps us to interpret the present. In the coming general conference we will have a historical pageant to help in giving to us a better understanding of our beginnings and our background. Since the present is built so solidly on the past, to ignore the past leaves us floundering in an uncertain present. We need to understand the past to properly meet the present and the future.

Looking back can do more than help us understand our roots; it should help us to be grateful for the past labors that make the present advantages possible. We take so much for granted. We tend to think we are quite sufficient unto ourselves without realizing how much we owe to the labors of those of the past. Their labors and sacrifices have made possible our present freedom of worship, our schools and churches, and many other advantages we enjoy which are possible only because those of the past cared. The knowledge of this fact should deepen our sense of gratitude for present blessings and advantages.

But looking back may have yet another advantage; the past serves as a foundation upon which to build the future. The past cannot be ignored as having no relevance to the present or the future. Past, present, and future are all tied together with inseparable bonds. We must be familiar with foundations already laid in order to know how to build durably for the days ahead. The future cannot be built on wishful thinking; it requires solid foundations prepared by those of the past. We do well to look to our foundations.

So the past may be a useful teacher for our present. It is rich in experience and abundant with time-tested principles. We cannot cut ourselves off from past roots and expect healthy present growth. We can profit greatly by a proper study of past history which will stimulate our appreciation, help us understand the present, and give something solid upon which to build the future.

We need not live in the past, but we can live more fully in the present if we have the proper respect for the past. A certain amount of "looking back" may be very helpful to give us the proper forward look.

The Master of Nature

*by Elbert Koontz**

YOU will remember the story of Jesus calming the sea as recorded in Mark 4:35-39. It was one of the nature miracles that sometimes baffle each of us. We may not be able to explain these miracles to our complete satisfaction. But the Gospel writers and the contemporaries of Jesus did not face some of the problems that we face. They were not aware of the universality of natural law as we are. They were more prone to accept these miracles and raise no questions about them.

It is further clear that the contemporaries and associates of Jesus believed that He worked miracles. The point of the story of the calming of the sea was not the teaching, or the saying, or the example that Jesus might have included, but His power as the Son of God over nature. This power of God over nature has been a sustaining influence in the disciples of Jesus from that day to this.

The setting of this miracle is familiar to each of us. After a long day of work, including many healings, teachings, and other contacts, Jesus turned to His disciples and said, "Let us go across to the other side." Certainly there must have been good reason for His wanting to cross the sea. Jesus always saw new challenges before Him in new places. He needed rest and refreshment. Whatever the reason, He with the disciples entered a boat, and withdrew from the crowd of people and started the journey.

A withdrawl from the crowds is important for all of us. Yet how often it is true that we play to the galleries and try constantly to please the crowds and depend upon them for inspiration. Certainly this is too often true of Christian ministers and Christian workers in all fields. The crowd's opinion becomes the criterion for success. We need to realize as Jesus realized that if we are going to do anything worthwhile for the crowd, we must be able to leave it. We must sometimes follow the shadow of the cross in places where the "hosannas" are not heard.

AS Jesus and His disciples were crossing, a great storm arose. It was one of those very treacherous storms that comes to the Sea of Galilee. The storm was so severe that the water was beginning to fill the boat. The disciples were filled with fear. In spite of all their efforts to keep the boat afloat, they were not able to keep it from apparent destruction. As a last resort they turned to Jesus who was asleep. When their patience was worn out they went to Jesus and awoke Him, saying, "Master, carest thou not that we perish?"

After the storm had passed and the disciples thought of this, they must have felt it had been stupid of them to ask such a question. For certainly they realized that Jesus did care what happened to them. Was not His reason for being on earth that of showing concern for what was happening to man?

Their question was a natural one in a time of panic. Jesus surveying the situation, quickly rose in the midst of chaos, confusion, and fear, and spoke the very simple yet forceful words, "Peace! be still!" and the sea was calm. Then it was that the disciples also were calm.

THE Sea of Galilee is a fitting symbol of our life with the alternate sunshine and clouds. Storms come suddenly. They strike when least expected. We are thrown into confusion, fear, and sometimes resentment. We try our best to weather the storm and keep our boat afloat. It is only when we realize that Jesus is in the boat with us and call on Him that we discover He can still calm the storm of what life thrusts upon us.

Someone has summarized this miracle in this fashion: "For the Gospel writer and his readers, this miracle meant that the same divine Lord who had been able to rescue His imperiled disciples in the savage night tempest on the seas was still present with His own, and could preserve them in the midst of danger, persecution, or whatever threats of destruction they might encounter in the face of terror before them."

That same message is for us. When Christ is in our ship and the storm comes, He will speak and peace and calm will enter in. Christ is still the Master of nature. If you would receive help from Him you must know Him and call on Him for the peace which He will give. He would speak peace to you. Will you ask Him for it?

When I hear music of a bluebird's song,
Or trill of toads beside the water's edge,
Or crickets' tuneful chant from grass and hedge,
I think of God, all-good, all-wise, all-strong.
When I see lightning streak the humid air,
Or gaze upon the beauty of a rose,
Or, when dark comes, see frail spring beauties close,
I know God, with His watchfulness, is there.
As ever-moving waves cleanse golden sands—
If I have erred and wish to make amends—
I cleanse myself with faith, for faith befriends:
I know that God is guiding with kind hands.

—Bertha R. Hudelson

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*Pastor, First Mennonite Church, Hillsboro, Kansas

A record of conversations held at Charney Manor, near Wantage, England, April 13-18, 1959, between the following representatives of the Historic Peace Churches and the International Fellowship of Reconciliation: Margaret B. Hobling, Maurice A. Creasey (Society of Friends), Goeffrey F. Nuttall (F. O. R.), Graydon F. Snyder and Wilbur E. Mullen (Church of the Brethren), David Janzen and Clarence Bauman (MCC).

Our Witness for Peace

by Clarence Bauman

Much of our early discussion was spent in learning something of the varying approaches and understandings characteristic of the communions which we represent. We have noted the differences; but we have sought to discover the underlying unity which brings us to a common mind over against the nonpacifist churches. In what follows, reference is made to the Mennonites and Friends rather than to the Brethren. The Brethren hold sometimes a mediating position, sometimes a less clearly defined one.

The Friends do not give to Scripture, even to the New Testament, the primary authority accorded to it by Mennonites and urge that we cannot understand Scripture unless we come to it in the spirit of Christ. But we all agree that our ultimate authority is the spirit of Christ, present both in Scripture and in the primitive, continuing, and contemporary community of believers.

Through their looser attachment to Scripture, the peril of Friends is to "run out into imaginations." Through their closer attachment to it, the peril of Mennonites is to become antiquarian and legalistic. The more faithful to the spirit of Christ each communion is, the closer to one another we find ourselves.

Mennonites, who have suffered persecutions of great intensity, preserve a keen sense of the inescapable opposition between church and world and between church and state which Friends have largely allowed to lapse. Mennonites live as those awaiting the return of Christ to His "little flock," which till then must suffer as He suffered. While reaching out towards the world in Christian witness, they are pessimistic about its conversion and are hesitant about sharing in worldly government. The Friends, holding the Spirit of Christ to be at work in creation as well as in redemption, are most ready to see worldy government as open to His influence and thus more easily accept office in it. They regard suffering for conscience sake as an instrument of the outgoing love of God to overcome evil and redeem the world.

Despite these differences, we all desire to stress the redemptive motive in the Christian ethic as well as faithfulness in witness, and obedience to the divine command as well as the divine enabling to fulfil it. Our eschatology, whether futurist or "realized," does not lessen but increases the pressure on us all of present duties. We seek not only to follow the example of Jesus of Nazareth but to participate in the life of the risen Lord, Christ in us the hope of glory. If this participation were a deeper reality to us, we believe that in His name we should have the freedom to rebuke and the power to forgive as He rebuked and forgave. Our lives would then more evidently possess the marks of the Lord Jesus, among which would be His passionate yearning for those who know not the things which belong to their peace, and His assurance that beyond the cross, faithfully endured, there is always joy.

We are happy that we can unite in this expression of our discipleship to Christ, from which flows to us so evidently the pacifist convictions which we share: convictions that are no mere repulsion from war and violence but a natural and inevitable expression of that discipleship. Yet we realize that many Christians share with us in such discipleship, both in acknowledging it and in the fact of it, who do not see it as involving them in pacifism. Why is this so?

The question is part of the larger question: Why do Christians equally devoted differ at so many points in their understanding of the will of God? How can disciples, all of whom desire to say "We have the mind of Christ," interpret His mind in such divergent ways? Some may be so bound by the pronouncements of a secondary authority that they are hardly open to a presentation of the gospel not in line with those pronouncements. To some Christ might say, "Have ye your heart yet hardened?" or "Where is your faith?" or even "Get thee behind me, Satan." For we recognize in others, as we are often aware of them in ourselves, the mental attitudes which called forth such rebukes to His disciples. Perhaps to most people Jesus' question would rather be: "How is it that ye do not understand?" This is a question to which He suggests no answer.

In individual relations, the way of the cross has always seemed foolishness and proved a stumbling block to those outside the church. We cannot be surprised if the extension of it beyond individual relations is still foolishness and offensive in the demands it makes to many within. In our desire to dem-

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onstrate the way of the cross convincingly, we must beware of making it easier or more welcome than in fact it is. We must also remember that no wholly rational account of it can be given. We believe that the acceptance of the way of the cross, as also the knowledge of what is the will of God in any given situation, is possible for all men. But it can come only within the context of faith. Often not more than the next step of it is revealed.

God's will often involves us in suffering, even though we do not fully understand why. Only as we are willing to do His will and seek to do it does understanding come, and come through an increase in our understanding of *Him*, the Father who strengthens us in our infirmities. It is because its character is thus fundamentally personal, and remains so, that such a faith normally convinces only as it is personally mediated from one life to another.

We find comfort in remembering that, though for many centuries unaware of it, the conscience of Christians eventually became sensitive to the evil of slavery, and that in large part through the faithfulness of those who persuasively bore their witness against it the evil has come almost universally to be seen as evil.

As those upon whom is laid the responsibility of awakening Christians to the evil of war, we feel the urgency of the task, lest, after a century or so, the situation should harden and pacifism become "contained" with the Christian ethic as a way respected but optional, at most the vocation of a minority, which can never be more than a minority. We wish there were those among us with as evidently passionate and singleminded a concern for freeing men from war as John Woolman showed for freeing them from slavery.

Having reminded ourselves of the springs of our pacifism, and having wrestled with the problem of why so few of our fellow Christians are persuaded of it, we have gone on to ask what light is thrown on the world and on the church by the gospel as we understand it. To reach a common mind has not always been easy. In the course of the centuries, Quakerism has undergone a much greater change than have the principles of the Brethren or Mennonites, and at some points the beliefs of early Friends were nearer than those of present day Friends to the beliefs now held in the other two historic peace churches.

All our communions are conscious of a strong sense of fellowship in Christ. The body of Christ is a phrase dear to Brethren as conveying a truth mediated to them preeminently in sacramental worship. Friends find deep meaning and value in the metaphor of the vine and the branches. For Mennonites the sustaining fellowship of Christ's sufferings is a treasure beyond price. Our being numbered among the people of God is a precious reality to us all.

Towards what is now often called "the Great Church" we share some reservations. Our history makes us sensitive not only to the nominal Christianity but to the pride and cruelty too often present in the church as a powerful institution. We dread an authoritarianism which might impose a uniformity far removed from the rich variety of gifts known in the life of the small churches with which we are familiar.

At the same time we have a genuine sympathy with the new teaching after unity expressed in the ecumenical movement. We believe that it is not less wrong for Christians to wage war against non-Christians than against other Christians, whether within or beyond the bounds of their own nation. But the presence of Christians in every nation, and the knowledge on all sides that they are there, makes the wrongness of war more apparent. We are thankful that the archbishop who declared the ecumenical movement to be the great new fact of our time also declared that even in wartime those for whom he accepted pastoral responsibility were Christians first and Englishmen second.

To us the deep reality to which the ecumenical movement calls attention is a far stronger argument for Christian pacifism than is any argument based on the new factors introduced by nuclear warfare. Within this movement we believe ourselves to be particularly entrusted with the ministry of reconciliation. True reconciliation whether between men or between nations, costs much. It demands not so much forgiveness on one side and repentance on the other as a mutual change of heart, in which each side is willing not only to forgive but to be forgiven. The sin besetting the peace churches is that of being pharisaical. Yet we would point to our record in history as evidence that we do earnestly desire to obey Christ's law, the royal law of love, by bearing the burdens of others.

We cannot join other Christians in what we hold to be the sin of bearing arms; but we recognize that we share with them in guilt through our involvement in the evils which have led them to do so. Such sharing and the penitence which it calls forth may, we believe, prove a demonstration of the way of the cross which convinces and therefore reconciles.

There is something more terrible than the disintegration of the atom: that is the disintegration of consciences. The atomic era, the era of absolute force, urgently demands as a counterpart conscientious positions that are pure, irreducible, and absolute themselves. Whatever happens, this will be our only means of overcoming folly and despair. Whatever happens (let it be any invasion or any horror), those who preserve intact in the depth of their soul faith in the sacred principles of life will be the strongest. Their voices will be stifled, they will be thrown into prison, they will seem to be helpless and crushed, but in reality, even under such conditions, they will be invincible, because they will be in harmony with the immortal powers that govern life. And, in the end, they will be the victors.

—*The Catholic Worker*

More Religious Less Moral

Paul Erb

ONE of the most striking and disturbing facts about American life was pointed up again by President Van Dusen of Union Theological Seminary. In an address at Kansas City recently he said:

"The 'revival of religion' has, thus far, been paralleled by corresponding resurgence or recovery of morality. Just here is the most disturbing, confounding contradiction of our moral and spiritual situation. In contemporary America religion is gaining ground; morality is steadily losing ground."

The increase of religion is seen in the statistics which show that the membership of practically all churches is increasing, and that in the total a larger proportion of our people belong to church than ever before in our history. It is seen in the increase of interest in things of religion: religious songs becoming big hits, religious books on the best seller list, a religious play winning a Pulitzer prize. It is seen in the enormous crowds attending mass evangelistic meetings and tens of thousands making public decisions and commitments. It is seen in the great wave of church building, or in the increasing number of religious items in our newspapers and secular magazines. Bibles sell by the millions of copies. Public offícals and businessmen hold prayer meetings. Do not all these signs indicate that we are increasingly religious?

The decrease in morality is seen in the constantly increasing crime rate, the increased amounts that the government must spend in the prevention, detection, and punishment for crime. It is seen in the frightening increase in juvenile delinquency, in the increase of divorce and extramarital sex relations, in the evident deterioration of home life. It is discerned in the wave of obscenity which threatens to drown us in moral filth. It is seen in the triviality and violence in radio and television. It is seen in the appeal to irreligious force, from the daily murder stories in the papers to the militarism of national policy. There are many evidences that morality is on the wane.

How can this be, that with the more religion we get less morality? Is there no correspondence between the two? Does not religion, which in America means primarily Christianity, produce good morals?

The answers are not easy. One may observe, for one thing, that professing religion and holding church membership are not synonymous with a real functioning Christianity. Many people carry the badge of the sons of God, but they keep living like the sons of the devil. Church standards are often so low that one can be kept on the church roll even while he continues drinking, cursing, gambling, smoking, philandering, and living for pleasure, honor, and money.

The new life of Christian morality is a consequence of the new birth wrought by God following genuine repentance. But repentance and regeneration are unknown to many thousands of church members. They may be religious in some sense of that term, but they are not Christian. Christ is not living in them and the Holy Spirit is not guiding them. No wonder that the sins of the world continue to dominate them. Joining a church or watching a religious plays does not wash the spots of a leopard.

The stresses of our times, the fears which oppress the world today, tend to turn men's hopes to what religion can do for them. Religion can't hurt and it might help. And so there is the resurgence of religious interest, but often only in the hope of the prosperity and success that it might bring. If such self-seeking can be called religion, then religion is growing. But this kind of religion does not produce genuine morality.

There are those who are religious because that is the only respectable thing to do. The "status seekers" we are reading about these days find church membership the ticket to good standing in the community. That is a social move, not religion. But on the books of the statisticians it goes for religion. That kind of religion, however, has no moral power. It does not keep its adherents from the "respectable sins" which easily grow, in their generation or the next, into the sins which everybody calls immorality.

We have not heard anyone suggest that the way to improve our national morality is to have less religion. We simply need more effective religion. Religion can be judged by its moral fruits. Real faith produces holiness. And heart holiness prevents immorality. The best contribution to our moral need is, by preaching and teaching and writing and personal evangelism, to bring people to that work of God in their hearts which alone can produce true morality.

—Editorial in *Gospel Herald*
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Mennonite Mountaineers

In the great Appalachian chain of wooded ranges that rise across the eastern states from New York to Alabama, are the beautiful Great Smoky Mountains. The French Broad River winds through deep mountain gorges, where once visible Indian drawings on precipices and cliffs gave the community of Paint Rock its name. Here, in western North Carolina, live the independent mountaineers who worship at Belva Bible and Grace Chapel churches.

These congregations had their beginning when Elsa E. Grantland, a member of the First Mennonite Church of Chicago, came to serve at Paint Rock. In this town, which nestles in a deep valley with mountains on every side, she conducted Sunday school classes, led women's meetings, and carried on summer Bible school whenever possible. For four or five years her home church furnished her support; later the monthly salary came through the Board of Missions.

One spring Sunday afternoon in the early 1940's Miss Grantland and another worker, Miss Tyson, drove from Paint Rock to the rural Marshall community on a winding road with "two hairpin turns to the mile." They gathered some people for worship on the grass underneath the pines, and the Belva Bible Church was born. Winter weather broke up the services, but the next spring regular meetings were resumed with the aid of full-time workers from Camden, New Jersey.

By 1945 the Board of Missions could report at the triennial General Conference that two more ladies had entered evangelistic work in the mountains: Elsie Pfister and Margaret Slotter, who served in similar ways in Kentucky. On Elsa Grantland's transferral to another field of labor in the church, Pastor Andrew Holliman and family came to serve spiritual needs in the Belva Bible and Grace Chapel churches.

In 1947, the Conference bought a neat white frame two-room schoolhouse which had previously been used by the Methodists and Baptists. It was remodeled into a combination chapel and parsonage on ground leased from the Southern Railway. On April 18 of the following year, Grace Chapel Church was dedicated and organized at Paint Rock with eighteen charter members.

Meanwhile, new workers were added to the field of mountain missions: the Carl Wahlsteadts in Kentucky; Lillian Lehman, Marie Liechty, and Lorraine Burkhalter in Tennessee. They taught Bible memory work through the public schools, organized Sunday school classes, and led summer Bible camps.

Through the years Belva Bible Church continued slowly to grow in numbers and maturity. A few dedicated members began to tithe, though it is not easy to make a good living in the mountains. Occasionally contributions to mission work elsewhere were sent through the Conference by the two churches. In 1955 Belva Bible Church voted to join the Eastern District Conference, and in 1959 each church adopted its first budget. Aside from the pastor's salary, each church is self-supporting, and the churches now also hope to supply one-fifth of the pastor's salary.

Andrew Holliman served until 1956 (except for a year's furlough when Willard Schrag assumed pastoral duties). When Brother Holliman left on account of poor health, Pastor Harry Spaeth took up the work. Today both churches can report some growth in church loyalty, attendance, and responsibility. Friends of the churches and Voluntary Service workers from the Eastern District Conference continue to help with summer Bible school leadership, donations, and work through the Eastern District Home Mission Committee.

Disagreement over individual interpretations of biblical truths, the visits of highly emotional evangelists, and some aspects of mountain life do not make mission work easy, but, Harry Spaeth says in a recent newsletter, "Spiritual living is coming to be realized for what it is: something to be lived, not just sung and preached about."

A Total Witness to India

Emil W. Menzel was for many years a missionary in the Reformed Evangelical Church whose mission in India neighbors that of our Conference. He writes:

"Two known facts concerning India call for a reconsideration of our total Christian witness in that country. Neither is particularly new but together they are taking on a new importance. First, per capita food production is still below that of pre-World War II. Second, recent news dispatches report a population of 406 million in India, an annual increase of seven million.

"The government of India is deeply concerned. The money used to import food is desperately needed for capital investment in industrial projects. The rate of increase from national programs of extension and community fails to keep up with population increase and constitutes a serious threat to the raising of the low standard of living.

"Our Christian contribution to better health and medical care in India has been an effective witness to our compassion in the face of widespread suffering. Vellore Medical College demonstrates what can be done when Christian organizations, mission boards, and churches work together.

"The Allahabad Agriculture Institute, dedicated to the problem of providing more food and increased production, is also applied Christian compassion. However, only eight boards—four in Canada and four in USA—co-operate in the support of this sole Christian college of agriculture on the mainland of Asia."

For education in a local church, here are

Twelve Points for Temperance

No claim is made for the completeness of this program. It is suggestive, and we hope may be helpful. The importance of teaching temperance (see dictionary definition) in all departments of the church cannot be too strongly emphasized. Decisions on important issues are often reached by both youth and adults, due to instruction given while in church or in the church school.

A temperance minded church is impossible without cultivation. May we suggest that you follow these steps.

- Select at least three well respected leaders in your church as a committee on alcohol education. This committee may supervise and direct the program in every department of your church. The chairman of this committee should be diplomatic, logical, consecrated and aggressive.
- Have your pastor preach on the subject as often as the need and his desire may dictate. Once a year would not seem too often.
- Present a carefully planned temperance program to the assembly in your church school at least four to six times a year. Once a month would be better, or a series of programs each week for a period of several weeks.
- Include temperance instruction in each class in your church school in addition to assembly programs.
- Secure good speakers from your own church membership for frequent short talks. Your pastor, your public school superintendent or a teacher, a doctor, a lawyer, or specially trained temperance speakers are good candidates.
- Use pupil participation in short plays, readings or recitations, panel discussions, contests, etc.
- Use good literature freely. Plenty of such material is now available for reference, study, free distribution. Have several good books on this subject in your library. Your denominational publishing house or any reliable temperance organization will help at this point.
- Use audio-visual aids such as sound movies, filmstrip and slide lectures, charts, chalk talks.
- Your church could sponsor a short course, from two to five sessions suggested, on understanding the alcohol problem. Invite neighbor churches of other denominations to participate.
- Have your church make contact with, and actively support (including financial), some local, state, or national temperance organization.
- Your denominational leaders, also local, state, and national temperance organizations, will gladly give assistance and advice in planning your program and in assisting you to secure needed helps and materials.
- Above all, do something. Plan it carefully. Keep it on a high educational level. Keep it up consistently.

—Herbert H. Parish
National Executive
Temperance Education, Inc.

film review

KNOW YOUR CHILD, series of eight filmstrips: Sources of Truth, The Dynamics of Growth, The Stages of Growth (Early), The Stages of Growth (Later), Similarities in Growth, Differences in Growth, Freedom and Discipline in Growth, The Challenge. Produced by Moody Bible Institute. Color with 33 ⅓ *records. Price for entire series.* $48.50.

The committee was able to preview only one of this series "Freedom and Discipline in Growth." It felt that this one filmstrip would be very useful for our churches in their teacher training programs.

The filmstrip takes a wholesome, constructive, and Christian approach to the whole issue of discipline. Its point of view is that there is a need for a child to be in situations in which there is some freedom within a specific frame of reference.

The filmstrip suggests that there are four basic reasons for discipline problems: the home, the community, the curriculum, and the teacher. It also suggests some practical suggestions on methods of discipline.

The committee is certain that this entire series will prove to be helpful to our churches as they plan for their program of teacher training.

THE MAGNIFICENT ADVENTURE OF ST. PAUL, B. and W. 16 mm. movie, 80 minutes. Produced by Cathedral Films, Rental, $27.50. *Can be rented from Religious Film Libraries and other rental agencies.*

Cathedral Films has produced a series of twelve films on the life of Paul, each of them but the first one running for thirty minutes. The first one runs for twenty-four minutes. This means that it takes five hours and fifty-four minutes to cover the life of Paul with these films.

THE MAGNIFICENT ADVENTURE OF ST. PAUL covers Paul's life well. It felt that if a group wanted to have the whole life of Paul at one time that this film was a splendid way to get this over-all picture.

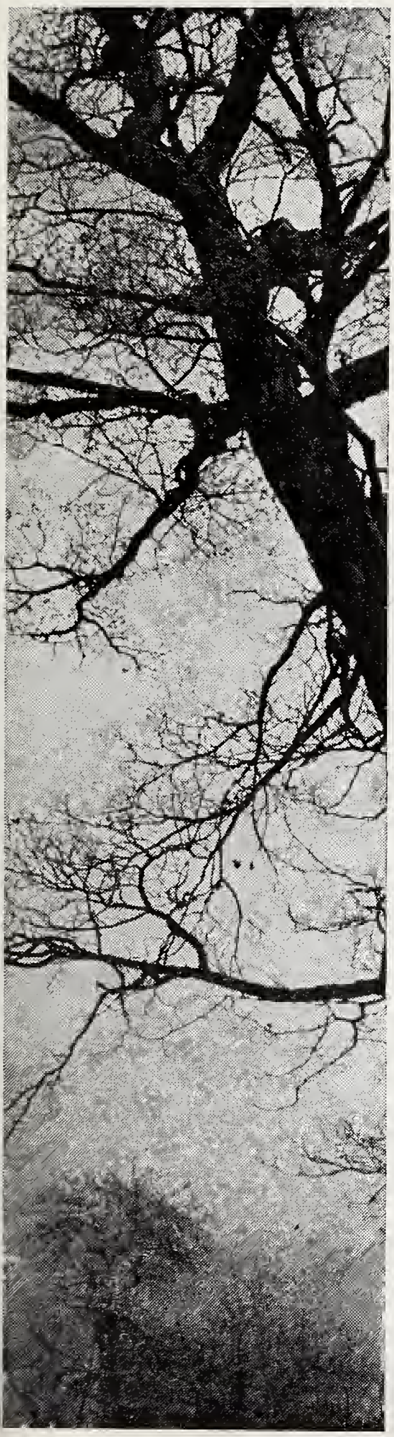
The one big advantage of seeing the entire portrayal of Paul's life at one time is that one can secure appreciation and insight into Paul. Seeing the film gave one a new appreciation of the conversion of Paul, his dedication, his courage, and his tremendous mission.

The committee felt that even though the film runs for eighty minutes, it holds the interest all the way until the end.

—Paul R. Shelly

Rain

Drama in Chicago's inner city by Don Dise



HYME Blackwell is lying under a tree. The noise from the cars on the boulevard pierces the black stillness of the night. An elevated train rumbles through the shanty jungle. Somewhere a girl's shrill voice answers a call. Hyme stirs in restless half-conscious sleep and reaches over to cover Amy with the oilcloth. The rain has started coming through. It is midnight.

Together he and Amy had run away. They came from down in Oglethorpe County where, after working fourteen years on shares, they still owed the land boss money. They walked and worked and begged their way north, to what folks said was the promised land. No more working in the cotton. No more getting off the sidewalk for white folks. No more standing in the back of the bus when the front was empty. This was the North. That was a long time ago.

They rented a room when they reached the North, a kitchenette. It had a two-burner plate, but one didn't work. They had to fetch their water from down the hall. The room was dirty, but Amy cleaned it. It cost seven dollars a week, but Hyme paid it.

Finding work wasn't hard. Folks could tell if you were used to working hard. Amy washed dishes; Hyme worked in the plant. Then it happened. His leg got caught in the wheel. The wheel didn't stop, but Hyme's mind did, finally. In the free ward at the hospital they said he might walk someday with crutches.

Today they had locked him out. The kitchenette he and Amy had lived in for sixteen years—he was locked out of it today. From the place where they had paid seven dollars a week at first, then ten dollars, then eighteen, then twenty-two, finally twenty-five dollars a week, they evicted him because he couldn't pay the rent. It was the same place: same two-burner plate, same cracked plaster, same bare light bulb hanging from the ceiling.

Three years ago the roof started to leak. The rain came through on the bed right where Amy slept. They told the rent-collecting man about it. He said he would tell the boss. Hyme moved the bed and waited.

Two weeks ago when it rained, there was not a place left to move the bed, and stay dry. It rained as if it had forgotten how to stop. Amy took the oilcloth off the table to cover the bed. Still it rained. Still it leaked. Still they got wet.

Amy coughed the next morning as she went down the dark hall on her way to work. That night she had a fever. Next morning Hyme didn't want her to go to work, but she went anyway.

Three days later, in the same free ward at the hospital, Amy had a bed that did not get wet when it rained, but it was too late. The first tears Hyme shed in fifty years fell on her dry pillow.

The man at the funeral parlor told Hyme their savings were just enough to pay for the funeral, with nothing left, even for flowers.

Yesterday the rent was due. Today they locked him out. Tonight he sleeps in the park. The rain is coming through the trees. Hyme stirs in restless half-conscious sleep and reaches over to cover her with the oilcloth, and then remembers. Amy is all right now. A taxi door slams in the distance. It is a little past midnight.

—Reprinted from the newsletter of the West Side Christian Parish

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The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

questions by Esther Groves

*answers by Harold Spitznagel**

an architect replies

Are most new churches modern?

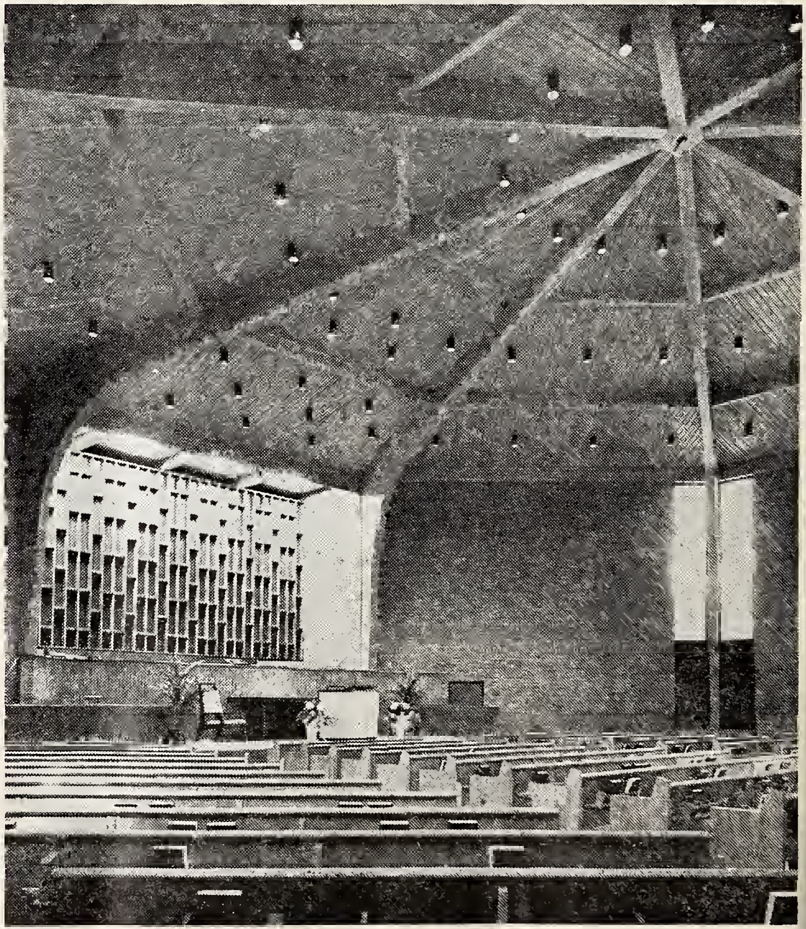
There was a time when we used to include one question in a questionnaire that we issued to clients: "Is your church building to be traditional or modern?" We no longer make this inquiry, for, as a matter of fact, few people contact us who want anything but a contemporary building. I do not have the exact figures before me but I know that there are relatively few churches that are built in the ecclectic traditional style.

What do you say to the person who thinks that "it doesn't look like a church"?

No doubt this person envisions the church as a Gothic or Colonial structure forgetting that at the time this style of church was built *it* was a contemporary and nonconforming building. No doubt during these earlier periods the same question was posed.

As a rule such a person might level his criticism at some of our buildings, but on the other hand I doubt if they could say that it looks like any other particular building such as a grain elevator or warehouse. Fortunately for us few people have ever said, "It doesn't look like a church."

photo by Noel Strasser



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*Harold Spitznagel and associates (in Sioux Falls, S. D.) were the architects for the new Salem Zion Mennonite Church near Freeman, S. D.

What factors do you consider when you begin to design a church?

We consider the site, topography, orientation, denomination, the church program, and the problem of whether the funds are equal to the requirements.

What is the modern architect's approach to ornamentation?

Ornamentation for ornamentation sake is worthless. In some denominations that require it, it should always be symbolic and meaningful and even provocative. Careful selection of materials, textures, and colors compensate for the lack of ornamentation in most instances.

Why are modern churches simpler in form and design than traditional churches?

The traditional church leaned heavily in ornamentation for its definitive style. The contemporary church is more dependent on good scale and careful sensitive selection of the materials and colors.

What do you consider the most common errors in church building today?

First: cheap, shoddy construction unworthy of a house of God. Secondly: Ill conceived, hastily executed designs not worthy of their purpose. There are far too many buildings that are simply nonconforming. The fact that a building is nonconforming is no sign whatsoever that it has merit. Far too many buildings are sterile and cold if not actually forbidding. There is no reason why the church should not be warm and friendly without in any way lacking dignity or tending to be garish.

The design of a church requires great skill in that it is one of the few buildings wherein its decorative quality is so essential to a successful result. All of its parts are unalike and there is no opportunity for a repetition of details which makes it a difficult and time consuming undertaking for the designer. Failure to study carefully each element of the design cannot help but contribute towards a poor result.

What do you consider the most common problems as you begin to work with a congregation?

To construct a good church one must have an adequate site. An intelligent and informed committee which exhibits great confidence in the architect is absolutely necessary. You need a skilled architect who will devote sufficient time to the study of the problem. An adequate budget must be provided as it is impossible to construct a satisfactory building with inadequate funds. You need an able contractor who is capable of satisfactorily constructing the building as designed.

Sufficient time to design and build a church is one of the important requirements. Any attempt to expedite the working drawings cannot help but be reflected in the final structure.

As previously stated, the committee must have full confidence in the architect. If they hamstring his efforts, both the architect and the committee will do a disservice to the church. In our office we seldom have to compromise although we take a realistic view of the funds which are available for the project. If we do not have the full confidence of the client we try and avoid entering into an agreement for designing the building.

Do modern churches cost more than traditional churches?

If the traditional church is HONEST, that is if the arches are of stone and not of stucco, if its trusses are of wood and not steel covered with wood, if its walls are of stone and not plaster scored to look like stone, then the modern church is always less costly than the traditional church. Unfortunately the "traditional" church is too often a poor imitation of a traditional church and we then have fraud in a building where it should least be present.

One other factor to be kept in mind is that if the contemporary church is well constructed, it will offer far less in the way of maintenance cost than would the traditional church in which tricky details contribute to complicated upkeep.

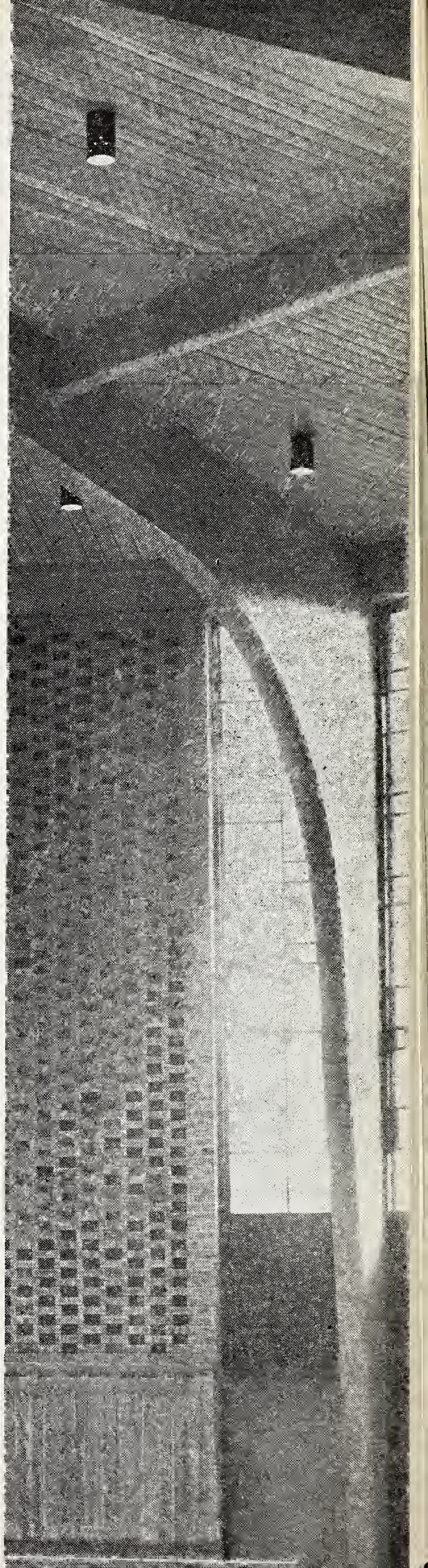


photo by Waltner

bookmarks

THE ECUMENICAL MOVEMENT AND THE FAITHFUL CHURCH by John Howard Yoder (Focal Pamphlet Series 50 *cents) Herald Press, Scottdale, Pa.*

John Howard Yoder is well known to the larger Mennonite constituency for his contribution to the European Mennonite peace witness as well as for his pamphlet on Reinhold Niebuhr. He serves as instructor in the Associated Mennonite Seminaries and is editor of the *Concern* pamphlet series which continues to address itself to the questions of church renewal in our time.

The present book is a reprint of a series of articles which first appeared in the *Gospel Herald.* It merits republication because it deals with a relevant issue. It answers the questions: How did the ecumenical movement get started? Isn't it largely composed of the "liberal" churches? Do we have any right to participate? Do we compromise by taking part in the ecumenical movement?

Yoder correctly observes that the ecumenical movement has its roots in the revival movement, especially the work of D. L. Moody, and in the missionary movement of the past century. This will come as a surprise to some, but there is no doubt that it is a correct historical observation.

Others admit that while the parents of the ecumenical movement may be legitimate, soon liberalism took over and still rules the roost. Here the author has some penetrating insights and concludes that the "conservative tendency (in the ecumenical movement) grew continually until it was possible for the main theme of the Evanston Assembly of the World Council in 1954 to be the Christian Hope, a topic which is of interest only to those who are committed to Biblical and historic Christianity" (p. 14).

In our Mennonite context we have basically two problems. First, the idea that we are a church which "broke to be faithful" lingers on and asserts itself in the continued expression that we must emphasize our peculiar beliefs. As an historian, the author lays this myth aside by showing that this was not the genius of Anabaptism and that our forefathers had a strong desire to converse with other Reformed leaders. Conversation was always broken off from their side, not from the side of the Mennonites.

Our second problem is a more acute one, and that is our continued devotion to Fundamentalism. To the author it is clear that for us it is not an alternative between Fundamentalism and Liberalism; as in the Reformation, so now we must represent a third party. Having stated that in order to be Biblical we must be concerned about church unity, he goes on to deal with the basic necessity to be ready to listen as well as to teach (p. 38). Fundamentalism sets the limits of associating with others by doctrinal criteria. This position is untenable because of the following three reasons. (1) It oversimplifies, forgetting that there are a great number of different possible levels of agreement and possible collaboration. (2) These criteria are unsatisfactory because they represent a very particular choice of crucial points, which were especially necessary for the debate of the 1910's, but not always the crucial points. (3) These criteria are based on the false supposition that doctrine is the most important test of faith.

Neither the early church nor the Anabaptists subscribed to this point of view. Yoder's evaluation of the ecumenical movement concludes: "Apart from the North American churches the leadership and membership of the World Council are surprisingly free of theological liberalism" (p. 42).

When it is remembered that Brother Yoder has taken part in extensive discussions in Europe with World Council leaders; he knows our Anabaptist heritage and has studied both theology and the Bible, it is clear that we cannot ignore this statement of our relation to other Christians. He does not discuss joining the World Council, but he does remind us that we have been participating in the ecumenical movement and that we ought to do so deliberately and welcome this opportunity to learn and to share. We need not betray our heritage in doing so.

Many of our church members have read slanted and biased reports on the ecumenical movement and we owe it to our people to encourage them to read this book. We cannot indefinitely postpone reviewing our relations to other Christians and this book helps us to see the issues squarely. The author would be the first to invite reaction to his analysis because he writes with the conviction that the *Christian brotherhood* arrives at the solutions of problems—*not* the theologian working in an ivory tower of detachment. My own hope is that this booklet will find wide circulation in our General Conference Mennonite circles and that it will prompt extensive discussion. I would agree that "the question is whether, following the example of the New Testament and the Anabaptists, we will give to misinformed and seeking believers the help they are looking for and which only the heirs of the Anabaptist tradition can give; and whether we will seek, as this tradition itself demands, whatever correction, admonition, and instruction may be received from the encounter with fellow confessors of the Lord's name under the norm of Scripture and the guidance of His Spirit" (p. 43).

—William Klassen

MCC news and notes

HAITI—Charles Suderman, Aberdeen, Idaho, one of two 1-W men to become MCC's first representatives in Haiti, returned to his home after 17 months of service on a church-sponsored farm co-operative at Petit-Goave. He reports that the co-operative at Ferme Centrale, with Methodist-Haitian minister Marco Depestre as director, is one of the best in the country.

GREECE—A young Greek from the village of Tsakones is currently spending a year in USA under the sponsorship of the International Farm Youth Exchange Project. Costas Kostandinides, who used to work with the Pax unit in Tsakones as assistant in the canning project, recently visited MCC headquarters and a number of homes of Paxmen he had learned to know in Greece. While in Pennsylvania he attended a Mennonite wedding, that of a former Paxman and personal friend.

GREECE—Larry and Anette Eisenbeis, Marion, S.D., are due to arrive in Europe June 28. Larry will serve as leader of the Pax agricultural self-help program in northern Greece. Both Mr. and Mrs. Eisenbeis are 1959 graduates of South Dakota State College, Brookings, S. D.

INDONESIA——James (M.D.) and Mary Steiner and 18-month-old Danny, Sterling, Ohio, are planning to arrive in Vietnam June 29 where Dr. Steiner will assist in the Banmethuot medical program for several months before going on to Timor in Indonesia where he will serve as one of the four or five doctors on this island of 500,000. James was an intern and resident in internal medicine at City Hospital in Akron, Ohio, from 1957 to 1959.

INDONESIA—Glenn and Martha Zimmerly, Orrville, Ohio, left Akron June 10 for a three year assignment on the island of Timor, where Glenn will direct the agricultural development program.

EUROPE—A Pax matron and three Paxmen sailed for Europe June 10 to begin two year assignments. They are Mary E. King, Wellman, Iowa; Wayne J. Yoder, Hartville, Ohio; George Junior Hofer, Bridgewater, S. D.; and Gerald E. Fryenberger, Wayland, Iowa.

BEGINNING PERSONNEL

AKRON—Phyllis Bixler, Dalton, Ohio—Information Service writer (summer); Doris Martin, Lancaster, Pa.—housekeeping assistant; Rosemary Miller, Phoenix, Ariz.—Personnel Office secretary; Gene Nifziger, Miner, Ill.—mail clerk. Leland Haines, Elkhart, Ind.—production manager; Paul Troyer, Elkhart, Ind.—production assistant; Rollin Brenneman, Kalona, Iowa—Ephrata Clothing Center assistant; Erma Kauffman, Goshen, Ind.—Relief Section secretary; Velma Shenk, Rohrerstown, Pa.—Peace Section part-time secretary; Ruth Hess, Lititz, Pa. — housekeeping assistant. — John Hostetler, Goshen, Ind., and Lowell Teichroew, Mountain Lake, Minn., have begun as headquarters staff assignments. Hostetler, who was European MCC business manager from 1952 to 1958, will serve as material aid administrator in the Foreign Relief and Services office. Teichroew will work as an editorial assistant in Information Service; he was recently graduated from the University of Arkansas with a master's degree in English.

EUROPE — LaMar and Adele Reichert, Bremen, Ind., arrived in Frankfort, Germany, June 26. Former European Paxman Reichert will serve as executive secretary of Mennonite Voluntary Service. MVS, a program offering service opportunities to European young people, operates under the direction of a council of Mennonite representatives from Germany, France, Holland, Switzerland and America.

HAITI—Marvin Kauffman, Kalispell, Mont., began a two-year Voluntary Service term in Haiti June 24. Kauffman, who has completed two years of agricultural study at Eastern Mennonite College, (Harrisonburg, Va.) will be an agricultural assistant in the Methodist self-help program at Petit Goave.

PERU—Paxmen John Gillis, Peyton, Colo., and Edwin Swartzendruber, Miner, Ill., are scheduled to arrive in Peru June 29 where they will assist five other MCC workers in the LeTourneau Foundation project at Tournavista. Gillis and Swartzendruber will serve as mechanics in the roadbuilding and colonization endeavors.

KOREA—John and Rosemary (R.N.) Zook, Elkhart, Ind., are scheduled to sail from San Francisco June 28 for Korea where John will be principal of the MCC Vocational School for Boys at Kyong San. This past school year the Zooks were connected with the Elkhart City schools, John as a sixth grade teacher and Rosemary as a school nurse.

VS SCHOOL—Twenty long-term Voluntary Service workers from Alberta, British Columbia, Indiana, Iowa, Kansas, Minnesota, Ohio, Oregon, and Pennsylvania were participants in an orientation school June 16-29 at Akron headquarters.

105 IN SUMMER SERVICE PROJECTS

AKRON—This summer 105 volunteers are serving in ten MCC summer service projects. Nineteen volunteers are serving as psychiatric aides at two Minnesota state hospitals, Fergus Falls and Hastings. Thirty-seven young people are participating in research tests at National Institutes of Health, Bethesda, Md. At the Institute of Logopedics, Wichita, Kan., seven volunteers are assisting the staff in work with children with speech and hearing defects. As camp counsellors, ten volunteers are serving at Camp Pavika, Crestline, Cal., a camp for crippled children. Working with emotionally disturbed boys, four volunteers are helping at Brookland Plantation, Edisto Island, S. C.; four are working at Wiltwyck School for Boys, Esopus, N. Y. Four summer service volunteers are working with children from broken homes at Junior Village, Washington, D. C. Twenty workers are taking part in recreation, crafts and religious instruction at migrant labor camps in Hamilton and Waterville, N. Y.

MCC TEACHERS TO CONDUCT SUMMER BIBLE SCHOOLS

NEWFOUNDLAND — MCC elementary teachers serving in Newfoundland have made plans to conduct at least 11 vacation Bible schools this summer. Twillingate teachers are planning five schools from June 29 to July 31. Schools are scheduled for Durrell's Academy, Manual's Cove, and Crow Head in charge of Susan Friesen (Halbstadt, Man.) Rita Schroeder (Gretna, Man.) and Noreen Cressman (Guernsey, Sask.) At Central and Kettle Grove, Bible schools will be staffed by Wilma Chivington (St. Marys, Ohio) and Ruth Ann Liechty (Berne, Ind.) who will also spend some time off the island conducting a caravan group with a United Church of Canada team.

Vacation schools at St. Anthony to be staffed by Erma Hunsberger (Baden, Ont.), Howard and Betty Friesen (Meade, Kan.), Carolyn Krehbiel (Conway, Kan.) and Beatrice Hilty (Rittman, Ohio) will be held at Wild Bight, Noddy Bay, Great Brehat, and Goose Cove. Merrit Gardner (Bronxville, N. Y.) will be assisting in a camp program for boys and girls. At Baie Verte, Naomi Claassen (Newton, Kan.) and Janeal Ravndal (Little Silver, N. J.) will help with the local camp. Allen and Nellie Ebersole (Canton, Ohio) will conduct Bible School at Wild Cove along with Carolyn Krehbiel.

jottings

EXTENSION WORK BEGUN

First Church, Reedley, Calif.: Pastor Aaron Epp preached a series of Sun. evening sermons based on the twelve apostles. The men's brotherhood had a barbecue dinner at the city park. After the dinner our pastor led us in a short devotional and installation of officers for the coming year. March 8, our church observed General Conference Sunday, choosing "Missions Unlimited" as the theme for the day. We were fortunate to have a large group of former missionaries as our guest speakers: Rev. and Mrs. J. R. Duerksen, Rev. and Mrs. Arthur Friesen, Rev. and Mrs. Alfred Wiebe, Mrs. Alfred Habegger, Jean Poitra from Mont., and Miss Emma Ruth. Mar. 25, P. K. Regier, a former pastor of our church, brought us a challenging report of his experience in South America with our people. A mother-daughter banquet was prepared and served by the men's brotherhood, Mrs. J. R. Duerksen was the guest speaker. An installation service for the officers of the Women's Missionary Society, the Worth While Circle, and the Mission Bells was conducted by Mrs. Daniel Ewy. On Palm Sunday, nine new members were received into our fellowship. On Pentecost six members were received by letter and fourteen by the rite of baptism. Mother's Day was fittingly observed by the dedication of twenty-one children who were born during the past year. Our young people's choir, under the direction of Roy Reimer, was rewarded for punctual attendance and faithful service rendered at our church services during the past year with a bus trip to the Upland Church. The S. S. has launched out in extension work in a new settlement near Selma. The workers are Mr. and Mrs. Ray Goosen, Mr. and Mrs. Robert Harder, and Ernest Lichti who gives the closing message after the S. S. hour.—Reinhold Ewy, corr.

MASS CHOIR PROGRAM

Calvary Church, Barlow, Ore.: H. D. Burkholder of Dallas, Ore., held a series of pre-Easter meetings for us from Mar. 22 to Mar. 27. His messages were on "The Wondrous Cross." We commemorated Passion week with a communion service on Mar. 26. The primary department gave their Easter program during the S. S. hour on Easter morning and the choir presented a song and story program using a colored filmstrip entitled "Peter and the Resurrection." The sanctuary was beautifully decorated with lilies, greenery, and a "Bird of Paradise" flower which was given by a friend. We have enjoyed having William Zehr show slides of his recent trip to Japan and Formosa. He has also told of the work being done there by missionaries. A good number of junior retreaters attended the annual "Retreat Rally" held at the Dallas Church, April 11. The men's fellowship at Pratum was attended by a number of our members on April 20. Ladies from our church enjoyed the annual fellowship of the Oregon missionary societies which was held at the Sweet Home Community Chapel, April 23. We observed Centennial Sunday on April 26, as this is our state's 100th year. We gave special thanks to the Lord for His many blessings through the years. Judge Hanson, a juvenile court judge, from Oregon City, spoke to our men's fellowship on April 28. The ladies' missionary society gave the Sunday evening program on May 3. They gave a skit entitled "Unawares," a panel discussion on "Home or Foreign Missions," a Bible quiz, and special music. The choir joined the other choirs of the Canby churches in a mass choir program given the evening of May 24. Mrs. Frank Hostetler and Mrs. Ivan Learfield have recently undergone surgery. Mr. Lester Conrad fell at work and was very critically injured. The young people's union banquet was held June 13. May 8, we had a mother-daughter supper at the church. May 10, special awards were presented to several mothers and we had a child dedication service. We have been happy to be hosts to the Pacific District conference which was held here June 10-14.—Mrs. Weldon Roupp, corr.

MISSIONARY VISITS

Hereford Church, Bally, Pa.: Janet Soldner, the missionary that our church is supporting, visited with our congregation the week end of May 9 and 10. She spoke at our mother-daughter meeting on Sat. evening. The men of the church prepared and served a delicious full course ham dinner to the women at this meeting. Miss Soldner also spoke at the morning worship service. An informal afternoon and evening meeting was spent with her on the 10th, at which time she showed pictures of her country and work. The mothers of our church had charge of the Sunday morning S. S. session on Mother's Day. Dr. Elmer S. Johnson, who was our pastor for more than twenty-six years, died May 17 in York, Pa. Rev. Wilmer S. Shelly, who succeeded him as pastor of our congregation, had a part in the funeral service for Dr. Johnson, May 20. Our youth fellowship appeared on "The Old Fashioned Hymn Sing" over WSAN, Allentown, May 24. We had vacation Bible school this summer from June 15 to 26.—Mae Latshaw, corr.

PETER DYCK SPEAKS

Eden Church, Moundridge, Kan.: Peter Dyck, MCC European Director, was with us on Sunday, April 26. Our pastor, Arnold Nickel, attended the Church Peace Mission conference in Evanston, Ill., in April. Child consecration was held on Mothers' Day, May 10. Twenty-nine children were dedicated to the Lord. A leadership training course for S. S. teachers and others interested was started in Feb. and continued for eight weeks. Pastor Nickel was the instructor. Installation services for newly elected church officers was held Jan. 18. A constitution for the S. S. was adopted Feb. 15. The men's chorus presented a program in the Mennonite Church of Halstead, Feb. 15. Handel's *Messiah* was given on Palm Sunday. Our church united with other churches in this vicinity for the pre-Easter services. Vincent Harding, co-pastor of the Woodlawn Mennonite Church in Chicago was the speaker.

into the beyond

John A. Bartel, member of the Johannestal Church, Hillsboro, Kan., was born Mar. 22, 1884, and passed away Jan. 13, 1959.

Daniel Goertz, member of the Johannestal Church, Hillsboro, Kan., was born April 12, 1896, and passed away Mar. 7, 1959.

Jacob Graves, member of the Walton Mennonite Church, Walton, Kan., was born near Goessel, Kan., Jan. 17, 1904, and passed away April 25, 1959.

Abram Epp, member of the First Church of Beatrice, Neb., was born Feb. 18, 1867, in Kosilitzke, West Prussia, Germany. He was called to his eternal reward June 6, 1959.

Mrs. Jake Dyck, member of the First Church, Aberdeen, Idaho, went to be with the Lord April 20, 1959.

conference notes

continued from last page

SAVE YOUR CHURCH BULLETINS

Your Sunday worship bulletin is a significant source of information. Increasingly Mennonite churches are using weekly bulletins for their Sunday worship services and announcements. These then become a record not only of Sunday activities but of many other occurrences and activities within the congregation.

The historical committee of the General Conference in co-operation with the historical committees of the various district conferences would like to urge that all churches make it a practice to keep several copies of their bulletins for a permanent record. The suggestion has been made that at least four copies be preserved. One copy could be placed in the care of the district historical committee most immediately concerned. Another copy could be kept by the minister for his personal file. The third copy could be kept with the permanent records of the local church. The fourth copy could be deposited at one of the following four historical libraries:

Mennonite Biblical Seminary Library, 3003 Benham Avenue.
Elkhart, Indiana.

Musselman Library
Bluffton College
Bluffton, Ohio.

Canadian Mennonite Bible College
600 Roblin Blvd., East
Tuxedo, Winnipeg 9, Manitoba
Canada.

Bethel College Historical Library
Bethel College
North Newton, Kansas.

At these libraries students, ministers, and other interested people may then be able to search these reports for significant information about local. church events. Bulletins may be sent to the historical libraries weekly, monthly, or they may be brought in to the depository in annual installments.

Some district historical committees have made it a practice to bind church bulletins at the end of two or three year periods and thus preserve them in compact and convenient form.

S. A. SEMINARY ISSUES BULLETIN

The *Boletin* of Seminario Biblico Evangelico in Montevideo, Uruguay, is a bulletin in the English language sent as an expression of gratitude to the seminary's friends in other countries. This attractive, informative bulletin, edited by General Conference Mennonite missionary and seminary faculty member, Laverne Rutschman, is published four times a year and sent without cost to anyone interested. Requests may be addressed to Seminario Biblico Evangelico, Vilardebo 964, Montevideo, Uruguay.

MISSIONARY WRITER

"Destiny of the Kamikaze Pilot" written by Verney Unruh, General Conference Mennonite missionary in Japan, was published in a recent edition of *Power*. This is a true story of a Japanese pilot whose life was spared when his commanding officer mistakenly cancelled the scheduled suicidal flight and who later heard the gospel that teaches love toward enemies and became a Christian.

KEHLERS LEAVE FOR TAIWAN

Peter and Lydia Kehler and their children, Peter, David, and Dennis leave for Taiwan August 9 on the *SS Hikawa Maru Yoko*. As General Conference Mennonite missionaries they will study language at Taipei and serve the church there during the Hugh Sprungers' furlough.

The Kehlers' home is at Abbotsford, B. C. For two years they served the Vancouver Mennonite Mission. Peter is a graduate of Canadian Mennonite Bible College, Winnipeg, Man., and Bethel College, North Newton, Kan. The past year he studied at Mennonite Biblical Seminary, Elkhart, Ind.

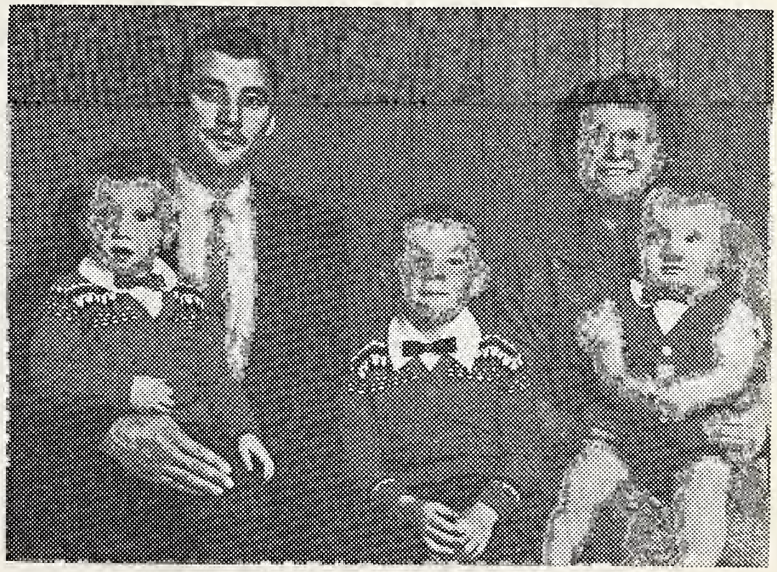
CENTRAL OFFICES STAFF CHANGES

Staff changes in the central offices at Newton, Kan., in the past two months have been the following: Elmira Kliewer, member of the Bethel Church, Mountain Lake, Minn., secretary, Board of Education and Publication; Muriel Thiessen, Bethel Church, Inman, Kan., editorial assistant for *The Mennonite;* Joyce Unruh, Tabor Church, Newton, Kan., clerk, Mennonite Bookstore; and Anita Warkentin, First Church, Greendale, B. C., secretary, Board of Christian Service.

KINDERGARTEN II WORKSHEETS

The kindergarten II course has been designed to make use of interest centers and we hope that teachers who have the facilities and who have been using interest centers will continue to do so. However, worksheets are being made available for teachers who feel the need for additional prepared activities.

These worksheets will be available for use beginning with the October quarter. Orders may be written on the lines reserved for Sunday school supplies on the order blank. The price of the worksheets is 27 cents per quarter.



conference notes

LOOKING TOWARD GENERAL CONFERENCE

When I think of general conference I naturally get an excited feeling because of its meeting in our home community. It has already been a thrill to see many people working together on the big planning committee.

It is my hope and prayer that all members of the various churches will feel the importance of working together with the committee members on the many projects that will provide for the comforts of all guests.

BLUFFTON
AUG. 12-20
1959

We are looking forward to attending conference meetings that will be mountain top experiences where all of us will learn more about the work of our church and rededicate ourselves to God and to the work of His church.

—Minerva Hilty
Bluffton, Ohio

CONFERENCE TOURS PLANNED

The Tours and Historical Exhibits committee in Bluffton, Ohio, is planning that on each day of the conference in August there will be some time between the afternoon session and the supper hour for short tours to the immediate area. On the last day of the conference a time from 1:30 to 4:30 is allotted on the program for longer tours.

The committee has discussed varied possibilities for the longer tours. There are a number of larger industries such as the Ford Plant in Lima, the Eastman Kodak in Findlay, and local industries such as Triplett Electrical Instrument Company and Ex-Cell-O Corporation which may be of interest to conference visitors. Another possible plan for the afternoon is to contact other Mennonite communities in Ohio and Indiana such as Archbold, Sugarcreek, Smithville or Berne and arrange for a guided tour of industries and farms in these communities. Since some of the conference visitors will be traveling at the close of the conference they could fit this trip into their tourist program. All conference visitors are urged to include the Mennonite Biblical Seminary, Elkhart, Indiana, for the return trip.

People taking the short daily tour will meet at Founders Hall and travel in buses provided by the Superior Coach Company of Lima. They will be guided on a trip through the approximately ten square mile section known as the "settlement."

General farming is practiced in this area with a great deal of emphasis on intensive agriculture such as potatoes, sugar beets, and tomatoes.

The Mennonites in this area are engaged in approximately fifty business firms. These include those usually found in a farming community. In recent years fewer small businesses have started because of several larger industries coming into the community.

The Grace, St. John, and Ebenezer Mennonite Churches are among those helping to host the conference and will be included on the tour as well as the Reformed Mennonite Church which is quite old. The location of the first Mennonite church, that of an early farmhouse used as a hospital, and other landmarks will be pointed out.

ADDRESSES WANTED

For the *Mennonite Encyclopedia* we need the addresses of the following authors of articles in Volume IV. Will anyone who knows an address kindly write at once to H. S. Bender, *Mennonite Encyclopedia,* Goshen College, Goshen, Indiana.

The names are as follows: J. S. Adrian, H. A. Ensz, John T. Esau, Jacob D. Esh, J. A. Harms, John P. Isaac, John J. Koehn, H. J. Mininger, G. H. Penner, C. H. Regier, Daniel S. Wipf, and N. H. Wolf.

NEW ORDER BLANK

A new order blank has been prepared by Mennonite Publication Office for use in ordering Sunday school material. For the first time the order blank lists a complete curriculum in Mennonite material. Graded courses are offered for the nursery, kindergarten I, kindergarten II, and primary. Uniform courses are available from junior through adult.

Pupil's leaflets are available in the German language for kindergarten I and kindergarten II. Both the primary pupil's book and worksheets are available in the German.

VIRGINIA CLAASSEN APPOINTED

Virginia Claassen has been appointed by the Board of Missions of the General Conference Mennonite Church to teach in a school for children of missionaries in Japan. She will leave in August.

Virginia is the daughter of Mr. and Mrs. Carl J. Claassen of Whitewater, Kan. After graduating from Bethel College, North Newton, Kan., she taught school in Kansas for two years before continuing her studies at seminary. This spring she graduated with an M.R.E. degree from Mennonite Biblical Seminary, Elkhart, Ind. She is a member of Women in Church Vocations.

The General Conference Mennonite Mission in Kyushu, Japan, was begun in 1951. By the end of the year there will be twenty-three General Conference Mennonite workers on Kyushu Island.

Correction

Wilmer Sprunger's home address (see "Moosa to Masonry" in the June 23 MENNONITE) would be more technically accurate if listed as Wadsworth, Ohio, since he has his membership in the First Mennonite Church there.

JULY 14, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLIC
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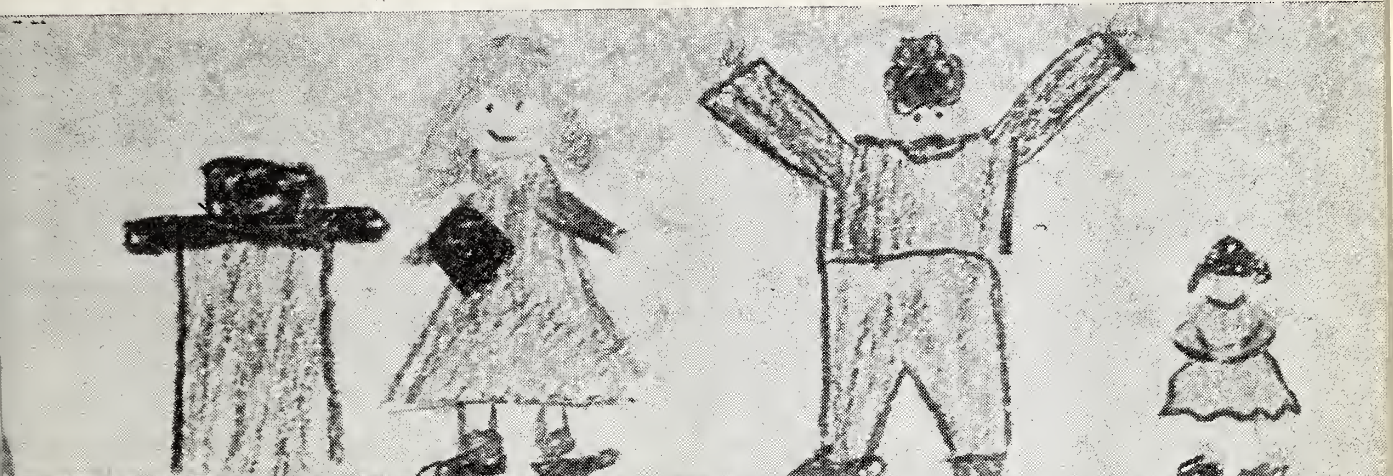
LIBR



Children's art in Sunday school, see page 422

in this issue

COVER
Gayle, a Sunday school sixth grader drew his idea of a returned missionary with his wife and child greeting a congregation.

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of things to come

West. Dist. Retreats, Camp Mennoscah:
  July 13-18—Junior High II
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 27**

editorials

CONFERENCE GOALS, 1956-1959

1. *Every member a personal witness.*
2. *Every congregation seeking a missionary outpost.*
3. *Fifteen new congregations by 1959*
4. *Every member a tither.*
5. *Every church supporting every Conference board.*
6. *A Voluntary Service worker from every congregation.*
7. *Every pastor prayerfully seeking a new recruit for the ministry.*
8. *A strong Spirit-controlled seminary program receiving wholehearted support.*
9. *Trained personnel and adequate facilities for the teaching program.*
10. *Reaching at least one unevangelized tribe with the gospel.*
11. *Every member knowing Christ "and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."*

WHAT DO WE SEE? Hold a white sheet of paper marked with one small black dot before any group of children or adults, and ask them what they see. The answer will be almost a hundred per cent, "A black dot." No one seems to think of saying, "A white sheet of paper."

It is much the same about the faults and mistakes of others. They may be fine people in the main, with many good qualities and noble traits. Yet when asked about them we are apt to reply, "They're nice people, but . . ." and then proceed to point out the black specks, real or imagined. The same holds for an organization or a church. We overlook the many outstanding contributions made and see the little faults that are inherent in every organization because it is made up of imperfect human beings.

What would happen if we could habitually reverse this critical process and see and appreciate the strong and noble points?

For one thing it would have a constructive effect on ourselves. We lack too much the fine sense of appreciation. We are too eager to voice our criticisms. To form the habit of appreciation would bring us far more real happiness than to pick the speck in another.

The habit of appreciation also brings genuine encouragement and help to the person or group commended.

Developing the ability to see the white instead of the black in another also has a good effect on the neutral observer. Hearing us express gratitude and appreciation for another instead of condemnation stimulates a similar attitude in them also.

We need not be blind to the faults of others in the sense that we call evil good. But we can be more helpful by commendation than by condemnation.

Four Trees

*Leonard Harder**

THE Bible uses many earthly illustrations to teach us heavenly truths. In Psalm 1 verse 3 we read, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." What Christian would not want this blessing? How do we get it? As a tree being planted by the rivers of water. Let us follow the thought of a tree through the Scripture.

First of all we read in Genesis 3:8, "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Here God finds Adam and Eve hiding. One thing had come between man and God: unbelief.

Eve saw that the fruit was good for food, pleasant to the eye, with the capacity for making one wise. She believed Satan rather than God and took the fruit. At that moment she satisfied the flesh. "For if ye live after the flesh, ye shall die," (Romans 8:13).

We are told in Jonah 1:3 that sin drives away from the presence of God. Is it any wonder that people stay away from church or that prayer has died in many a home? Sin drives away from the presence of God. Again let us notice where Adam and Eve hid themselves: amongst the trees of the garden—amongst the material blessings of God! Is it not true that we try too often to hide behind material security, a good reputation, and other of God's blessings?

We see in Genesis 3 not only the fallen sinners but also God's effort to restore them. In verse 9 we read: "And the Lord God called unto Adam, and said unto him, where art thou?" We thank God that immediately following the record of the first sin we have also the record of the first evangelical effort. How wonderful to know, that God seeks the sinner even before the sinner seeks God.

WE notice a second tree in Scripture in John 1:48: "Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee."

We have here Nathanael under the tree, a few moments away from his great conviction of: "Rabbi, thou art the son of God." Notice Jesus' testimony of Nathanael just preceding this: "Behold an Israelite indeed, in whom is no guile."

Nathanael was a man without deception, one who knew himself. No person will ever come to the Lord Jesus until he sees himself as one with a need. I believe, Nathanael's conviction came not because of an outward miracle but because Jesus had taken note of him. When man is brought face to face with the reality that Jesus died for him, because He loved him so much, it will often bring conviction.

Let us then be as faithful in pointing men to our Lord and Saviour as Philip was. May we also use Philip's method of bringing them to the Lord Jesus without arguing, just simply testifying what we have found in Him. We must always remember that we cannot produce conviction in someone else, that is the ministry of the Holy Spirit.

WE turn to Luke 19:3, 4: "And he (Zacchaeus) sought to see Jesus who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him; for He was to pass that way." Here then we have a seeking and receiving sinner. There were two things that stood in the way of Zacchaeus seeing Jesus: The great crowd and his own short legs. There are usually two obstacles that stand in the way for a sinner to find the Lord Jesus Christ: the unconcern of others and personal obstacles. Zacchaeus overcame them both.

There are two expressions here that are precious: "And he sought to see Jesus." This is a necessity in every man's life. We are not only to see Him as a good example, but as the Lamb of God which taketh away the sin of the world. Then we read, "For today I must abide in thy house." That word "must" is important. First it shows the need of man, that he needs Jesus, then it also shows Christ's concern. When a soul seeks for Him then He *must* abide there.

Notice that in verse 9 Jesus says, "This day is salvation come to this house." What brought salvation? Not the fact that Zacchaeus was going to give to the poor or make restitution. That was the *result* of salvation. Salvation came because Jesus came into that home and heart and Zacchaeus was willing to make things right. One thing to remember is: we cannot always take a man to Jesus Christ, but we can take the Lord Jesus to the man.

THE last tree we want to look at is found in Acts 10:39, 40. "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly." Notice that Peter did not stop with verse 38 in his great sermon at the house of Cornelius. Peter's sermon would have been incomplete if he would have preached only about Jesus going about doing good. Peter must also present Christ crucified in order to fulfill his commission as a gospel minister. We as ministers of the gospel need to make no apology for preaching Christ crucified. There is no other gospel, there is no other hope for this world.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God," (1 Cor. 1:8).

The heart of Christianity is the Bible, the heart of the Bible is the cross, and the heart of the cross is the very heart of God.

By what tree do you find yourself? Are you trying to hide from God? Do you have convictions? Are you seeking? The cross is the answer.

---

*Pastor, Swiss Church, Alsen, N. D.

*Norman A. Wingert**

Lines Through All The Earth

FROM an unpretentious-looking house in a sleeply-like town in Pennsylvania, "lines," both literal and figurative, "go out through all the earth." The prosy exterior of the house is not exciting, but step up onto the narrow porch and through the doorway and you will come upon beehive activities that stir the imagination.

At a switchboard an operator is putting through calls over telephone lines to places far and near. Fantastic would be the sum of the miles her voice travels in the course of a day: Canada, Florida, California, Europe!

Equally intriguing is the romance of the mail lines. Letters on the table near to the switchboard have come over trailways, railways, waterways, skyways.

All these lines of communication —wire, radio, mail—are the incidental lines that pave the way for the main line of men and women who go out through all the earth on goodwill and mercy missions, and, following hard after, the lines of trains and ships that carry relief to the needy of the earth.

On the walls of the room the likenesses of the men and women who have gone out and who are to receive some of the messages look down upon the active scene with silent interest. And all the while, seemingly continuously, the switchboard lassie is repeating her identification, "This is the Mennonite Central Committee," always careful to give both town and state in order not to confuse little-town Akron in Pennsylvania with big-city Akron in Ohio.

This busy center in the ordinary-looking house in little Akron can quite appropriately be compared to the medulla oblongata of an organism, that part of the central nervous system that receives, co-ordinates, and sends its impulses over afferent and efferent nerves.

The other equally unimpressive buildings which together make up the headquarters offices of the Mennonite Central Committee, become, then, to carry out the simile, the cerebrum and cerebellum, the higher association centers of the nervous system where impulses are initiated. Here Mennonite Central Committee officers and workers formulate and send out to all parts of the MCC organism the directives that actuate the going feet, the giving hands, the consoling tongue.

Just as the human body does not disclose to the non-professional observer the intricate mechanism within, so do these ordinary-appearing houses in little Akron not reveal to passersby their far-reaching influence in the world.

The startling thing, when one comes to think about it, is that all this beehive activity need not be! The work of the 500 people presently enrolled under the Mennonite Central Committee, not only in the communications section which we have just seen, but also in the other headquarters offices and in the 26 countries around the globe, is not on a compulsory basis.

Yet it is not wholly true to say that the supporters of MCC are not driven to the task. There is an invisible compulsion, a constraining compulsion, a compulsion that can be just as demanding as are the masters of a slave labor camp. The story of the Good Samaritan is the classic example; witness there how the "constraint of love" can compel a man to volunteer postponement of his own pursuits to take upon himself another's misfortunes. Christians-in-deed *have to* volunteer to do what they do not have to do.

THIS brings us to the point of the purpose of this paper. Although it is proper that the entire MCC constituency be commended for their doing what they do not have to do, it is especially in order to direct our attention to the unassuming men inside the unpretentious-looking houses in little Akron who worry as well as work, the men of vision and heart and endurance who have taken onto their

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*MCC worker in Hong Kong

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shoulders the executive responsibilities of the organization.

For the donors of food and clothing, responsibility ends with the giving; for the peace preachers and the Pax practitioners there is a bushel of exciting experiences as against a peck of persecution and suffering; for the Voluntary Servicemen the "time out" from their own affairs is short and usually culturally and spiritually compensating; for the dispensers of the donated food and clothing there is the romance of new places and new peoples to offset the quotation-marked "hardships."

But for the men and women in the white houses in Akron there is a never-ending march of problems: problems of personnel, problems of finances, problems of finding the neediest places and the neediest people of the earth, problems of transporting and giving away millions of dollars worth of relief goods. What but the "constraint of love" could compel these people of MCC headquarters to voluntarily stay by the job year after year!

We—and the world—owe much to the past founders and the present directors of MCC. Painfully aware of the broken bodies along the world's Jericho Roads, they dared do something about it. How formidable the task of making even a dent in the total of the world's needs!

Were the Jericho Roads placed end to end, with the world's hungry and homeless only two feet apart, the elongated Jericho Road would reach 25 times around the world. What faith and courage to attempt to send ambulance brigades throughout the world in the face of such odds, to bring into existence the confraternity of Good Samaritans that is MCC!

Stand again in the little medulla oblongata room and with enlivened imagination catch the meaning of the telecommunications lines, the earth-covering mail lines, the lines of Good Samaritans and goodwill ambassadors as they stream out from the little weatherboard house into the Jericho Roads of the world.

NOW lest our adulation become the worship of supermen, it must be remembered that these headquarters men and women are human, and that the Mennonite Central Committee is not an infallible organization. They make mistakes, and how quickly the mistakes draw criticism! But who does not concur that, as organizations go, this divinely-inspired, man-implemented effort to bring the good living and the goodwill and the good news of Christianity to the poor of the earth stands high in over-all batting average.

There is a second point of caution. Lest the MCC constituency become infatuated with its own good deeds, it must be remembered that there are many other Good Samaritans on the world's Jericho Roads. It is surprising to find how much of the milk of human kindness there is in the world, how much of Christian love and selfless service, even in spite of man's inhumanity to man. MCC is not both of God's hands, not even one whole hand. It is just a little finger.

Even with these cautionary notes considered, it is still fitting that the spotlight of appreciation be focused on the men and women in the white houses in Akron.

I write as a field man on one of MCC's Jericho Roads. In the course of our distributions of Akron's gifts to exhausted and suffering roadside friends, we receive many heartfelt thanks. These thanks do not belong to us who hand out the gifts, but rather to the donors and the senders.

We would therefore like to include in our expression of appreciation to Akron the public transfer of the thousands of written and spoken and enacted "thank-yous." We thus fulfill the promises we have so often made to those who have said, "Please thank your people for us."

Again I write as a field man. Among the MCC workers' letters housed in green steel files inside the white houses in Akron are some of the inevitable gripe type. MCC field personnel are human, too, very! And it would not be too difficult to find some over the writer's signature. This calls for contrition and correction.

It is when one projects one's self into the position of those who direct the MCC program, as we are trying to project ourselves in this paper, that one becomes acutely aware how myopic one's vision can sometimes be. "My field is important; can Akron not see how great the need is!" is the sentiment of such a letter. Hats off to the Akron leaders who patiently hold to course when bombarded by a dozen such letters even in a single day.

Mennonite Central Committee personnel are too widely separated to get together to pass resolutions. I believe if they could get together, they would pass a resolution of thanks to the MCC seer-leaders who have not only made possible our serving in the name of Christ, but who also give us their seasoned direction in our respective assignments.

Since this is not possible, and since it is human nature to take our blessings for granted, including our Akron leadership, I venture to set down, with no attempt at flattery, the oft-unexpressed appreciation and thanks of MCC workers for the privilege of serving our fellow men under the banner of the MCC confraternity of Good Samaritans.

Our praise and our prayers, then, for our MCC leaders, the men of vision, passion, and fortitude who year after year continue to do what they do not have to do because they are "constrained by the love of Christ." May food and clothing and love and sympathy continue to flow out from the weatherboard houses. May young men and women not cease going out into the Jericho Roads. May our dedicated directors continue to do what they do not have to do. May their lines continue to go out through all the earth!

For the
Sunday school program
of your church

Enrichment Through Art

*Darvin Luginbuhl**

IN the present up-to-date Sunday school, teachers should be making efforts to incorporate the very latest knowledge and information available to make for the very best learning situations. Parents of young children should be equally interested in what constitutes the best situations for proper growth and development.

In general much of the information that has been acquired through study in the areas of education and psychology is being used. Trained writers and planners of Sunday school materials are continually improving their approaches to material and their teaching aids. Teachers are working to improve their methods. However, until quite recently the early years of a child's art development were not considered important by either teachers or parents. The area of Sunday school art needs to be reviewed and re-examined.

The reader might defensively state that the Sunday schools certainly are using art. The children have color work sheets and construction projects, and many "cute" things are made that children can take home. There would be no denying that many things are being made under the umbrella or label of "art work."

One of the primary weaknesses of the art work that we are using is simply that the work is not child-centered but rather of adult origination. We can speak glibly about a child doing all of the coloring, cutting, pasting, and assembling by himself, but unless the idea was something that originated out of the mind and inspiration of the child it cannot really be called art.

Much has been written about creative expression and many persons have associated this freer art experience with an attitude of "just anything goes." It's certainly true that children need direction and you do not simply thrust a material at a student (child) and say, "Well, go ahead—create something!"

Art activity or the involvement of children with the use of art materials does not become truly creative unless a child is able to inject a part of himself into the art product. It becomes creative when it adds something new to his experience.

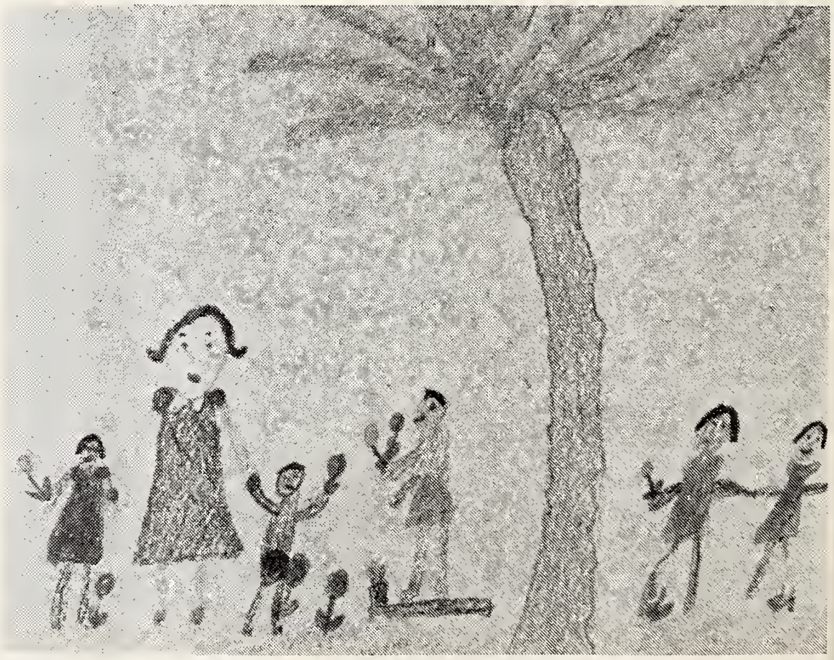
Most small children are willing and able to express themselves. They have something to say! In most cases the teacher needs only to stimulate their thinking.

The idea that children can express and create so freely scares many teachers right out of the idea of permitting children to work this way. The teacher has no set plan. She feels very insecure when no cut-out or pre-planned drawing is available. What will happen when children are permitted to do just anything they want to do?

Let us immediately be sure that the teacher does have a job to do and it is a highly important one. The teacher dealing with this type of artistic activity must develop a sensitivity to children's values, ideas, and actions.

The primary job that a Sunday school teacher has is the development of an insight into the way children express their ideas and feelings. It is at this point that we have our greatest difficulties because the average adult simply does not understand the art of the young child. If the teacher can accept a child and his crude attempts in art expression, great things can be accomplished.

An attempt must be made to try to understand why children make things the way they do. When a teacher or a parent does understand the dynamics of the artistic process,



Susie, a third grader, expresses the desire to become a missionary when she grows up. In this picture she envisions herself as taking care of African children.

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*Assistant Professor of Art, Bluffton College, Bluffton, Ohio.

this understanding will enable them to recognize the diverse possibilities for the enrichment of the Sunday school program through children's drawings.

An understanding of children's drawings will reveal that children draw or paint their ideas from what they see or feel. A child uses past experiences as a resource for ideas. In this way incidents from Bible study or such common topics like helping, forgiving, loving, helping the sick, sharing, etc. are a very natural source for ideas that will enable the children to express themselves and at the same time provide for growth and enrichment in the total Sunday school program.

Unlike adults children do not put the major emphasis upon realistic seeing and planned order as the adult sees it. They have their own unique schemes that meet their needs at particular levels of growth in art. Because no two children are exactly alike, it is impossible to place them arbitrarily in categories. This does not mean that one child is of a superior nature and another retarded. It simply shows that children's art expressions vary according to their experience, feelings, ways of seeing, and maturity. A parent or teacher who is sympathetic with this approach will in time be more able to understand a child's creative needs and interests.

It is a thrilling realization to understand that in a sense small children are already doing what great artists are trying to do, mainly making use of emotional experience and painting and drawing what is felt and not merely what is seen.

When a parent or teacher provides a coloring sheet or a carefully pre-planned adult conception of an idea, beautifully and properly done, the child is being robbed of an opportunity that should rightfully be his own. There may be place for a work sheet that attempts to utilize some precept or a construction project that requires more adult assistance. This always depends upon the purpose and results that one hopes to achieve. But, let us be more willing to give children opportunities for expression through painting or drawing. Proper use of these media may bring about greater understandings and more thrilling Sunday school experiences.

Peace and Children

OUR back yard is in full view as I work over my kitchen sink. We planned it that way. Having an eye on our four little ones at play while I peel potatoes has brought a little of their world closer to me. For instance, some time ago both beauty and strife held my attention in a strange contrast as I watched through my kitchen window.

The season's first feathery flakes of lacy snow drifted gently to the ground. I expected my seven-year-old son to be in a mildly ecstatic state. Since the disappearance of the last firefly in the evening, he had been impatiently awaiting the first snowfall. To my surprise, I saw my son and a neighbor boy oblivious to the falling snow because of an angry outburst between them. The neighbor boy kicked as my boy pushed and shoved.

Should I intercede and stop their fighting? Should I scold my son for pushing? Should I ask that the two boys go separate ways for the remainder of the day? Should I ask for an explanation of their actions? Should I talk to my son about the virtue of positive goodwill at this time when he seemed to be so completely lacking in that virtue?

It didn't occur to me that I might have called their attention to the beautiful snow God was sending. At any rate, in my indecision, the neighbor boy saw me at the kitchen window, whereupon he retreated to his own back yard thus ending the private war.

Relieved, I returned to my work in the kitchen, feeling I had been spared from taking any action. Now, days later, I realize that doing nothing then has not relieved me of my responsibility of helping my son handle anger constructively.

Asserting oneself is a normal, healthy expression of growing up even when this sometimes leads to stormy arguments. Indeed, being vocal about our convictions and demonstrating our beliefs is basic to a vital Christian witness. The anger that comes from frustration and clash of wills need not be the springboard for physical violence.

Children do not have the maturity to keep them from mis-directed anger. What are some specific helps to which we, as parents, can turn to guide us in our roles of peacemaking? Does insisting that a child share his toy really teach him in a lasting way that sharing often prevents needless clashes? How does one *motivate* the child to share? Through a story, incident, or Scripture passage? Supposing the child is not able to make the application of your illustration to his own situation? And supposing the child does not share after you try motivation—what then?

Should you *make* him share? Would your dictatorial example of enforced sharing arouse such hostilities and resentment that you might possibly undo or prevent any real learning that might otherwise have taken place? Or would your actions be the "loving firmness" that is needed in guiding a child? How have other parents succeeded in channeling anger constructively, or, at least, nondestructively?

During the family devotional time recently, we discussed the Sunday school lesson of seed falling on the good, rocky, or thorny ground. We asked our children what kind of soil they thought they were. One replied, "I'm both the good and the rocky. But usually I'm the good." When questioned further as to when he thought he was the good ground or the rocky ground he said he thought he was the rocky kind when he was angry.

In our attempts to teach the children the way of love and understanding, dare one just pump truths into their hearts and mind, hoping and praying that those moments of insight—of realizing that sometimes the soil of our hearts is rocky and sometimes fertile—will guide them to a fuller, Christian expression? What other ways can parents use to help children direct their angry feelings constructively?

Mrs. Stanley Hostetter

Peace and Parents

REGARDLESS of what parents may profess to believe in the field of child training, we feel that the proficient experts who are certain they have the unassailable answers are found in the ranks of people who deal with *other* people's children.

Needless to say, before parents can teach or impart any principle to a student or child they must be certain of their own beliefs and principles. The transfer of beliefs and attitudes begins at birth and, some psychologists argue, even before birth. We have seen babies very irritable, fretful, and generally unhappy. Much of this can be traced to mothers who are so tense and unstable that these emotions are definitely affecting the baby.

Children mimic parents. Many illustrations of that are evident as for example a lisp or peculiar gait seen early in a young child. We see then that the earliest and undoubtedly the most persuasive method of teaching is by example, frequently the mode of which we are the least aware.

Thus far there is probably little in which we parents differ. Teaching and imparting of principles must be an aggressive action. Educators contend that the first six years of life are the most important in the formation of conscience and the principles by which we live for the rest of our years. Therefore much training must be done before the child even enters school. Is this the core of the problem of juvenile delinquency?

Many speakers refer to children as clay that must be shaped and molded. But would you want your child as docile as a blob of clay? Children have minds of their own. We want our children to have spirit! However, a child with spirit requires a lot of forethought on the part of alert parents in order to keep ahead of many questions and situations.

Is a child by nature possessive? How do you deal with a youngster when he attempts to show his independence at the age of two or three by constantly saying no and being generally negative in his responses? Without realizing it, parents allow family situations to degenerate into a match of forces, seeking to subjugate the child by mere virtue of their being parents.

Equally bad, or worse, is the mistaken idea that it is bad to curtail actions of your children for fear of giving them some type of complex. On the contrary, the happiest, most well-adjusted youngster is the one who knows the boundaries of conduct in the family.

Any adverse effects of discipline are quickly submerged in a sincere demonstration of love. There seems to be an inherent desire in all humans to be loved. This is as easily evident in the one-month old child as the oldster of one hundred years. All discipline must be done on the basis of love.

Many of us as young parents know the results we strive to attain and yet we fail in so many ways. Most of us have few chances to follow our own ideas in one lifetime; yet those without this opportunity have missed the greatest thrill and the many satisfactions we experience daily when growing up with children.

Dr. and Mrs. Stanley Stauffer

film review

FILMSTRIP SERIES: PART II — THE PROPHETS: Jeremiah, The Reluctant Rebel; Ezekiel—Man of Visions; The Prophet-Poet of the Exile; and In the Fulness of Time. Color with Records. Produced by Cathedral Films. Price, $6 for each filmstrip, $3 for records. Records have one presentation on one side and another on the other. Price for total set is $27. Available for purchase from Mennonite Bookstores: Newton, Berne, Rosthern. Available for rental from Dept. of Audio-Visual Aids, Mennonite Publication Office, 720 Main, Newton, Kansas.

The committee only previewed one of these filmstrips: "The Prophet-Poet of the Exile." I used each of the filmstrips in my Old Testament course last semester, however.

The filmstrips on Jeremiah and Ezekiel are exceptionally well done. The Bible gives us sufficient material on the lives of these two prophets to make the prophets become real persons. They follow the Bible closely both in portraying the lives of these prophets and in presenting the message which they give. The filmstrips present a clear picture of the prophets as well as their message. It is amazing how they are able to capture the life and message of a prophet in about twenty minutes time.

In using these filmstrips as in the use of all audio-visual aids a person should remember that the aids are not a substitute for going to the Bible to read the message. If the filmstrips are used along with the Bible they certainly will help to make the message of the Bible more meaningful.

The filmstrip "In the Fulness of Time" presents the prophecies of the Old Testament and their fulfillment in the New Testament. This one is very useful as a conclusion to the entire series, part I and part II, on the prophets. It also could be used separately during the Advent season to present the message of the coming of the Messiah.

The fourth filmstrip, "The Prophet-Poet of the Exile," deals with the message in Isaiah 40-66. The filmstrip places this message around 539 B.C. The groups who believe that Isaiah wrote the entire book of Isaiah may have some difficulty in using this filmstrip. The committee felt, however, that the message of these chapters was made real and vital and the dating of these chapters around 539 B.C. did not hinder the making real of the message contained in these chapters.

This series would be most meaningful from the senior high age group on up. This entire series is helpful and should help to make the message of these important books of the Old Testament real to our people.

What Price Honesty ?

WHY do you lie so much? Surprised? I'd be pretty mad myself, if somebody called me a liar. I used to think I was honest. But I'm not, and perhaps before you finish this article, you'll realize you aren't honest, either!

Lying isn't just looking someone in the eye and telling him a whopper. It isn't merely cheating on an examination, or telling your folks you and your date lost your way back from the movie—when you didn't. Dishonesty includes a lot more than these obvious fibs. The purpose of this article is to point out that very much of the society we live in is dishonest.

The blame isn't just on you, but on me and the people around you and the people in general—and you.

Lies are told for many reasons: Because you don't agree with someone more powerful than you—and don't want to get hurt. Because you don't want to injure someone else—and the truth would hurt. Pride can make you lie, because you're afraid the truth would make you appear lower in the eyes of a friend. Envy, fear, love, carelessness, conceit, and ignorance all can lead to distortion of truth.

You can lie to yourself, to others, and to God.

All through our lives there will be times when we get too tense and evidence varying degrees of emotional disorder. Most of the time this inner turmoil comes because we pretend to be what we aren't. Our conscious minds—the part of our thinking and feeling we are aware of—will live a lie in order that we may be socially acceptable or do what we think is expected of us, or we expect of ourselves. Meanwhile, down in the subconscious—the part of our feeling that we are not aware of—the real us is struggling to make us live the way we'd really like to.

This subconscious part of us is very powerful. It insists on making itself felt. And if what we are really like doesn't agree with what we pretend to be like—trouble!

John's parents had always wanted him to be a doctor. Doctoring is a noble profession. John thought he wanted to be an M. D. If you asked him, he'd say without hesitation that being a doctor was his goal in life. He thought it was.

John entered medical school. He flunked out. Why? John was a bright boy. The work wasn't *that* hard. His home life was O. K. There was enough money. There wasn't anything to justify his failure. At least not showing.

But down underneath, John never wanted to be a doctor. Whatever the reason, he basically dreaded hanging out a shingle. His first love was the theatre. This he had forgotten. But his subconscious hadn't. And his inner, true self kept him from what he had convinced himself he wanted. For years he was living a lie.

I know a woman who is always saying how much she loves her husband. She shows him great affection. Unfortunately, she has been confined to her bed most of her married life—because she always manages to fall over something and break a leg or hip or wrench her spine. These are all accidents. She says so and she thinks so. But the fact is that they are all accidents-on-purpose. Her inner self sees to it that they occur. Inside—deep inside—she hates her husband. She knows she can't go around saying so, because this would be unacceptable to society and to her training. So outwardly she loves him, and inwardly she tortures him by making him wait on her day and night by "accident." She is living a lie with herself.

Of course you don't do things like that! But how about the party you say you'd like to attend, but for which you get a headache—and can't go. And how many times, do you think, you've been sick with a cold just before an examination or an unpleasant encounter. And how many "accidents" have you had that were caused by your subconscious—unknown to you.

Millions of people are unhappy because society sets false standards for us to live up to. We have to conform to keep friends. So we try. But where the standards are false to our basic nature, we are lying. This isn't always bad. Sometimes it's very necessary. In fact, being a Christian can cause you to live a good life, where by nature you might prefer an evil one. Living a lie successfully is often desirable. But until we can change our *basic* selves to agree with our *outward* selves, we are, in that sense, liars.

What are some of the false standards society sets up which cause us needless dishonesty with ourselves? Well, how about this business of humility?

Suppose you can play the piano like a whiz. You're really good. Suppose someone asks you, "Can you play the piano well?" You answer, "I'm very good at it."

This is not socially acceptable, even though you were telling the absolute truth. You are expected to say, "Oh, I play a little." Nonsense! If you're that good, you play a lot. Society makes you lie. If you have ability and recognize it, you ought to be able to admit it to yourself and the rest of the world. To overplay it would be distorting truth. But so would underplaying it. Honesty is the correct evaluation of matter. Not pride. Not humility in the usual sense.

So next time someone says, "Are you any good at Ping-pong?" If you are, say, "I'm an expert." See what happens when you tell the truth!

How many of these dishonesties have you been forced into? "I'll be glad to help you with the dishes, Mom." "Just a moment, I'll look to see if I'm free that Saturday." "Well, I had something else planned, but. . . ." It's not that I'm chicken, but my parents won't let me." "Oh, I could have a car if I wanted it." "I wouldn't be interested in that, that's for girls." "I think these new pointed shoes for girls are just darling." "Thank you for the lovely party." "Let's get together again real soon."

DID you ever think how much dishonesty goes on in dating? And how much trouble it causes later on? Most courtship is based on false pretenses. You are expected to present a false picture of yourself to your date. If you don't, someone else who follows the rules of the game and glorifies himeself will get the girl—or fellow, as the case may be.

Dating is basically to see whether or not you two are fit for marriage and parenthood. This may be the last thing in your mind when you date. If so, you're already off the truth. Let's assume you are trying to find out whether the two of you would like to go steady and eventually marry. And, so that I don't have to say "he or she" all the time, let's assume you're a boy for the length of the illustration.

How many times do you think you'll bring her flowers and take her to movies and dances and soda shops *after* you're married. Then why put the courtship on the basis of a glorious (and expensive) whirl of social activities? Why lead her to think you're the kind of person who is going to shower her with

gifts and attention all the time? Won't she be disappointed when someday she discovers the "romance" is over? She sure will!

And why do you stay off certain subjects when you're dating? Subjects you think might lead to arguments. These are subjects you'll have to agree or compromise on eventually. Why wait until you're married? Maybe you two are not made to pull in the same direction on certain essential parts of life.

And why are you always careful to be dressed at your best when she's around—if later on you're not going to care what you look like? And why are you always so careful to act polite, like opening the car door for her and letting her in doorways first—when later on you know you'll probably hop right into the driver's seat and barge through the entrance first? And why. . . ?

Ask yourself, on your next date, "Is my date getting an honest picture of me?" Probably here, too, like all the other people in the world, you are something of a liar to the one you love the most. What is the matter? You afraid your date won't like you if she (or he) finds out what you're really like?

Marriage is a long and intimate affair. You at least owe it to each other to go into it knowing what you both are.

HERE are some other areas in which society has grown accustomed to dishonesty.

Excess profits. When people charge too much for something they produce, they are indicating a dishonest evaluation of the goods, the market, themselves. Or they're showing a false evaluation of the rights of other people.

Dirty jokes. Why do you laugh at jokes on some subjects, even though they aren't clever? If all of life is equally sacred and equally good, and all parts of all people are "the temple of God," then, pray tell, what makes a certain type of joke "dirty" and funnier?

Isn't it that we have a dishonest attitude about a perfectly clean phase of life—physical sex? If society would evaluate sex with a frank and open approach, the way God intended, dirty jokes would cease to exist. True, there might be some funny stories about sex (and why not?), but they wouldn't be dirty. So next time you laugh at a story because of the subject matter and not the cleverness, remember that you are being dishonest to a part of life.

Advertising. The illustrations are legion. The lying all around us is so fluent and profuse that we forget what it is, dishonesty. We are surrounded by ads and slogans and appeals and "come-on's" that aim at deceit. Here are some examples. You can name many others.

How can the same firm put out ads for both soap and chemical detergents, each implying to be better than the other? Only by being dishonest!

What sort of truth is a half-truth? The washing machine that saves thousands of gallons of water (thousands more than what—Niagara Falls?), or the razor that implies you can shave clean in three strokes, or the towels that when washed with a certain "additive" fold fluffier than others (which have been folded differently and pressed down).

How about the cigarettes that don't "hurt the nose or throat," but say nothing about the lungs! Sure this is all honest in that you can weasel out of the wording, but the implications are dishonest. And we participate by falling for such ads and preferring such products.

White lies. Many times the truth would hurt us or our friends. So we tell white lies. This designation is supposed to let your conscience off the hook. And maybe it does. But maybe there's something wrong with all our lives that makes white lies necessary.

A doctor pretends the patient is not seriously ill, because to tell him the truth would produce such fear and paralysis that the patient might even die sooner.

A husband commends his wife on a poor dinner or a horrible hat because the truth would cause unnecessary hurt.

A girl tells the fellow that she is busy because to tell him she doesn't like him would be cruel.

We make excuses for not attending social gatherings, because the truth would make us outcasts.

Most artists will agree that an honest portrait won't sell.

Pastors often have to leave controversial items out of their sermons, because some members have set up false standards for pastors and for religion. The truth would cause them to lose faith! (What kind of faith?)

THERE is a particular chaos that comes from lying to God. We can pretend to be repentant when we are only sorry or afraid. We pretend to have faith when we are filled with doubts. We pretend to be Christians when we have not yet found basic faith.

We are so often afraid to admit the truth, even to God, who knows it anyway, and loves us anyway.

Are you a liar? I am. Not in everything, but in many things. Far too many.

Let's get basic. Why do we lie in these many normal ways? Because we are at variance with God. We are separated from Him by outlook, by custom, by traditions, by society, by inner desires. We are false to the purpose for which He created us, false to the way of life which we were intended to follow, we are **liars to life.**

This is nothing superficial. It's deep. It goes to roots. It has become an accepted part of us. It's still wrong.

What is the cure? The cure is simply stated, difficult to apply. The cure is to become possessed by the truth, God's truth (which is the only real truth). God's truth (His Word) is found in Jesus. "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

To "tell the truth" is to teach Jesus. To live truthfully is to live as Jesus lived. Insofar as we fail to live in Jesus, just so far are we liars to our creation and our life.

Go back a moment over some of the dishonest situations we have discussed. How would living in Jesus correct these?

Dirty jokes will disappear when all things are regarded with the sacredness with which He regarded them. Couples in love will find their love in God's evaluation of them, and not in some romanticized love-of-love or in quickly passing human qualities.

Advertising will be honest when manufacturers and buyers devote their best efforts at producing and using products that benefit mankind, and when people are recognized not as something to be exploited, but to be served and to serve.

Humility and pride will fall away when we see ourselves as God sees us, and recognize the true value and source of our talents.

White lies will not be needed when in Jesus, fear of pain and death, age, and shortcomings are recognized in their right unimportance.

And we will not pretend before God when through Jesus we learn to see clearly that pretense is not necessary with Him.

It is in Jesus that all truth finds its birth. He was and is and ever shall be the way, the **truth**, and the life.

Take a good healthy look at yourself and society. Welcome to "Liars Anonymous." It's dark in here. The way to the light is to become increasingly aware of life's distortions, and become increasingly Christian. Live abundantly!

—*Luther Life*

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YOUTH NEWS

Central District: The new executive of the Central District YPU met for the first time June 5 in Bluffton. Marvin Zehr (from Gridley, Ill.) is the new president, Thomas Lehman (Berne, Ind.) is vice-president, Doris Liechty (Berne, Ind.) is secretary, and Nancy Yoder (Topeka, Ind.) is treasurer. Editor and assistant editor for the youth page of the Central District Reporter are Loretta Hilty (Fortuna, Mo.) and Larry Smucker (Bluffton, Ohio) respectively.

At this meeting it was decided that the C. D. YPU would sponsor a weekend workcamp for young adults above high school age at the Woodlawn Mennonite Church. The workcamp is tentatively being planned for October.

A sum of $100 was allotted to give financial assistance for transportation to anyone from the Central District attending the teen-age workcamp in Elkhart this August.

Western District: For the second consecutive year the Western District Youth Fellowship is sponsoring a "fresh air camp" for children from the nearby cities of Wichita and Hutchinson. July 20-25 are the dates for this year's camp.

O'Ray Graber has been appointed by the fellowship's retreat committee to be the leader.

The retreat is expense-free for the forty children (compared to twenty-two last year) who are expected to take part. The fellowship pays approximately $14.00 for each child.

Registration For YPU Retreat

Please register me for the Young People's Union retreat August 5-12 at Camp Friedenswald.

NAME..

ADDRESS..

I plan to arrive (date).............. by car ☐ train ☐ bus ☐ plane ☐

Send your retreat application blanks to Dan Graber, Rt. 1, Goshen, Ind.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main Street, Newton, Kansas.

our schools

SUMMER ENROLLMENT

Enrollment in the first session of summer school of the Associated Mennonite Biblical Seminaries totals almost 50. Those enrolled with Goshen College Biblical Seminary number 22. The Mennonite Biblical Seminary enrollment is 27. Instructors for this session are Howard Charles, J. D. Graber, J. Howard Kauffman, William Klassen, Frank C. Peters, John C. Wenger, and John Howard Yoder.

Bluffton College's summer school opened June 9 with a beginning enrollment of 87 students.

BLUFFTON FACULTY ACTIVITIES

Carl Smucker represented the Board of Christian Service at a National Conference on Aging under the topic of "Designs for Retirement," June 22-24, at the University of Michigan.

Russell Lantz attended the Ohio Music Educators' Association state conference at Miami University June 22-23. He is chairman of the Middlewest District of the OMEA.

Richard Pannabecker and his family will be in Chicago this summer where he will be doing research at the University of Chicago Zoology Department.

VS COOK

Mrs. Irma Balzer, from Laird, Sask., is spending six weeks in Voluntary Service on the campus of Mennonite Seminary. She is serving as cook and also visiting classes.

CONCERT SERIES ANNOUNCED

The Bethel College Memorial Hall Series Committee announces the dates for the four programs scheduled for the 1959-60 season.

Presently scheduled are Nelson and Neal, November 23, 1959; Dr. Martin Luther King, January 21, 1960; the Concordia Choir, February 4, 1960; and the New York Brass Quintet, April 2, 1960.

HONOR STUDENTS

At the Bluffton College commencement exercises, June 8, Dean Robert Kreider announced the election of the following graduates to the Pi Delta honorary scholastic organization: Saundra Berry, Bluffton, Ohio; Ladnor Geissinger, Zionsville, Pa.; LaVera Hill, Conneaut, Ohio; Donald Hostetler, Struthers, Ohio; Jeannie Hughes Zehr, Lima, Ohio; Philip Locke, Franklin, Ohio; Joan Reusser, Williamsport, Pa.; Martha Emerick Ropp, Bluffton, Ohio; Jerome Shenk, Scott, Ohio; Lois Shutt, Baltic, Ohio; Sue Montgomery Smith, Lima, Ohio; Gene Van Orsdall, New Washington, Ohio.

SEMINARY FACULTY NEWS

Leland Harder and his family are in Chicago while he attends the summer term at Northwestern University.

The C. J. Dyck family recently moved to Elkhart from Chicago where he was studying at the University of Chicago. Their new address is 403 W. Garfield, Elkhart.

MCC news and notes

BEGINNING PERSONNEL

AKRON — Ned Miller (Kalona, Ia.) and Rosalie Bartel (Hillsboro, Kan.) have begun assignments in the Personnel Office. Miller, a 1959 graduate of Drake University, Des Moines, Ia., will serve as personnel assistant and Miss Bartel as secretary.

Long term Voluntary Service workers who participated in orientation June 16-29 were assigned as follows:

NATIONAL INSTITUTES OF HEALTH, BETHESDA, MARYLAND—Melvin Bitikofer (Salem, Ore.), James Falk (Butterfield, Minn.), Myrl Nofziger (Goshen, Ind.)

NEW YORK MIGRANT UNIT—Vernelle Derksen (Mountain Lake, Minn.), Franklin Olsen (Cass Lake, Minn.)

BROOK LANE FARM, HAGERSTOWN, MD. — Laura Pankratz (Mountain Lake, Minn.), Joe Greider (West Liberty, Ohio), Melvin and Nancy Pauls (Newton, Kan.)

KINGS VIEW HOSPITAL, REEDLEY, CALIF.—Valera Weaver (Columbiana, Ohio), Larry Yoder (Topeka, Ind.).

PRAIRIE VIEW HOSPITAL, NEWTON, KAN. — Daniel Steiner (North Lima, Ohio).

AILSA CRAIG BOYS FARM, AILSA CRAIG, ONT. — Myron Schrag (Norwich, Kan.).

BOYS VILLAGE, SMITHVILLE, OHIO — Betty Mohler (Phoenix, Ariz.).

NEWFOUNDLAND—Lena Dyck, R.N. (Chilliwack, B. C.), Lora Klassen, R.N. (Rosemary, Alberta).

AKRON STAFF—Rollin Brenneman (Kalona, Iowa), Sanford King (Albany, Oregon), and Ethel Mohler (Ephrata, Pa.).

FOUR PAX AGRICULTURISTS

BOLIVIA—Plans for two Pax teams to advance the agricultural program of Boliva are going forward following the visit of MCC Associate Secretary Orie O. Miller, June 2-4. The two-man teams will work as employees of Servicio Agricola Interamericano (U .S. Point Four in Bolivia). According to present plans, two Paxmen will be stationed next to the Mennonite colonies about fifteen miles northeast of Santa Cruz while two will live in the Cochabamba valley where work will be concentrated on dairy and milk production.

Concerning the Mennonite colonies Miller reports: "Settlers from Fernheim colony came here from Paraguay in 1954-55; Menno colonists (25 families) followed two years later settling on a land purchase adjoining the original settlement. Today the 35 families in both colonies number 280. Each colony has its school. Sister Susan Hiebert, R.N. from Manitoba has established a clinic service on her own which seems deeply appreciated. Living is still primitive and difficult, but the pioneering is also mostly mechanized."

FIRST CLOTHING DISTRIBUTIONS

JORDAN—Lorne and Lois Rugg (Stayner, Ont.) who arrived in Jericho, Jordan, early this year, report their first material aid distributions: "After receiving our 550-bale shipment of clothing and shoes May 13, we started our first distribution to the local Newiemeh refugee camp. As this camp is close to our warehouse, we asked recipients to come to the warehouse where each family's bundle was prepared when their ration card and serial card were presented. May 27, we began distributions at camp Karameh which has about 5,000 families. With our present method of handling the clothing we can take care of around 250 families each day so nearly one month will be needed to complete our work here. Before the clothing shipment arrived we distributed some Christmas bundles in local orphanages; it certainly is rewarding to be the recipient of an Arabic "thank you."

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

Farm for Rent

160-acre farm for rent; consisting of 80 acres pasture, 16 acres alfalfa, and 64 acres for other crops. Spring fed creek in pasture. Nice improvements. More farm land available if desired. In Burns, Kan., community. Possession August 1. No. 592.

Help Wanted

Custodian for the Goessel Rural High School, Goessel, Kan. Permanent job with both pension and social security for retirement. Call or write W. O. Schmidt, Principal, Goessel, Kan. No. 591.

jottings

GRADUATES NAMED

First Church, Sugarcreek, Ohio: Our pastor, Harold D. Thieszen, graduated from the Oberlin School of Theology, Oberlin, Ohio, with the degree of Bachelor of Divinity. Daniel D. Hostetler graduated with a Medical Doctor degree from Western Reserve University in Cleveland. He began his internship July 1 at the Cleveland Metropolitan Hospital. Earl Shutt and Lois Shutt received their Bachelor of Science degrees in business administration and elementary education respectively at the commencement exercises at Bluffton College. Earl will begin his 1-W work with MCC in Europe this fall. Lois plans to teach in Colo. John McDowell received the degree of Bachelor of Science in Engineering from Case Institute of Technology at Cleveland and has employment with Motorola in Chicago, Ill. Cheryl Geiser, 1959 graduate of Dover High School, will be entering nurse's training at Massilon City Hospital, Massilon, Ohio. Patricia Jaberg received her cap at Saint Luke's School of Nursing, Cleveland, on June 21.—Corr.

SWISS GERMAN PLAY GIVEN

Eden Church, Moundridge, Kan.: A Swiss German play entitled *Von Russland uf Amerika,* was given by members and former members of our church at Bethel College, Pretty Prairie, and the Cloverleaf School. The senior mixed choirs participated in the Mennonite Song Festival held in Memorial Hall, North Newton, Kan., on May 3. Our baptismal service was held on Pentecost Sunday morning. Twenty-five young people were baptized and united with the church. Mrs. Don Kaufman, our minister of music and church worker, left us the last of May to go with her husband to Indonesia to do relief work under the MCC. Miss Elvira Voth of North Newton, Kan., is coming to direct our choirs. A communion service was held May 31.—Mrs. Dan S. Waltner, corr.

1-W WORK REPORTED

Hutterthal Church, Freeman, S. Dak.: Several of our members who were in 1-W service are now home with us again: Mr. and Mrs. Gordon Hofer, Mr. and Mrs. Ray Glanzer, and Jerome Kleinsasser. George Hofer left for PAX work in Europe. Arlyss Hofer is in voluntary service in Gulfport, Miss. Jonathan Mendel and Gorden Hofer told about their experiences in 1-W at recent C.E. program. We had a communion service on Good Friday and a baptism service on May 24. Thirteen new members were added to our church. Our Bible school started May 27 and lasted for two weeks. The teachers were Arlyss Hofer, Fern Kleinsasser, Clara Glanzer, Lavonne Hofer, Mrs. Amos Hofer, and Mrs. Norman Hofer. Several weeks ago, for pulpit exchange, our pastor Abe Wiebe spoke at the Salem Church and J. Herbert Fretz brought the message in our church. The ladies' missionary society project this month was making Christmas bundles. They also enjoyed a picnic at the Freeman Park.—Mrs. Norman Hofer, corr.

MOTHER-DAUGHTER PROGRAM

Brudertal Church, Hillsboro, Kans.: The Mary-Martha Circle sponsored a mother-daughter program, May 13. The young girls sang a number. Mrs. Ernest Suderman spoke on the meaning of Mother's Day. The social committee served light refreshments. A daughter, Joy Louann, was born May 3 to Mr. and Mrs. James A. Funk, and a daughter, Michele Kay, May 31, to Mr. and Mrs. Francis Funk. The Mary-Martha Circle sponsored miscellaneous showers for the three brides in May and June. Eunice Warkentine and Darrel Doerksen were married May 26 in the Brudertal Church; Barbara Funk and Dean Reimer were married May 27 in the Bethel College Church; June 4, Mary Beth Funk and Marvin Goering were married in the Bethel College Church. May 25 was spring church cleaning day. A goodly number turned out for this big job and before the day was over the floors and windows were shining. Memorial Day services were held Sat. morning, May 30. Sunday, June 7, Courtney Remple and Robert Schmidt received baptism and joined the church membership. Mrs. P. W. Penner is feeling somewhat better and is now at home in Hillsboro. The home town, Hillsboro, celebrated its 75th jubilee the week of June 7-10. The high light of the jubilee was a pageant entitled "Glimpses of our Heritage." It was very well performed and drew large crowds.—Mrs. J. J. Funk, corr.

MISSIONARY RETURNS

Swiss Church, Alsen N. Dak.: Mrs. Henry Schmiss was hostess for our May mission society meeting. Quilts were made for Verna Jantz, our missionary to Morocco. Pastor and Mrs. Leonard Harder attended funeral services for Joe Graber of Glendive, Mont., May 11. A son, Niel Andrew, was born to Mr. and Mrs. Fred Feil on May 15. Eleven children were dedicated unto the Lord on Mother's Day, May 10. Mrs. Fred Feil had surgery on her right hand May 7. Baccalaureate services were held in the church May 17. The school trio had the special music. The message was given by Pastor Harder from Jonah 1:1-3. The theme was "Running Away from God's Duty; Young People and their Decisions." Verna Jantz arrived May 4 and left June 6. She did house visitation, taught vacation Bible school at Bethel Church May 25-29 and at Alsen June 1-5. Other teachers were Mr. and Mrs. Dave Ewert, Mrs. John Toews, Mrs. Jack Toews, Mrs. Art Phiffer, Mrs. Henry Loewen, and Pastor Harder. The enrollment was 71. Miss Jantz spoke at the Salem Church at Munich the eve of May 24. Pastor and Mrs. Harder attended the graduation service of their daughter, Pauline, at Elbing, Kan., May 28. Rev. H. Ortman spoke on May 24 during our pastor's absence. A special gathering was held for Miss Jantz May 31. Mr. and Mrs. Dave Ewert sang a duet, and Nola Schmiss sang a solo. Pastor Harder dedicated the gifts that were presented to Verna from the different organizations of the church. Pictures were shown by Verna. Recordings were made by members of the church. —Mrs. F. Feil, corr.

SUMMER ASSISTANT

First Church, Aberdeen, Idaho: Pastor and Mrs. Dyck enjoyed a ten-day vacation in May visiting with their children and families, relatives, and taking in the graduation exercises at Mennonite Biblical Seminary. Gordon Dyck, their eldest son, and William Block, our summer assistant in 1958, were among the graduates. Peter Fast, second year seminary student, is our summer assistant this year. We welcome Mr. and Mrs. Fast and their daughter into our midst and pray that this summer's fellowship will be a blessing to all of us. Our church extended a call to Pastor and Mrs. Dyck to continue to serve our church for another three years beginning Jan. 1, 1960. The Dycks have accepted this call. Special programs in recent weeks included children's consecration services, a message by Lyle L. Casper representing the Gideons, the film "A Cry in the Night," a message by Jacob J. Enz who was speaker at the Pacific District Conference, and an illustrated message by Leslie Jantz who is a missionary to Brazil. Plans for the three retreats to be held in July are going forward. Some preparatory work was done on the grounds at Palisades by a group of about twenty-five people on Memorial Day. Seven persons from our church, including Pastor Dyck, attended the Pacific District Conference at Barlow, Ore., June 10-14. Our DVBS closed the two week course with a program Friday evening, June 12. Ninety-one children were enrolled. Peter Fast was superintendent.

S.S. ADDITION BEGUN

First Church, Allentown, Pa.: Plans begun in 1952 for an additional Sunday school space began to take shape with the holding of a groundbreaking service on Sunday, May 24. Members who took part in the groundbreaking were the building committee chairman, L. W. Shelly; the Sunday school superintendent, LeRoy Weidner; a youth member, Marsha Christman; the W.M.S. president, Claire Miller; and a charter member, Oscar Wurster. On Monday evening things were moved from the present Sunday school building for storage elsewhere until the new building can be occupied. Day camping June 17-23-25 took the place of vacation Bible school because of the building program. The children were taken by bus to the Parkway and to Men-O-Lan. The pastor, together with several other ministers and laymen, spent several days at Paint Rock and Belva, North Carolina, to make a survey of the mission work there. Mrs. Alfred Habegger, the pastor's mother, has been visiting with her son and his family. Five men of the congregation recently acted as volunteer blood donors when one of the members of the church was in need of this service. Mr. and Mrs. Elmer Fink celebrated their fiftieth wedding anniversary on April 19. Five children were consecrated on May 10. The marriage of Marilynn Weidner, a member of our congregation, to Martin Strayer of Elida, Ohio, was solemnized in our church on June 14.—Corr.

NEW SANCTUARY DEDICATED

First Church, Sugarcreek, Ohio: Dedication of the new sanctuary was held June 28, 1959 at 9:30 a.m. Jesse N. Smucker, editor of *The Mennonite* who had served the church as interim pastor from 1933 to 1935, brought a farewell meditation in the old sanctuary. After this service, A. P. Snyder, chairman of the building committee, turned the keys over to Roy Hostetler, chairman of the trustees, who unlocked the new sanctuary and the congregation proceeded to the new sanctuary. William H. Stauffer, who served the church as pastor from 1935 to 1956, delivered the dedication sermon. Lester Hostetler, who served the First Church as their first pastor when it was organized as an independent congregation and became a part of the General Conference Mennonite Church, led in the prayer of dedication. Harold D. Thieszen, pastor since 1956, was in charge of the service. In the evening the church had open house for the community, the choir sang several selections and Lester Hostetler brought a meditation on the use of hymns and music in worship.

The sanctuary provides seating for 285 people plus an overflow mother's room which will provide additional seating for 50 people. The building includes space for the pastor's study and office, and a choir room, and provisions have also been made for the installation of a pipe organ in the future. The cost of the building including the furnishings will come to $95,000.00. The building committee is A. P. Snyder (chairman), Omar Blauch, Paul Burkey, Werner Geiser, Maurice Gerber, and Foster Jaberg. The architect was James Knapp of Marr, Knapp, and Crawfis of New Philadelphia, Ohio. The contractor was M & M Construction Company of Millersburg, Ohio.

MCC WORKER SPEAKS

Salem Church, Freeman, S. D.: Mary Ellen Shoup, who has been with MCC in France, and the director of the Valdoie Children's Home for twelve years, spoke and showed slides in our church Feb. 10. The program of the World Day of Prayer service on Feb. 13, was sponsored by the G.C. women's mission groups. Mr. and Mrs. Gordon Brockmueller, who spent two years of agricultural service in Vietnam returned home. After spending a few weeks at home they accepted a two-year call again to Vietnam. Gordon will be in charge of a number of agricultural experimental farms, each with a local American agriculturist working with the nationals. Mr. and Mrs. Palmer Becker (Ardis Preheim) are now working Taiwan where Palmer is serving under Missions Pax. Phillip Waltner returned recently from two years of Pax service in Germany. The Northern District male chorus festival was held at the Washington High School auditorium in Sioux Falls, June 14. Male singers from congregations in S. D., Minn., and Neb. were invited to sing in a mass choir. Professor Robert Senner of Buhler, Kansas, directed the choir.—Corr.

LOEWEN REPORTS

Johannestal Church, Hillsboro, Kan.: Esko Loewen represented the MCC at the hearings on conscription before the House Armed Service Committee, Jan. 30. He gave a report to the congregation on the decisions that were made. Fifty-three children were enrolled in the vacation Bible school held May 25-June 5. Mrs. Wm. P. Brandt was a Kansas City Medical Center for several weeks due to heart surgery April 23.

JOINT DVBS

Deer Creek Church, Deer Creek, Okla.: In Feb. the meat canner was at Deer Creek, eleven northern Okla. churches participating. March 8, Willard Claassen spoke to us in the evening. March 15, Orlando Waltner was with us for the morning and evening service. John Goebel was severely burned in a grass fire, and passed away March 19 at the age of 88 years. The choir gave an Easter program the eve of March 26, with Alma Graber directing. On Good Friday evening six Seminary students from Elkhart, Ind., gave a program in song and word. April 3, Ross Goodall, a Christian Jew, spoke to us. April 12, W. C. Voth brought the morning and evening message, and on Monday Mrs. Voth spoke to the women's mission society. P. K. Regier was with us April 19 and told about his trip to South America. Roland Friesen and wife, missionaries to Japan, were with us April 25; he brought the morning message and showed slides in the evening. Mrs. Friesen is a sister to our pastor, Boyd Bonebrake. May 7, Mrs. Herbert Dester spoke to the women's mission society and Dr. Dester spoke to the men's fellowship in the evening. Dr. Dester brought the message May 10; we had a fellowship supper in the evening with Dr. and Mrs. Dester and Rev. and Mrs. Albert Jantzen as guests. The two-weeks vacation Bible school was sponsored by the three Deer Creek churches: the Methodist, Christian, and Mennonite churches. Eighty children attended, the children gave a program the evening of June 7.—Corr.

MEDICAL UNIT PRESENTED

Carlock Church, Carlock, Ill.: The Women's Christian Service had two days of sewing May 10 and 17. The sewing project was for the Dr. Merle Schwartz family. A large collection of colored bath towels were packed for MCC relief program. A fellowship dinner was held following the morning service May 24, with new members as honored guests. A dedication service was held in the afternoon for the mobile medical unit that has been presented to Dr. Merle Schwartz. Lotus Troyer of the Congo Inland Mission Board gave the address and led in the dedicatory prayer. A farewell service for the Schwartz family is planned for July 28. Children's Day was observed June 14 in the morning with a varied program featuring the junior choir directed by Karen Schelle. A service of consecration of children was held and Christmas bundles for overseas relief were dedicated. Dr. John Stutzman has returned from Newfoundland where he has been serving for the past two years with the Grenfell Medical Mission and MCC. He has received an appointment as resident in internal medicine at the St. Luke's Presbyterian Hospital in Chicago beginning July 1. He has also been appointed to the faculty of the University of Ill. College of Medicine in Chicago as assistant in medicine. Eighty children were in attendance at the union DVBS held June 1-12. Pastor and Mrs. Paul Roth left June 21 to spend a two-week vacation with relatives in the state of Oregon.

GROUNDBREAKING SERVICE

Beatrice Church, Beatrice, Neb.: Highlights of this year are as follows. The Martin Luther film was shown Jan. 4. Mr. and Mrs. Kenneth Hiebert, who spent four years in Basil, Switzerland, described their MCC Christian literature publication work to various groups. Mrs. Hiebert, formerly Eleanor Claassen, comes from our community. The MCC canning unit was at the John P. Andreas farm this year where both churches canned meat. Pre-Easter services were held jointly in the First Church with E. G. Kaufman as speaker. Interesting slides were shown each night by Dr. Kaufman of the Middle East, including the Holy Land. April 19, we observed layman's Sunday in the absence of our pastor, Ralph Weber, who was conducting a series of services in the First Church, Newton. The services here were conducted by the deacons and two laymen. May 17, we had a fellowship dinner in our church basement after which we had groundbreaking ceremonies for our new church building.—Mrs. Melvin Boehr, corr.

VERNON SPRUNGERS VISIT

Ebenezer Church, Bluffton,Ohio.: "The First Easter," a cantata by Ira Wilson, was given by the choir under the direction of Bernard Windmiller on Easter Sunday evening. Delegates attending the Central District Conference in Goshen, Ind., were Pastor and Mrs. Waldo Flickinger, Mr. and Mrs. Francis Niswander, Mr. and Mrs. Vinton Bucher, Mr. and Mrs. Milo Lora, Florence Lora, Philip and Minerva Hilty. Dr. and Mrs. Merle Schwartz, C. I. M. missionaries, both spoke at the morning worship, May 3. Eleven small children were consecrated to the Lord in a service on Mother's Day. Bluffton College Gospel Team quartet, with Loretta Hilty as speaker, gave a program on the evening of May 31. Vernon Sprunger spoke at the morning worship service, June 7. Mrs. Sprunger also spoke at the June meeting of the Girls' Mission Band. Five people were received into our membership through baptism, three by church letters on May 17.—Corr.

into the beyond

Mrs. Martha Riesen Unruh of Winton, Calif., and a member of the Bethel Mennonite Church, was born Jan. 22, 1901, at Hillsboro, Kan., and passed away June 12, 1959, at her home in Winton.

John R. Krahn, 9056 South Rio Vista Ave., Reedley, Calif., member of the First Church of Reedley, was born May 16, 1911 and died June 11, 1959.

Mrs. Helen (Komoromy) Glaser, Bally, Pa., member of the Hereford Church of Bally, died June 19, 1959.

conference notes

continued from last page

NEW VOLUNTEERS

Martha Bergen of Drake, Sask., has joined the Voluntary Service unit in Gulfport, Miss., for a one-year term. With Helen Rempel of Chilliwack, B. C., she will teach Bible in the Gulfport public schools and help in other areas of the work with Negro children. Martha has attended Saskatoon Teachers College and Canadian Mennonite Bible College and has taught school. There are at present seven volunteers at Gulfport, serving in the community center, teaching various Bible classes and crafts, and supervising recreation.

Margaret Ens of Saskatoon, Sask., 1959 graduate of Canadian Mennonite Bible College, will work in the Voluntary Service project in the Woodlawn area of Chicago. She will teach Bible classes for children, do house visitation, and help with the office work in the Woodlawn Church. Daniel and Kathryn Hirschler from Harbine, Neb., also serve here.

The Board of Christian Service would like to place two or more 1-W men in this project to work with social agencies in the Woodlawn community.

MUSIC COMMITTEE MEETS

The Church Music Committee, a committee working under the Board of Education and Publication of the General Conference Mennonite Church, is meeting July 13-16 in Elkhart, Ind., to study possible revision of *The Mennonite Hymnary*. Marvin Dirks is chairman of the committee. Other members are Walter Hohmann, Lester Hostetler, Russell Lantz, John P. Suderman, and George Wiebe.

POST CARD PROJECT

An adult Sunday school class of the First Mennonite Church in Berne, Ind., is collecting picture post cards as a missionary project for Rev. and Mrs. Andrew Losier, Kenya, East Africa.

The class requests that anyone interested send new and used cards to Lynn Liechty, 666 Columbia Dr., Berne, Ind. The backs of the cards will be covered with scripture verses printed in Kiswahili, and used by the Losiers to spread the gospel.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

Industrial corporations periodically call their stockholders together to explain the past year's activities, to analyze their present financial condition, and to reveal plans for future business strategy. This meeting is not only to inform but to inspire more profitable activity in the future.

Conference is a meeting of "stockholders" in the most vital enterprise ever undertaken—that of satisfying the universal need for the gospel of Christ, and for the continued spiritual development of Christians. As we hear conference reports, we will be thankful for progress, but we should also humbly ask forgiveness for failures. It will be obvious that we cannot be self-satisfied, for our unfinished tasks require careful planning. Our mission deserves greater devotion and effort than any economic endeavor.

BLUFFTON
AUG. 12-20
1959

The "market" for the souls and minds of men is expanding and waiting to be captured for Christ. The conference at Bluffton should renew our zeal for this most important "business."

Howard E. Baumgartner

EXPERIMENT IN BOOKS

This August the bookstores will be brought to the people. The three General Conference Mennonite Bookstores will jointly set up a display and bookstore in Founders Hall in Bluffton, Ohio, where the General Conference convenes from Aug. 12 to 20. Books valued at $9/10,000 will be available for purchase by conference delegates and guests.

In order to intelligently approach the centennial celebration of the General Conference, the bookstores recommend preparatory reading on the history and development of the Conference. Smith's *Story of the Mennonites* is a comprehensive study of the entire Mennonite body up to recent years. The *History of the Mennonite General Conference* by H. P. Krehbiel gives the beginnings and development of the General Conference. *Menno Simons* by C. Henry Smith and *Conrad Grebel* by H. S. Bender are biographies of Anabaptist leaders. For those interested in migrations, *Exiled by the Czar* by G. E. Reimer and G. R. Gaeddert and *From the Steppes to the Prairies* by Cornelius Krahn are recommended. Many brief, informative write-ups are contained in the *Mennonite Encyclopedia.*

STATEMENTS PREPARED

The Peace and Social Concerns Committee of the Board of Christian Service is preparing two statements which are to be presented to the General Conference when it convenes in August. These statements are to clarify the church's attitude toward the race problem and toward nuclear testing. Copies of these statements will be available for study beforehand so that they can be discussed and voted upon at the conference sessions.

CONFERENCE GUIDE AVAILABLE

An informative pamphlet is being mailed to all General Conference Mennonite congregations for distribution to delegates and other persons planning to attend the centennial sessions in Bluffton, Aug. 12-20.

The pamphlet includes program features, a map of the Bluffton area, and general information on lodging, meals, displays, and various other services offered to guests.

REPORTS IN NEW FORMAT

Reports to the General Conference this year will be printed in 8½ x 11 format. The seventy-two-page book includes forty-eight pictures and a number of charts. Copies will be available for delegates and other interested persons at the centennial sessions of the General Conference at Bluffton, Ohio, Aug. 12-20. The report book is being produced by Faith and Life Press, which is the publishing aspect of the General Conference Mennonite Church.

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JULY 21, 1959

THE MENNONITE

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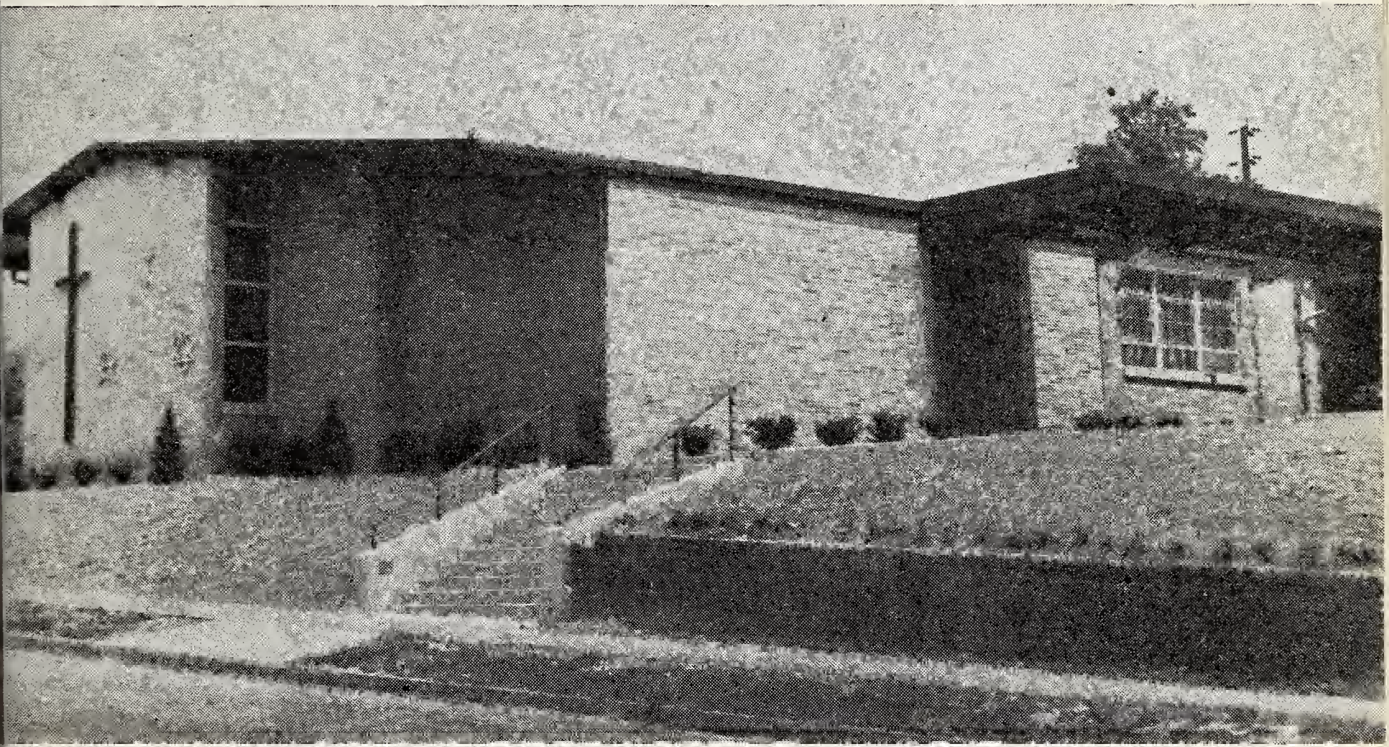

Northern and Pacific District Conference Reports

P. A. Unger—THE SIGNIFICANCE OF BAPTISM

in this issue

COVER
First Mennonite Church, Sugarcreek, Ohio, was dedicated June 28, 1959. See Jottings in the July 14 issue of THE MENNONITE for details.

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West. Dist. Retreats, Camp Mennoscah:
  July 20-25—Fresh Air Friendship Cp.
  July 27-Aug. 1—High School I
  Aug. 3-8—High School II
  Aug. 29-30—Family (under age 45)
  Sept. 5-7—Family (senior age)
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Oct. 24-27—West. Dist. Conference

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 28**

editorials

CONFERENCE GOALS, 1956-1959

1. *Every member a personal witness.*
2. *Every congregation seeking a missionary outpost.*
3. *Fifteen new congregations by 1959*
4. *Every member a tither.*
5. *Every church supporting every Conference board.*
6. *A Voluntary Service worker from every congregation.*
7. *Every pastor prayerfully seeking a new recruit for the ministry.*
8. *A strong Spirit-controlled seminary program receiving wholehearted support.*
9. *Trained personnel and adequate facilities for the teaching program.*
10. *Reaching at least one unevangelized tribe with the gospel.*
11. *Every member knowing Christ "and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."*

JAPANESE PROTESTANTS CELEBRATE CENTENARY One hundred years ago, John Liggins arrived in Nagasaki as the first Protestant Missionary to Japan. He was soon followed by C. M. Williams, and several months later by four other missionaries. They found closed doors, strong opposition, and official bans against Christianity. There were no Bibles, no churches, and no Christian literature.

The first recorded baptism did not take place until five years later. In the first twelve years there were only ten baptisms, all of which had to take place secretly.

According to the most authoritative information available, there are today 1,912 Protestant missionaries and 2,546 Japanese pastors, or a total of 4,458 preachers and leaders. Doors have been flung wide open. Bibles sell at two million copies a year. Christian literature and gospel radio programs blanket the nation.

Today there are about 500,000 Protestants in Japan. This is still only one Christian for every 185 non-Christians. A hundred years ago the population of Japan was 30 million; today it is 92 million.

The two main religions, are still Shinto with its nearly 80 million believers, and Buddhism with about 40 million. It is evident there is considerable overlapping of these two ancient religions.

Many will recall the high moment at the Freeman General Conference in 1950 when it was decided to open our own mission work in Japan, and the announcing of our first missionary. The number of missionaries has since grown to more than twenty. We will look forward with great interest to have some firsthand reports of the work of these nine years, as we gather at Bluffton for the General Conference there.

What the future of missions will now accomplish in Japan depends largely upon the faithfulness in proclaiming the full gospel. We may be sure God remains faithful. The question is whether we will prove true to our obligations and opportunities in these crucial days.

The Significance of Baptism

*P. A. Unger**

I WONDER if we have forgotten the significance of baptism since we received it in that hallowed hour a year ago, or five, twenty, or fifty years ago? Has the meaning of baptism been lost to us by now?

If you were asked the meaning of baptism, what would you answer? Would you say that it is an outward sign of an inward change? Yes, it is that. But possibly we have become a little vague about that change. Or, maybe, there are some who have not experienced that change.

Let us renew our look at the meaning of baptism by considering first the baptism of Jesus Christ, our Lord.

During the height of John the Baptist's ministry of preaching and baptizing in the area around the Jordan, a young man of 30 years of age (Luke 3:23) came from His home town of Nazareth. He sought out the place along the River Jordan where John was calling the people to repentance.

He made His way to the desert preacher and told him the purpose of His coming. He too wanted to be baptized.

John protested. His preaching and baptism was for sinners and not for the Lamb of God, the Messiah. In this protest John bowed in humbleness, confessing his own sinfulness. "Where he had just towered above the Pharisees and Sadducees and refused to baptize them because of their unrepentant sinfulness, he now refused to baptize Jesus because of His sinlessness" (Lenski). Oh no, John protested, I need to be cleansed of my sinfulness by you.

Jesus' answer was surprising: "Let it be so now: for thus it becometh us to fulfill all righteousness." What was this? Us? John was to be instrumental in fulfilling that which God had planned to be done!

I wonder if John did not tremble while he performed this baptism.

When this rite had been performed, God's voice of approval was heard.

We read in Gal. 4:4, "But when the fulness of the time was come, God sent forth his Son. . . ." The "fulness of the time was come" that Jesus should begin His public ministry of redemption. And Jesus chose baptism as the way to enter His great office.

WHAT does this outward sign of baptism mean to the believer? First, it is a public testimony that he has repented. He has suffered such grief of soul on account of his sins that he has turned from the life in sin to a new life in Christ. This repentance also means a dying to sin.

In Rom. 6:2-6 Paul speaks about being dead to sin: "Therefore we are buried with him by baptism into death. For if we are planted together in the likeness of his death we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him . . . we should not serve sin."

All these verses speak of the same thing. Our nature is to suffer death and be put away "lest the stench of the unburied self-life frighten souls away from Jesus" (J. Hyde of India).

Therefore, baptism signifies the putting away of the "old man." We are not to return again to the old sinful ways. Peter writes of it as "a dog returning to his vomit and a sow washed, to her wallow." We are to walk in newness of life.

Baptism means washing from sin. "Then will I sprinkle clean water upon you, and ye shall be clean . . . ." (Ezek. 36:25). "Let us draw near with a true heart. . . , having our hearts sprinkled from an evil conscience" (Heb. 10:22). When we received baptism, we confessed faith in the blood of Jesus Christ which cleanses us from all sin.

Baptism signifies publicly the inward change of heart and mind and spirit. God has created all three of these to make of them one man, a living soul.

At the time of this change that is conversion, the Lord does not only expect a new heart, but also appeals to our spirit and intellect. That is why we read in Isa. 1:18: "Come now and let us reason together. . ." And in Romans 12:2: "And be not conformed to this world, but be ye transformed by the renewing of your mind. . . ." King David pleads with his God: "Create in me a clean heart, O God; and renew a right spirit within me." Ezekiel writes: "A new heart also will I give you, and a new spirit will I put within you. . ." (Ezek. 36:26).

THERE is one more thing that I believe baptism signifies, and that is our membership in the royal priesthood. As we observed in the baptism of Jesus, He was baptized upon His official and public entry into His high priestly service. This He did in order to "fulfill the law and the prophets" according to Lev. 8:5-26.

The apostle Peter writes to all believers: "But ye are a chosen generation, a royal priesthood . . . that ye should show forth the praises of him who called you out of darkness into his marvelous light" (1 Peter 2:9).

We too have been assigned an office because of that inward change and because we have been saved from spiritual darkness into His marvelous light. As members of this royal priesthood we are charged to make known the salvation that is in Christ alone.

By baptism Jesus Christ identified himself with sinners to this end: that He would save them from their sins. By baptism we identify ourselves with the Lord Jesus, through the shedding of whose blood we alone obtain remission for our sins and the hope of eternal life. Had we forgotten what baptism meant to us when we received it upon the confession of our faith?

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*Pastor, North Hill Mission Church, Calgary, Alberta, Canada.

Northern District Conference

BEFORE an audience of a thousand Northern District delegates and friends, conference speaker Cornelius J. Dyck concluded his last lecture reading from Paul in 2 Timothy 1:9: ". . . who hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus. . . ."

In this dramatic moment we who were present felt that the mood of this 66th session of the Northern District Conference had been expressed. "To these early Christians," Brother Dyck went on, "salvation was not a thing religious, nor were their everyday jobs a thing secular. Their faith and vocation were one —they were saved *and* called."

We had gathered for these three days of business and inspiration and fellowship because we are saved from sin by Christ, and because we are called to service for Christ as a body of over six thousand believers in widely scattered clusters in Montana, North and South Dakota, Minnesota, and Nebraska.

The four messages on "The Calling of God" by C. J. Dyck, of the faculty of Mennonite Biblical Seminary, Elkhart, Ind., were well received by everyone. "When I seemed lost in his deep thoughts and terms," one man commented, "Brother Dyck would come up to the surface again and again with a simple word picture."

The messages could well be taken as four milestones on this session.

The first message was entitled Mind and Heart: the Call to Faith. Brother Dyck said, "Reason and faith are not opposed to each other as in magic. Faith surrounds reason in divine mystery."

This was followed by John J. Hofer's valuable statistical report, underlining our own Conference call to faith and reason: a net increase of seventy new members added to our Conference congregations. This is twice as many as last year, but yet so few. Our giving to the District causes jumped from $9,000 to $14,000 during the year, and our average giving for all causes stands at $112 per member, the highest in the General Conference.

Anxiety and Love: the Call to Unity was the title of the second address. "The hidden fears of anxiety which so often motivate us, can only be brought out into the light and conquered by Christian love."

This message served as a prelude to Elmer Neufeld's passionate address to the youth-sponsored Saturday evening meeting warning of America's increasing desire to trust in nuclear armaments rather than in the spiritual force of our Lord Jesus Christ and His love demonstrated through inter-personal projects of Christian love in society.

Theme of the third address was Grace and Works: the Call to Service. "To Paul's words 'justified by faith' Luther added 'alone.' Try reading Hebrews 11," said Brother Dyck, "adding the word 'alone' to 'by faith' and see if it makes sense."

This note of service was underscored on Saturday afternoon at the meetings of the three auxiliaries: the Women's Mission Group, the Men's Brotherhood, and the Young People's Fellowship.

Both women's and men's groups this year emphasized mission work in the district area: Sioux Falls city work, Northern Minnesota rural work, and the Montana Indian churches. It is encouraging to see more of our fellow Indian Christians come to conference each year as fellow delegates. The young people have undertaken an ambitious project of supporting Ardys and Palmer Becker in Formosa.

Brother Dyck's last message was entitled Hope and Despair: the Call to Witness. "Do you really believe that the heathen are lost and that Christ is the only answer?"

We were reminded of Willard Wiebe's excellent chart report on our General Conference world missions challenge: 250 congregations with 250 missionaries having the responsibility of 5,000,000 lives and 25,000 believers scattered over the earth—with a budget this year of $700,000 for missions means only 20 cents per life!

Host to the conference this year was the Salem-Zion congregation east of Freeman where Olin A. Krehbiel is pastor. New officers include: Willard Wiebe, president; Bruno Penner, vice president; Emil Krahn, secretary; and Carl Miller, treasurer. The retiring president is Abe Wiebe.

Thus concluded another session of the Northern District Conference:
A conference of contrasts,
A conference of congregations
widely scattered and tightly clustered
tiny and tremendous;
A conference of ministers
some on marginal salaries
others with staff ministries;
A conference without city churches
but now starting;
A conference without business and industrial wealth
but giving of money, ministers, and scholars;
This is the Northern District
rural District of the States.

—J. Herbert Fretz

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Pacific District Conference

AMIDST scattered rainfall, strawberry harvest, and the Oregon Centennial celebration, over 200 delegates and visitors from the 25 churches of the Pacific District Conference gathered for the 60th session of the conference in the new sanctuary of the Calvary Mennonite Church at Barlow, Oregon, June 10-14.

The same tireless effort which brought about the construction of the new church edifice was again manifest as the host church graciously accommodated the guests present for the conference. The sessions were held in the new sanctuary and the meals were served in the nearby Canby Elementary School.

In the absence of President Dan G. Regier, the vice president, Peter J. Ediger, ably presided. The president was absent due to the death of his wife's mother. However, the delegates were privileged to hear his conference sermon which was delivered from a tape recording.

Guest speaker at the conference was Jacob J. Enz, Professor of Old Testament at Mennonite Biblical Seminary in Elkhart. His thought provoking messages were taken from the book of Genesis under the general theme of "Sin and Salvation in the Home." Brother Enz described the home as "the crown of God's creation." Through the medium of the home the redemptive work of God finds its noblest expression.

At the program sponsored by the Young People's Union, Willard Claassen, executive secretary of the Board of Education and Publication of the General Conference, challenged the audience on the theme of "Youth and Their Responsibility Toward God and the Home."

The work of foreign missions received a strong emphasis at various sessions. Mrs. J. R. Duerksen, former missionary, spoke at the service conducted by the Women's Missionary Association. Arthur Thiessen, a medical missionary, was the speaker at the service conducted by Mennonite Men. Both depicted our missionary work in India.

A special feature this year was the showing of the film, "The Miyazaki Story," which presented the missionary endeavor of our General Conference among the people of Japan. William Zehr, the photographer, introduced the picture which was viewed by an overflow crowd.

During the business sessions of the conference, the following officers were elected or re-elected: president, Peter J. Ediger; vice president, Lester E. Jantzen; secretary, Rudy Lichti; treasurer, Joe Jantz.

Adoption of the revised constitution brought into effect several important changes pertaining to the work of the various Conference committees.

One important change under the Education Committee is that the district newspaper, formerly called *Worker's Exchange* is now called *The Messenger*.

The Education Committee also encouraged a continuation of the S. S. demonstration schools. In addition, it contemplates an Historical Department in its work and urges our churches to keep records safely in file for future use.

Under the revised constitution, the Evangelization Committee receives the new name of Home Missions Committee. This committee has been enlarged to include five members in order that there may be at least one representative from each state. Several new or struggling churches have been assisted by this committee.

New ministers welcomed into the Conference are: J. R. Duerksen, Paso Robles; P. B. Loewen, Albany; Allen Tschiegg, Pratum.

Recommendations presented by the Christian Service Committee and adopted by the delegates covered the area of racial discrimination against minorities. It was resolved that the Conference and the members of our churches send letters to President Eisenhower and to Martin Luther King commending the former for his concern and leadership in preserving the rights of Negroes, and the latter for his dependence on prayer and nonviolence amidst suffering and injustice.

Individual churches were also challenged to include minorities in local church programs. Marvin Linscheid, member of this committee, gave an interesting report on the conditions in the Mennonite colony near Cuauhtemoc, Mexico. The Linscheids visited this colony prior to the conference.

An innovation in the conference program introduced by the Program Committee was an informal time of discussion. Six different groups discussed the messages by Jacob Enz and the work of our Conference. Numerous people considered this sharing of ideas as beneficial.

After having given approximately $13,000 for Conference work during the fiscal year, churches gave a total of $213.27 through their delegates at the one conference offering.

For its next annual session the delegates accepted the invitation of the Immanuel Mennonite Church at Downey, Calif.

Upon departure, delegates and guests expressed the encouragement and inspiration which the conference sessions imparted.

—Lyman K. Hofstetter

Calvary Mennonite Church, Barlow.

The Most Serious Task

Norman Bartel

DURING the infant years of our church God challenged us to do something about the spiritual needs of the Cheyenne Indians. This was our first avenue of outreach.

From this initial entering into missionary activity, God has led us step by step so that witness posts of His eternal salvation are now to be found throughout the world.

In seeking to obey the Lord's commission of reaching the world, we have increasingly tended to set our field of view only on distant souls, neglecting our continued ministry to those in our own country. So it is entirely in place that we be challenged anew to the original task of reaching the American Indians so that they too might share in His bountiful provisions.

In considering the results of past efforts we see a host of those who have heeded Christ's call to salvation. As the years have passed some have fallen by the wayside but others have become established in the faith. For these trophies of grace we must pause to give thanks and praise to the Father.

Before we exalt achievements too greatly, however, let us survey the present situation and become aware of its evident needs. One does not have to delve too deeply into the missionary program before one realizes the potential and is challenged to carry out the Lord's commission to preach. It is our obligation to rise up and see the needs which exist in our immediate surroundings, to awaken to the tasks that are ours, and see them through to completion.

ONE of the most challenging needs evident in the lives of those of us living in the immediate area of the mission stations is that of learning to understand the Cheyenne Indian. So many of us have considered him as being "just an Indian." If we have dealt wrongly with him we seek to justify ourselves by placing him on a lower level of importance than ourselves.

Such an attitude is all too common throughout the communities of the nation. This is the voice of evil, unrighteousness, of Satan himself.

On the other hand, God calls us to an attitude of understanding and unless we seek to understand our Indian brothers from God's point of view we have failed to see one of the bases of missionary endeavors.

God would have us realize that we are dealing with people who possess a culture, language, habits, and customs vastly different from our own. Theirs are personalities with God-given souls of equal value to our own. They, like us, need to accept Christ's offer of redemption and have their spiritual potentials developed.

This is a perpetual challenge that faces us. Only when we know this will we be prepared to lead them on to a personal knowledge of Christ.

A second evident need found in many of our circles is the misconception that missions is something foreign. Whenever missionary work is being carried on, it needs an increasing number of intercessors—people who with the missionary will grapple with the problems on their knees before God. We as missionaries are dependent upon your prayerful interest for we know that each new believer is direct answer to prayer.

Similarly, the active support of mission work will mean that each church member give financially in a sacrificial manner. The neglect of the giving of our God-given means could bring missions to a standstill.

LET us consider two of the many needs existing on the part of the Indians themselves. Our concern for them, next to that of accepting Christ as their Saviour, is that they realize the true Christian standard of morality. The Christian background that we have built upon is unknown to most Indian converts and as a result the lines distinguishing the righteous from the ungodly grow alarmingly dim. They must realize that the ways of darkness and sin cannot be amalgamated with the Christian life, and of necessity they must "lay aside every weight and sin" and thereby become established in the faith.

The second point of concern that I would like to mention on the part of the Indian congregations is that presented by the children and young people. The future of this work lies in the faithfulness of these generations.

It is only as these children are instructed in the Word at home, as well as in church, that we can look forward to the progressive Indian church of tomorrow. The young people need to be encouraged to take advantage of every opportunity to prepare themselves in our schools and colleges for devoted lives of service to God and mankind.

Missions is the most serious task in the world! The needs I have mentioned are only few and brief, but they are most important to the success of the work. We cannot neglect these concerns. This is the challenge and it needs only to be applied to our hearts.

Our responsibility toward

Korean Children

THE motor droned monotonously as a Northwest Airlines plane winged its way over the Pacific. To Arlene Zimmerman, an MCC nurse from the Pusan Charity Children Hospital, the journey seemed interminably long. She bent anxiously over the five months old, critically ill infant in her arms. Would it survive the two-day flight from Seoul to Milwaukee? Her glance shifted to the four other youngsters in her charge. Obviously healthy and almost too energetic, they seemed unaware of the drastic change about to occur in their lives.

In America five families were waiting eagerly for the plane's arrival which would bring an adopted Korean child to each of their homes.

On April 21 a relieved Arlene stepped off the plane in New York City. Her little charges, sick baby and all, were safely delivered into the hands of the new parents.

WITHIN the last two or three years approximately 1500 Korean children have found homes in the US in this manner. Most of them are mixed-blood babies, the unwanted and frequently mistreated offspring of Korean mothers and foreign fathers. The problem is the result of UN troops stationed in Korea. The greatest percentage of men in the international force is American, which possibly explains why America has taken the first steps in assuming responsibility for these unfortunate children. An act of Congress permits orphans and abandoned children from Korea to be admitted to the US on a non quota basis, provided an authorized agency handles the adoption and immigration procedure.

This procedure is not difficult. When it becomes apparent that a baby has mixed blood, it is referred to a Korean adoption agency. In America similar agencies work with interested families and an attempt is made to match child and family to some extent.

Because a minimum of red tape is involved, people find it simpler to adopt a Korean youngster than an American child. Requests are so numerous that there is a waiting list of prospective parents. There are also many full-blooded Korean children waiting for a home, but so far there have been few requests for these.

Northwest Airlines brings the children to America in groups of five, about one group each week. The company deserves a word of commendation for its strong support of this charitable project. Adopting families pay half fare for the children's flight but each child gets an individual seat. Each group of five is under the supervision of an escort. In selecting escorts NWA chooses responsible, nonsalaried women, provides them with free passage and pays them a small wage.

THE problem of abandoned children is not diminishing in Korea. It may seem completely heartless for someone simply to place a baby on the street to die, but relief workers living close to the people find this is often a desperate mother's last resort. The Korean soldier gets no support for his family, so his wife must work. When a new baby comes, her employer might say, "Either the baby goes, or you go." So she abandons her baby.

Or the mother dies at childbirth (the maternal mortality rate in Korea is extremely high), leaving a newborn infant and other young children behind. If the father is a soldier he is powerless to provide for his family, and relatives are often too poor to help. Since no one else feels obligated to look after the hapless youngsters they are left to fend for themselves. At the Pusan hospital alone, 30 to 40 abandoned children are admitted each month.

And what happens to them after they are brought to the hospital? If they are in reasonably good health they are taken to one of the numerous orphanages where they will at least get food and shelter.

The Korean government has recently begun clamping down on the orphanage directors, making it a criminal offence to sell donated food and clothing. Similarly it has declared the abandoning of children a crime punishable by law. But unless the underlying causes for these transgressions can be removed, it will be difficult to bring about any significant improvement.

Mennonite men

Conference Activities Planned

THE officers of Mennonite Men of the General Conference have arranged a number of activities and programs in connection with the sessions of the General Conference at Bluffton.

They have arranged to have laymen in charge of early morning pre-session prayer groups, meeting for approximately one-half hour of prayer and meditation before the conference sessions open in the morning. Maurice Stahly, chairman of the Central District Mennonite Men, is arranging the details for these prayer groups.

The men will have two general sessions to present reports and take care of business affairs: Friday afternoon 1:30 to 4:30 and Tuesday forenoon 9:00 to 12:00.

Among items on the agenda will be reports of Boys' League, Paraguay Roadway, presentation of the proposed constitution, election of vice president and secretary-treasurer. A panel composed of the presidents of the various District Conference men's organizations will discuss men's work. There will be some inspirational messages.

Tuesday evening the men will co-operate with the Women's Missionary Association in a joint public meeting. The women will be primarily responsible for the program and the men will serve as ushers. Special music will be presented by the men's chorus from First Mennonite Church in Berne, Ind.

A chicken barbecue to be held at 5:30 on Tuesday evening will highlight the activities of Mennonite Men at the conference. (See Conference Notes on page 448.)

J. Winfield Fretz, who recently returned from a year of study in South America, will speak at this time. His subject will be: "Let's Drive to Paraguay." Harry Harder, who was in charge of the road building project in Paraguay for some time, has been asked to remark on his experiences.

From all indications, the oncoming conference looms as a mountain top experience for all those planning to be present. Laymen especially need the spiritual inspiration, fellowship, and information that the conference will give those who attend.

It would be well if a large portion of local Mennonite Men's groups were represented at the business sessions to encourage not only the Men's work but the total work of the Conference.

The Secretary Reports

In 1956 Mennonite Men at Winnipeg decided to put a strong shoulder to the wheel and get down to the business of pushing all the work of the church.

Perhaps laymen are most at home when they talk about money. Anyway their first objective was to promote generous giving toward the program of the Conference boards. The skeptics may have thought this was just so much nice talk. Maybe it was.

In any case by December of 1956 the total giving had gone up $44,892 above the previous year. By the end of 1957 it had gone up another $68,852.

Then came 1958, a year of financial stress. Many churches had their own building program. The seminary was being built in Elkhart. The colleges were adding buildings. According to every rule in the book this would be a bad year for the Conference boards.

What happened? In 1958 all previous records were broken! A total of $857,836 was given—$5,112 more than in 1957 and $118,856 more than in 1955.

Mennonite Men at Winnipeg did some big thinking on other matters, too. The results are not as easily measured. They wanted to participate more effectively in evangelistic effort. They hoped that more churches would organize men's groups so that the unique abilities of men might be harnessed for the Lord's work much as the special abilities of women were being used mightily through women's missionary societies. A number of churches organized such groups.

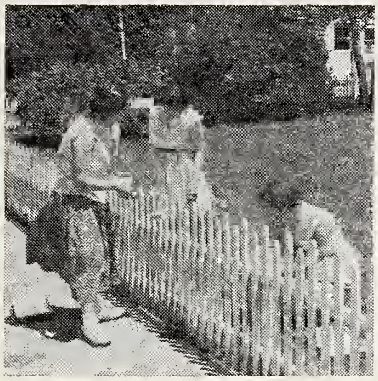
A major project continues to be the development of Boys Leagues in local churches. In 1955 there were only two or three "pilot" units. By the end of 1958 some fifteen had been organized. Adequate promotion and guidance still needs to be developed.

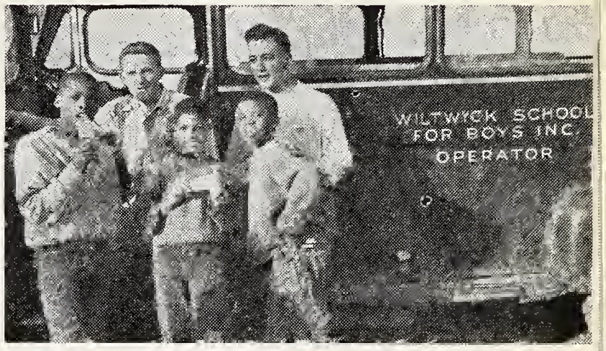
More adequate remuneration of Conference workers and ministers was another burden of the men at Winnipeg. Substantial gains have been made. In at least one district conference a special study of ministers' salaries was distributed at the men's meeting to the end that the plight of ministers might be brought to the attention of the men.

Mennonite Men at Winnipeg did not consider fund raising for "special funds" to be their primary objective. Nevertheless they decided to raise $17,000 to help build the Trans-Chaco road in Paraguay. The roadway is now under construction. By the end of the second year, however, only about one third of the money had been raised. This project needs to be continued.

Editor: Richard F. Graber, Moundridge, Kan.

Mennonite yo





story of a workcamp

Bertha Hartzler

IT might seem strange to some people that a group from Pennsylvania would want to travel all the way to New York state just to paint a fence and clean a barn. But that is only half the story.

Our unit at Wiltwyck School for Boys is many miles from a Mennonite community so each opportunity of fellowshiping with Mennonites is looked forward to.

Thus it happened that one Saturday at 3:15 a.m. a group of VSers from Mennonite Central Committee headquarters, six staff members and two guests, piled into two cars and a station wagon and headed for Wiltwyck in Esopus, New York. We went along smoothly and New York City was in sight when one of the cars started making a racket. Paul's car had blown a spark plug!

We located a service station but our troubles weren't over, for at this point the brakes on John's car gave out. It was only 7:30 in the morning and most garages weren't open, so we drove on with John relying on his hand brakes.

The story continues in a similar vein until we finally arrived at Wiltwyck at 10:30 a.m., having originally planned to arrive at 8:30.

The girls were given the job of painting a white picket fence in front of the main buildings and two small rooms in the activity office. Equipped with paint brushes, paint, and old shirts for protection, we got to work. The little boys had all sorts of questions to ask. One fellow wanted to know how much we were getting for painting the fence. We told him, "Nothing. We're doing it because we want you to have a nice white fence."

Then we were 'Sams' to them because at Wiltwyck anyone who works for nothing is a 'Sam.'

The fellows in our group were assigned to cleaning up a storeroom in the "castle." There was a pile of army surplus mattresses, pillows, and clothing that needed to be sorted. With feathers and dust flying the boys started in, assisted by the two fellows of the Wiltwyck VS unit.

We worked all day and got quite a lot done, although we could have been kept busy for several more days. Dinner and supper with the school boys in the dining room was a pleasant diversion.

After supper we returned to the staff quarters to get ready for a hike. The climb up the trail was strenuous after a hard day's work, but in another way it was relaxing. Watching the rushing waterfalls we were made conscious of the marvelous handiwork of God. Every summer the boys from the school come up here for a few days of camping.

We had a short devotional period followed by a marshmallow roast. The Wiltwyck VSers had made some grape punch and brought it along. The water at Wiltwyck has sulphur in it and tastes horrible until you get used to it, but with the grape flavor it wasn't too bad.

We didn't tarry long around the campfire because we were tired and it had been a full day. We spent the night with the Society of Brothers in Rifton, N. Y. They were very friendly and accommodating to us. Before we retired they served us apple juice and cookies. We were then shown to our rooms and made comfortable for the night. At 7:00 the next morning we were served a delicious breakfast of scrambled eggs and coffee cake. We were impressed with the simplicity of this community of Brothers. There is nothing fancy or unnecessary in their manner of dress or in their room furnishings.

Sunday was spent in general sightseeing in New York City. We attended a church service at the House of Friendship. After church we drove to the United Nations building, parked our car, and gathered at a Horn and Hardart cafeteria for dinner. One carload lost its way so we got behind schedule.

After dinner we toured the United Nations building and Rockefeller Center. Our schedule didn't permit any more sightseeing so we drove to the Lancaster Conference Voluntary Service unit house and ate supper with the VSers there. We were glad for the opportunity to visit and learn to know them.

We bade farewell and started on our homeward journey. But the excitement wasn't quite over. When we were almost through the Holland Tunnel, a tire on one of the cars went flat. We were fortunate it didn't happen in the middle of the tunnel!

In spite of all the setbacks and difficulties we had encountered, we agreed that it had been well worth it. It had been an opportunity to show love in action.

What does it feel like when your term is over?

Reflections on Vietnam

By Phyllis Bixler

Margaret Janzen leaned against the rail of the ship and watched the Vietnam coastline pull away from her. The busy wharved habor became smaller and she could see only the outline of bamboo forested countryside that had been her home for three years.

She remembered the day when she had arrived in Vietnam, a registered nurse eager to begin her service to the needy Vietnamese tribes people.

As she drove through the streets of the city, the unbelievable mass of people made traffic thick, slow, disorganized. The many bicycle riders and pedestrians seemed to travel as fast as the cars.

Driving through the country of the Raday tribes to the house of the Mennonite Central Committee, Margaret obtained a first glimpse of people with whom she would be working. The men and women wore brightly colored clothes. Children played with cows, chickens, and pigs around and under thatched roofed bamboo houses on long poles.

Margaret began to learn the size of her task when she first visited the Christian and Missionary Alliance Leprosarium where she would work. This hospital was (and still is) the only leprosarium for the 1,200,000 tribes people in Vietnam, a country where leprosy is common and only a small fraction of the lepers are under treatment. Except for a small government hospital in Banmethuot the CMA hospital is the only place in the area where people could go when suffering from malaria, respiratory infections, parasitic infections, and the many other illnesses so prevalent in this tropical country.

First contacts with the people were frustrating. No matter how much study one gave to the special terms and phrases needed when dealing with patients, it took a lot of effort to understand the language.

Then, too, the strange ways of these people were puzzling and difficult to understand. Most of the tribes people believe disease is caused by evil spirits that must be placated by sacrifices. It is difficult to impress upon such people the importance of boiling any water used for drinking. Due to such ignorance, patients are often brought for help too late to be helped by treatment. When treatment is possible, there is the problem of teaching people who cannot read, who have no clocks, who don't even know the days of the week, to take their medicine on time.

But it was encouraging to see improvement in the villages where the hospital had had prolonged contact. As the people began to understand the work of the doctors and nurses, they brought in patients sooner and were more willing to cooperate with the hospital in treatment.

Margaret remembered the five-day-old baby brought in by a village family. The mother had died during childbirth. Since the people don't know how to prepare milk and food for such babies, they have little chance of survival. For a week the family was taught how to keep their own hands clean, how to wash the bottle and sterilize it and how important is the use of sterile water. First they observed, then they tried it themselves. With many apprehensions, the baby and family were finally sent home with powdered milk and other necessities. A week later they returned for more supplies, proudly displaying a healthy baby that had gained eight ounces.

Though the main purpose of the CMA hospital was treatment of leprosy patients, general medical needs of the tribes people were so great that members of the staff held regular clinics in the outlying villages and a daily clinic at the base.

But there was a great need for hospital facilities for those who need more constant care and rest.

Tuberculosis, a very common disease, is best cured by bed rest. Because of the lack of bed space, patients had to struggle along with the drugs given them to take at home. If regular injections were needed the patient's bicycling miles to the compound for the injection sometimes undid much of the good the drug could accomplish.

To meet this need, an eighteen-bed hospital was built by Paxmen with Vietnamese helpers, financed by MCC. In the hospital, the nurses can make sure the patients who need special care are on bed rest, are getting their daily drugs and injections and are away from people they can infect. The hospital also provides a place for training native clinic helpers in bedside nursing.

During her stay, Margaret had seen the leprosarium program grow. The positive aspects of this service had been shown to her more clearly during an incident of several weeks ago when she visited one of the segregation villages. These segregation villages had been set up for those patients whose condition is such that they can provide a living for themselves and have their families with them. On this particular visit, the lepers of the village held a "chun" for the hospital workers, a meeting at which they could visit and express thanks.

The chief of the village spoke of the former lot of the leprous villagers. There was no one to help them with their illness, and because of it they were shunned and driven from the village into the fields to live. But now, many of them could live in their own villages, most of them with their families. The villagers felt that these workers loved them as brothers and had come to fellowship with them. Margaret had been moved by this expression from people not given to stating their feelings.

Margaret could barely see the coast line as she gazed over the expanse of blue water. She would miss the jungle villages with their grateful inhabitants, but she thanked God for the privilege of serving these people for three years.

Looking forward to the YPU retreat

Evangelism and Youth

THE spotlight is on youth. The attention which civic and church authorities are giving to the teenagers of our continent is unprecedented at least in theory.

We believe that this attention can first and best be given in a deep evangelistic concern. For this reason the General Conference Mennonite Church held a major study conference on evangelism during the last triennium. For this reason the Young People's Union has chosen a related theme for the YPU retreat at Camp Friedenswald, Aug. 5-12.

No theme could have been more vital for our consideration for several reasons: we are not known as a strongly evangelistic church; we are not doing our best in winning our own youth; we are not doing our share in reaching North America's vast unevangelized growing edge.

Furthermore, no theme could have been more difficult. Because we have a weak evangelistic tradition, one of the first things we will be admitting at retreat is that we will be preaching about what we have not adequately practiced.

It is for these reasons that much thought and prayer, much self-searching and penitence go into the preparation for our retreat. Our involvement must be personal, complete, and wholehearted. We must come prepared to think but also to discuss and to act. We must be keen to theorize but also dedicated to practice.

Five morning sessions, specifically will deal with the over-all topic "Evangelism and Youth." There will be a presentation of the topic for the morning group searching and discussion will follow.

Subjects for the individual sessions will cover the task of evangelism, the message of evangelism, today's teen-ager whom we are trying to reach, a program of evangelism, and the response to the evangelistic challenge.

Young people attending the retreat should come prepared to share their experiences and concerns, but also to give themselves to personal probing and heart-searching. We suggest repeated reading and study of John chapter 21 and daily intercession in preparation for the days of retreat.

Remember, "There are only two things you can do with the Christian faith: give it away, or give it up."

—Frank Epp

Registration For YPU Retreat

Please register me for the Young People's Union retreat August 5-12 at Camp Friedenswald.

NAME..

ADDRESS..

I plan to arrive (date).............. by car ☐ train ☐ bus ☐ plane ☐

Send your retreat application blanks to Dan Graber, Rt. 1, Goshen, Ind.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main Street, Newton, Kansas.

our schools

PRESIDENT WEDEL RESIGNS

The resignation of Dr. D. C. Wedel as president of Bethel College was announced by the college board of directors.

Dr. Wedel has served as president of the college since 1952. Effective date of the resignation is August 1.

The resignation was accepted with "very sincere regrets" by the board which stated further that it recognized and highly appreciated Dr. Wedel's "devoted and sacrificial" services during these past seven years.

A review of the Wedel administration indicated that total enrollment increased 50 per cent; net worth of the college was increased by over three-quarter million dollars, which includes the addition of Goering Hall (a men's dormitory), the Women's Residence Hall, and the Kauffman Museum annex.

To meet the post-war rise in cost of living faculty salaries were increased over 25 per cent in this period. The new library building was completed, dedicated, and occupied.

President Wedel has been especially active in the advancement of co-operative relationships in Kansas higher education. He participated in the founding of the Kansas Foundation for Private Colleges, serving as its president 1955-56, and as a member of the executive committee almost continuously.

He has also served as president of the Kansas Council of Church Related Colleges 1956-57, and as first president in 1957 of the Kansas Association of Junior and Senior Colleges and Universities.

In the organization of the Council Mennonite and Affiliated Colleges of the United States he has served as secretary and is currently its president.

Locally Wedel is a member of the Rotary Club and has served on its board of directors. He has appeared frequently as speaker at clubs and church organizations and participated in leadership training institutes sponsored by the Council of Churches.

A graduate of Bethel College and Colgate-Rochester Divinity School, Wedel served the Halstead Mennonite Church prior to his appointment to the Bethel faculty in 1946 in the field of religious education. He served one year as acting dean and later one year as acting president during the absence of President E. G. Kaufman in Egypt. The Iliff School of Theology, Denver, granted him the Th.D. degree in 1952.

President Wedel had submitted an earlier resignation which the board did not consider at that time. In again submitting his resignation, Dr. Wedel reasserted his faith in the importance of Bethel College to the church and to the community.

The college board is taking steps to fill the office of the presidency on a temporary basis until a successor has been found.

DEAN'S LIST ANNOUNCED

Dr. Robert Kreider, dean of Bluffton College, has announced the "dean's list" for the second semester of the 1958-59 school year.

Students included on this list must have completed 12 or more hours of work during the semester, have no incompletes, have no grade below B, at least one third of their hours with a grade of A, and have a good campus citizenship record.

Five students had a straight A average: Lucia Galloway, Normal, Ill.; Joan Reusser, Williamsport, Pa.; Jerome Shenk, Scott, Ohio; Robert L. Steiner, Pandora, Ohio; Eugene Weber, Ft. Jennings, Ohio.

Others are: Saundra Berry, Bluffton; Phyllis Bixler, Kidron, Ohio; Elizabeth Clemens, Sellersville, Pa.; Joyce Detwiler, Leetonia, Ohio; Lynda Dosher, Congerville, Ill; Patricia Gross, Sugarcreek, Ohio; Judy Heckel, Painesville, Ohio; Judith Hilty, Bluffton; Jeannie Hughes Zehr, Lima, Ohio; Kathleen Kindle, Bluffton; Sarah Kratz, North Wales, Pa.; Doris Liechty, Berne, Ind.; Philip Locke, Franklin, Ohio; Barbara McDowell, Sugarcreek; James Mohr, Quakertown, Pa.; Roberta Mohr, Quakertown, Pa.; Edith Neufeld, Chicago, Ill.; Martha Niggle, Vermilion, Ohio; Mary Jane Rittenhouse, Souderton, Pa.; Martha Jo Ropp, Lafayette, Ohio; Alton Shelly, Quakertown, Pa.; Lois Shutt, Baltic, Ohio; Sue Smith, Lima; Marsha Staley, Bluffton; Brema Stall, Leipsic, Ohio; Harry Taylor, Lakeview, Ohio; Marilynn Weidner Strayer, Allentown, Pa.; Nancy Yoder, Topeka, Ind.

MCC news and notes

FOOD FOR PEACE

"A new fact of history of which full account must now be taken is that because of the increased productivity made possible by science and technology, there is no reason of physical scarcity for the continued existence of hunger—anywhere on this earth."

This being so, massive hunger and suffering from want of clothing are no longer tolerable, morally, politically, or economically.

The US Congress, while recognizing the difficult political and economic problems that lie between hunger and want of clothing in many parts of the world and food and fiber surpluses in others, declares it to be the policy of the United States to move as rapidly as possible in co-operation with other friendly nations toward putting surpluses of food and fiber more effectively in the service of human need.

The Congress declares that the agricultural abundance of the United States is not an embarrassment but a blessing to be used in the service of mankind.

The statement of purpose comes from the preamble to the International Food for Peace Act, of 1959, a bill proposed before the US Senate, April 16, 1959, by Hon. Hubert H. Humphrey, Minnesota senator.

The proposed bill is an expansion of Public Law 480 passed in 1954 concerning the disposal of United States surplus commodities. Under Public Law 480, $7½ billion US surplus has been distributed abroad. Surplus is made available without charge (including ocean freight in many cases) to the various voluntary agencies for distribution regardless of race or religion. Since 1954 the Mennonite Central Committee as one of the voluntary agencies has given over $1½ million US government surplus to eleven foreign countries. The major part of Public Law 480 will expire October 31, 1959. If the scope of such a program is to continue beyond this year, the law must be extended at this session of Congress.

The need for expansion of Public Law 480 was outlined in a speech given by Senator Humphrey when he presented the proposed Food for Peace Act, April 16. He described

480 as "the beginning of a program which truly makes sense, a program to convert the abundance of our farms and the abundance and productivity of our soil into economic power for our nation and into uses based on neighborly compassion and humanitarianism."

The proposed International Food for Peace Act, he continued "is designed to profit from this limited experience, to broaden the scope of the program, to enlarge the activities which are permissible under the program, and to put the program on a long term basis."

The major specific expansions of Public Law 480 in the proposed bill include:

(1) Local currency sales of US surplus agricultural commodities would be sold at a rate of $2 billion a year—as compared with $1½ billion a year under Public Law 480.

(2) Longer term programs, five and ten year supply contracts for US surplus, would be initiated to help under-developed countries satisfy present needs and to help build up and maintain food reserves for countries whose food balance is precarious.

(3) Grants of US surplus food would continue to nonprofit voluntary agencies for use in the assistance of needy persons outside of the United States.

(4) Local currencies obtained from the sales of surplus agricultural commodities would be used to buttress and extend activities of the United Nations Special Fund, the United Nations Food and Agriculture Organization, and other international social and economic development projects. Other uses would be the promotion of international educational development, and health and education; and technical assistance. Maximum interest on such loans would be 2½ per cent.

(5) Agreements would be negotiated with "friendly nations" to establish binational, nonprofit foundations to foster and promote research, education, health and public welfare.

(6) To pinpoint authority in carrying out the purpose of the bill, a Peace Food Administration would be established in the Executive Office of the President, headed by a Peace Food Administrator.

jottings

RELIEF GOODS PREPARED

West Swamp Church, Quakertown, Pa.: The work of our church at home and in the conference has been progressing during the spring and summer seasons. On Mar. 23 the a cappella choir of Bluffton College rendered a fine program which was much appreciated as was the fellowship of the choir members as they were entertained in our homes. Harry Yoder spent several days among our members in the interest of Bluffton College during May. Apr. 3-4 our young people were hosts to the Young People's Union Workshop held in our church. Our senior choir took part in the Eastern District Choir Festival held in the Souderton High School on Apr. 26. A new venture in music in our Eastern District this year was the Junior Choir Festival held in the Lansdale Church May 17. This was received with great appreciation by the audience. Members of our church's junior choir participated. In two services in May and June, ten babies were brought for consecration to God. Mrs. Jane Roth, a member of our church, died Mar. 31 at the age of 88. Services were held Apr. 5. Burial was in our cemetery. Mrs. Emma Rosenberger, mother of our pastor, died May 31. Services were held in the Bethany Church, Quakertown, of which she was a member. Burial was in the West Swamp cemetery. She would have been 84 years old June 8. Fifty-seven Christmas bundles were prepared and taken to MCC headquarters recently. Also sent at this time were fats and used clothing for relief. Retreat season is here again and the Boosters are enrolling those who are planning to attend. Also some of our women will be helping in the kitchen at Men-O-Lan during the retreats. Vacation Bible school will be held July 27 to Aug. 7. Violet Keiser will be the superintendent of the Bible school. Our pastor is conducting an instruction class for young people in preparation for church membership.—Laura Rosenberger

FIFTY-FIFTH CHILDREN'S DAY

Bethel Church, Hydro, Okla.: A very nice Children's Day program was given June 7. Some of our older members gave a reminiscence of the first Children's Day program in our church 55 years ago, recalling the well known "Hallelujah, Schoener Morgen." Herman and Ruth Buller joined our church June 21, and were given the right hand of fellowship. A daughter was born to Mr. and Mrs. Floyd Thiessen June 16.—Wilfred Ewy

LAY MINISTER CONSECRATED

Buhler Church, Buhler, Kan.: On Mother's Day seven children were consecrated. The following Sun. Holy Baptism was administered to the following thirteen candidates: Sharell Ediger, Verna Martens, Margaret Redekop, Sylvia Regier, Arlene Strausz, Jim Buhler, Tim Duerksen, Bob Ediger, Gary Gaeddert, Roger Nickel, Darrel Schmidt, John Senner and Larry Siemens. Our church and the M. B. Church again had a united Bible school which was well attended with the exception of a few children who came down with the measles. June 21 was a very special day for our church when our brother Curt Siemens was consecrated into the lay ministry of the church. Our own minister, Irvin Richert, with the help of Albert Gaeddert and P. K. Regier took charge of this service. On the same day the children of Mr. and Mrs. John Buller held open house for their father in memory of his 90th birthday. Many guests came and all were served a bounteous lunch in the fellowship hall of the church. Uncle Buller is a happy Christian gentleman who never misses Sunday school and church, rain or shine. We are so glad that Mrs. H. B. Buller and Mrs. John Nachtigal, who had to spend some time in the hospital, are now back home and are recovering nicely. The work of the church is very important in these evil days, but how we need more consecrated sincere Christian men and women who stand firm and let nothing move them in carrying on the Lord's work.—Mrs. N. D. Esau

192 ENROLL IN DVBS

Bethel College Church, N. Newton, Kan.: A vacation church school clinic, sponsored by the Kansas Council of Churches and a vacation Bible school workshop were held in our church March 13 and April 11, respectively. New members were received into the congregation Easter and Pentecost Sundays. Eight young people were baptized and welcomed as members into the church fellowship. Holy Communion was observed May 31. A program of sacred music was presented by the Mennonite Biblical Seminary Choir March 29. The Evangelism Committee planned the two post-Easter fellowship meetings which were held in ten different homes on April 5 and 19 with the purpose of deepening spiritual lives and fostering Christian fellowship among members of the congregation. A children's consecration service was conducted May 10, and the annual Children's Day program and picnic were observed June 14. "The Baptism of John" was the topic of Franklin H. Littell's message presented in our church, June 1. Vacation Bible school, with a total enrollment of 192, was conducted in our church June 1-12. Good attendance and interest were manifested at the Writers' Conference sponsored by the Board of Education and Publication held in our church June 17-19. Janet Soldner, missionary on furlough from South America, spoke to the Women's Bible Class June 28. The Education Committee of our church is making plans and securing teachers for the Wed. and Sun. evening children's classes to be held during the fall and winter season.—Corr.

TROPICAL BUNDLES PREPARED

Hereford Church, Bally, Pa.: The fathers took charge of the opening exercises in our Sunday school on Father's Day. The choir presented a vesper service at our Home for the Aged in Frederick. Forty-seven tropical Christmas bundles were taken to Ephrata by Mr. and Mrs. Clarence Cressman and Mrs. Edgar C. Kulp. The bundles were for 10, 12, 14, and 16-year-old boys. Sixty-four fathers and sons were served a roast beef dinner June 13. Carroll Parks of Allentown was the speaker.—Mae Latshaw

into the beyond

Mrs. Barbara Basinger, of Pandora, Ohio, and the last charter member of the Grace Church, Pandora, was born in 1870 and died May 10, 1959.

Mary L. Rhodes, of the Eastern Mennonite Home, Souderton, Pa., and member of the Hereford Mennonite Church, Bally, died June 23, 1959, at the age of 83 years.

Anna C. Latshaw, of Bechtelsville, Pa., and member of the Hereford Mennonite Church, was born September 24, 1902, and died June 26, 1959.

Henry Hans Harder, of Wichita, Kan., and member of the Lorraine Avenue Mennonite Church, was born July 22, 1891, and died June 25, 1959.

Elmer E. S. Johnson, for many years pastor of the Hereford Mennonite Church, Bally, Pa., was born June 26, 1872, and died May 17, 1959.

conference notes

continued from last page

DVBS PLANNED

According to advanced reports, the Children's Committee planning for the triennial meeting of the General Conference Mennonite Church will be planning for quite a large number of children.

Mrs. Ralph Sommer of the Grace Mennonite Church, Pandora, is chairman of the committee. She has said that plans have been made for all children of parents who are attending the conference sessions.

A vacation Bible school program will be carried on at the First Mennonite Church in the mornings from 9:00 to 11:00 for children from kindergarten through sixth grade. Much of the morning study will be based on the conference theme taken from 1 Corinthians 3:11, "Our foundation . . . Jesus Christ." Children will be dismissed at 11:00 a.m. so that mothers can take the children to the dining room to be served by 11:30.

In the afternoon there will be missionary speakers, Mennonite Central Committee films, tours, and recreation for the ages kindergarten through sixth grade.

Two nursery groups have been planned for children under kindergarten age.

In the evening there will be one nursery for small children at Founders Hall.

A registration fee of fifty cents for the entire conference time will be made for all children over three years to cover the cost of refreshments.

1200 GUESTS EXPECTED

The Food Service Committee, one of the major groups planning for the triennial meeting of the General Conference has announced that plans to feed the approximately 1200 guests have been completed.

Mrs. Ezra Moser, chairman of the committee, said that a year ago (in April 1958) when the Central District conference was held in Bluffton the committee decided to try a catering service on an experimental basis. This method proved so satisfactory that the committee approved the use of a catering service for noon and evening meals during the nine days of the conference. Lunches will be served for $.85 and dinners for $1.00.

Food will be served at two different places. All regular meals will be served in the Ropp Hall dining room. A snack shop will be operated in Lincoln Hall lobby.

For all those rooming in the dormitories during the conference, breakfast will be served by Mrs. Metta Dean at the Ropp Hall dining room.

On Tuesday evening, Aug. 18, the Mennonite Men's barbecue will be held in the Community Park in Pandora. This will be prepared by Harley Luginbuhl. A barbecue for the ladies will be prepared by the Paul Emmert family at the same time. The place for this is yet to be announced.

TWENTY IN WORK CAMP

Ten boys and ten girls will spend two weeks in the Teen-age Work Camp at Elkhart, Ind., July 25 to August 11. They will work on the campus of Mennonite Biblical Seminary, cleaning the windows in all of the classrooms, and building sidewalks and parking lots. Members of the camp staff this year will be Mr. and Mrs. Gerhard Buhler of Freeman, S. D., where Mr. Buhler is principal of Freeman Academy; Nickolas Dick, who graduated from the seminary this year and will become assistant pastor at the First Mennonite Church, Saskatoon, Sask.; and Doris Nickel, nurse, from North Newton, Kan.

At least a dozen more applications were received than the camp is able to accommodate. If the interest of the young people continues, the Board of Christian Service will consider sponsoring two work camps next summer.

RECORD ENVELOPES

A record for Sunday school class giving can be kept for a whole year on the new offering envelopes prepared by Faith and Life Press, Newton, Kan. Besides a record for each Sunday of the year, totals may be recorded for each month, each quarter, and for the year. This kind of bookkeeping will encourage classes to keep up and exceed past records.

Envelopes with tie string are ten cents each or $1 a dozen; without the tie string, nine cents each or 90 cents a dozen.

STUDY ON CAPITAL PUNISHMENT

A thorough study on capital punishment has convinced John Howard Yoder of the Institute of Mennonite Studies that capital punishment is unchristian. The Peace and Social Concerns Committee of the Board of Christian Service in the General Conference Mennonite Church plans to study this subject in an effort to effect among Mennonites a concern about an unchristian practice in so-called Christian countries. How can a Mennonite who believes in peace and nonviolence condone murder even when carried out by the state?

A bill is to be presented to the Pennsylvania legislature which asks for the deletion of all references to the death penalty, substituting life imprisonment.

MTS TOUR PLANNED

Menno Travel Service, a service arm of the Mennonite Church, is arranging another tour especially designed for ministers, Bible teachers, and Sunday school teachers. However, any other interested inindividuals will not be excluded.

The tour, a response to numerous inquiries on the possibility of another Mennonite sponsored tour, will cover interest spots in Europe and the Holy Land.

Abner Stoltzfus, pastor of the Maple Grove Mennonite Church, Atglen, Pa., will be the tour conductor. Brother Stoltzfus has previously conducted a similar tour and has done considerable travel in Europe and the Near East.

The tour will leave N. Y. on Sept. 31 and will return on Nov. 9. The total inclusive cost of the tour is $1,425.00.

For further information write to Menno Travel Service, Akron, Pa., or the branch office nearest you: 111 Marilyn Ave., Goshen, Ind.; 213 Pine St., Newton, Kan.; 302 Power Building, Winnipeg 1, Man.

PACIFIC DISTRICT RESOLUTIONS

Delegates attending the sessions of the Pacific Conference tabled till next year a resolution calling for the abolition of the death penalty.

The resolution asked that the Pacific District Conference and members of local churches petition their legislative representatives to abolish the death penalty on the grounds that "the taking of human life, whether by means forbidden or sanctioned by society, usurps the position which belongs to Almighty God alone. . . ."

A second resolution opposing racial discrimination was passed.

Affirming that "racial discrimination violates the unity which God intends for all men in divine creation and redemption and that it blots our profession as Christians," the delegates voted:

(1) to commend President Eisenhower for his leadership in this matter, (2) to commend Martin Luther King and his associates for their dependence on prayer and nonviolence, and (3) to welcome members of racial minorities into the Conference churches.

WITNESS IN N. MANITOBA

Nine men, six General Conference Mennonites and three Mennonite Brethren, are spending several months at Thompson, Manitoba, in the General Conference Mennonite Summer Service program. An earning project was a necessity for these college, university, and seminary students, but Christian service was their choice.

Thompson is a new mining development in northern Manitoba. Recently a United Church was built in this isolated community and is served by a transient minister. To this minister the nine volunteers were a godsend, and to the volunteers this new church offered an opportunity to carry out their Christian witness. Here they teach Sunday school, conduct boys' clubs, and take charge of the church while the minister visits other isolated communities. The men have formed a quartet which serves regularly in the worship services. The Thompson project is a typical example of how Voluntary Service can be a spearhead for missions.

DENVER 1-W'S CHALLENGED

Every 1-W should have two definite objectives, according to Mr. Lail, director of the Colorado State Selective Service. "Every 1-W is expected to grow in his Christian life," said Mr. Lail at the monthly meeting of the Denver 1-W unit in June, and the minimum requirement for Christian growth is regular church attendance. Self-discipline was the second objective given, and to achieve this goal Mr. Lail suggested doing the things we dislike doing.

The Denver 1-W unit is made up of 168 men working in hospitals.

Someone has said, "While we read history, we make history."
This year as we plan for a centennial observance we especially need to be conscious of the long road travelled by others in our history as a church.
Books to help prepare you as a conference delegate or visitor are available from your conference bookstores:

STORY OF THE MENNONITES—C. Henry Smith, revised 1958 with new maps and charts, $4.50.
THE COMING OF THE RUSSIAN MENNONITES C. Henry Smith, $1.50.
HISTORY OF THE MENNONITE GENERAL CONFERENCE—H. P. Krehbiel, two volumes, $1.50 per volume.
THE MENNONITE ENCYCLOPEDIA, Four volumes, $42.50 per set.

Order from
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conference notes

LOOKING TOWARD GENERAL CONFERENCE

Centennial celebrations are always thrilling as well as sobering events. We who will be assembling in Bluffton for the hundredth anniversary of our Conference will do so with humble and grateful hearts.

God has graciously led our Conference these first hundred years. Since that first meeting in Iowa in 1860, the ministry of the General Conference has greatly expanded. How thankful we are for the many faithful representatives from our churches who have chosen to go into all the world through the various avenues of service! God has richly blessed their work.

As we will have opportunity at conference to learn of our progress in the area of missions, Christian service, education and publication, and business administration, may we realize anew God's role for us in the spread of the gospel.

May we as a Conference feel the leading of the Holy Spirit as was manifested in the early Christian church. Our Conference motto could well be: "Hitherto hath the Lord helped us" (1 Sam. 7:12b).

Barbara Sprunger
Berne, Indiana

CENTENNIAL SUNDAY

"We Are Pilgrims" is the name of the centennial pageant to be given in Founders Hall in Bluffton, Aug. 16, at 3:00 and 7:30 p.m. Maynard Shelly, Newton, Kansas, is the author of the pageant.

The pageant's five episodes are introduced by a prologue spoken by a youth. His speech closes with the words: "Our fellowship has many like these saints who seek with God a home beyond this earth. . . . We are with them for we are pilgrims."

In the first episode Menno Simons faces the decision of either remaining a Roman Catholic priest or becoming the leader of a small group of Anabaptists. He chooses the latter, saying: "Where will I go? I will go by the way of faith. Where it leads, I do not know. . . . But I will go."

In the second episode the pilgrim is the Pennsylvania schoolteacher, Christopher Dock, who brought God's love into the classroom.

A third scene depicts a union of faith, the organization of the General Conference Mennonite Church in 1860 by pioneers in Iowa.

In the fourth episode, Mennonites from Russia in 1873 look for a new home in America.

The fifth scene brings to life an incident in a modern draft office where conscientious objector Don Snyder says, "We believe that the way of love is better than the way of force."

In the closing lines of the scene, the skeptical draft board officer exclaims: "Mennonites! Where do they think they are going?" And as the epilogue makes clear, pilgrims do not always know where they are going, but they must obey.

The centennial pageant, in portraying pilgrims of past years illuminates our own destiny as sojourners and pilgrims, never too much at home in the world but ever seeking for the City of God.

An offering will be received at both presentations of the pageant for the expenses of the production.

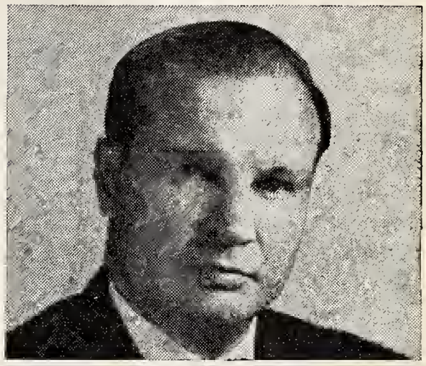
Two lectures, given by S. F. Pannabecker and Cornelius Krahn, will be at 3:00 and 7:30 p.m. respectively on Centennial Sunday. These will be in the Bluffton High School auditorium and will be held simultaneously with the pageant in Founders Hall, giving conference visitors a chance to attend either in both the afternoon and evening.

Special music for the afternoon and evening lectures will be given by the Leamington Choir directed by George Konrad and the Bethel College Chorale directed by David Suderman.

LITTELL TO SPEAK

Franklin H. Littell, D.D., professor of church history, Candler School of Theology, Emory University, Atlanta, Ga., will be the guest speaker on Wednesday afternoon and evening Aug. 12, the opening day of the triennial meeting of the General Conference Mennonite Church at Founders Hall in Bluffton.

Dr. Littell received his A.B. degree from Cornell College, Iowa, in 1937, his B.D. from Union Theological Seminary in 1940, and his Ph.D. degree from Yale University in 1946. Cornell granted him the D.D. degree in 1953. He was a Kent Fellow of the National Council on Religion in Higher Education from 1943-44.



Dr. Littell has published a number of research and scholarly works including "The Anabaptist View of the Church," Brewer Prize essay of the American Society of Church History, 1952. He is the author of the book *The Free Church* which has been published in both German and English. During 1958-59 he was engaged in the church history self study project of the American Society of Church History for the American Association of Theological Schools on a grant from the Lilly Foundation.

Wednesday afternoon's program will include music by the Bluffton College orchestra directed by Earl Lehman and devotions by Lloyd L. Ramseyer, president of Bluffton College. Erland Waltner, president of the Mennonite Biblical Seminary, Elkhart, Ind., who is president of the Conference is chairman of the meeting.

In the evening on Aug. 12 there will be welcome addresses by the local committee and host pastors. Committee appointments will be announced by Erland Waltner.

Dr. Littell will speak in the afternoon on "The Work of the Holy Spirit" and in the evening his topic will be "Avoiding Tone Deafness."

JULY 28, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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of things to come

Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20—General Conference, Bluffton, Ohio
Aug. 30—Freeman Junior College opens
Sept. 8—Bethel College opens
Sept. 11—Bluffton College opens
Sept. 25—Rosthern Junior College opens
Sept. 29—Canadian Menn. College opens
Oct. 4—World Communion Sunday
Oct. 12—Canadian Thanksgiving Day
Oct. 24-27—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

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VOLUME 74 **NUMBER 29**

editorials

CONFERENCE GOALS, 1956-1959

1. *Every member a personal witness.*
2. *Every congregation seeking a missionary outpost.*
3. *Fifteen new congregations by 1959*
4. *Every member a tither.*
5. *Every church supporting every Conference board.*
6. *A Voluntary Service worker from every congregation.*
7. *Every pastor prayerfully seeking a new recruit for the ministry.*
8. *A strong Spirit-controlled seminary program receiving wholehearted support.*
9. *Trained personnel and adequate facilities for the teaching program.*
10. *Reaching at least one unevangelized tribe with the gospel.*
11. *Every member knowing Christ "and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."*

SO YOU ARE A DELEGATE! To be appointed a delegate to the General Conference carries with it certain responsibilities sometimes not fully realized. There is more to it than simply voting for the person you know best. There are important issues to be decided and plans to be approved or rejected.

The delegates should be chosen with care. The mere fact that one is attending the conference does not automatically qualify him to be a good delegate. Some knowledge of church and Conference affairs and the persons involved is important. The delegate should study the Conference Handbook of Information to acquaint himself with the personnel of the boards and committees, noting those whose terms expire. Upon arrival he will be given a report booklet containing the proposed reports and plans to the conference. These should be studied carefully before being brought before conference in order to be familiar with issues to be presented.

The delegate should not only prepare his mind with the needed information; he should also prepare his heart. He should pray for the wisdom needed for God's important work. He should open himself fully to the filling of the Holy Spirit so that God can give definite guidance for all decisions. A silent prayer before marking each ballot would give him a better chance to hear God's guiding voice in the matter considered.

It is also very important to attend faithfully all the business sessions and not forfeit your vote by unnecessary absence. If unable to attend certain sessions your pastor or alternate should be informed so the vote may not be lost.

If our delegates are informed, concerned, dedicated men and women seeking only the will of God in each issue, we may expect great results from our conference session. They need the sincere prayers of all that their work may be discharged to the glory of God and His cause.

A layman's view

EVANGELISM

Harold A. Franz

THE natural, unregenerate man cannot change his ways because his ways are unspiritual. Unspiritual people can think only of self.

When we look about us and see the highway of the natural man who cannot change his ways by his own power, it is apparent that the flesh-nature is not able to find peace through the lusts of the flesh.

Being devoid of the indwelling Holy Spirit, the self-nature is ready prey for satanic culture. Men are seeking help—release from the satanic bondage of fear and anxiety.

Christ leads His sheep. When they follow Him, there can be no anxiety or fear.

Satan drives his slaves, energizing them with fear and anxiety. Man seeks rest somewhere, somehow. Satan offers countless diversions that make their appeal to the lust of the flesh through sensual sin, which is no longer considered sin since the modernized terminology of sins.

Satan is ever on the alert to block any soul that might be tempted to raise a cry to God for deliverance. It is a bold attempt to wipe out all need for Christianity and force man to believe in his own power. Even the few who express a desire to find God are channeled into a bloodless religion.

Without the presence of the Holy Spirit in man's heart, man formulates a philosophy of life consistent with the unregenerate heart. This can never give him salvation or peace.

Knowledge, success, and power can or may feed the self (ego) with a personal satisfaction that "I myself" have accomplished something. Sometimes we can be carried through this present world by the energizing power, "the pride of life."

We work hard to reach certain goals, all of which is for the power and glory in this world, storing up "wood, hay, and stubble" that will be destroyed in the fire of judgment because the motive was purely to bring glory to self.

Men's lives are often anchored in this world. All their affections are set on the things of this earth, and they choose to live after the flesh.

Now, keeping in mind the theme of "evangelism," we have many different ways and methods of evangelism, which do have their place but are secondary in themselves. We tend to dwell on methods instead of the primary or basic issue.

God is looking for a man that is wholly dedicated unto Him, a man after God's own heart, as He said of David in 1 Samuel 13:14.

Man is seeking for something that is genuine and we are failing in meeting that desire because of our self-life and lack of consecration. When we fail to take enough daily requirement of spiritual calories because of activities and at times too many religious duties, then we suffer from spiritual malnutrition and we soon become anemic and rundown, our resistance is lowered, and we are an easy prey for evil powers.

Some of us require more spiritual calories than others, depending upon the type of work and how much one desires to please the Lord in a yielded life. How necessary Bible study is for our spiritual food. The busier we are, the more time we need to take time for devotional Bible study.

A devotional study is one in which truth learned from the Bible is applied to one's life. If this is not sought for carefully, we can become top-heavy with Bible knowledge. We can know the wonderful doctrines of the Word from the theological standpoint and yet be starved in our innermost souls and barren of spiritual fruit.

The author of the Bible is the Holy Spirit and only He can interpret the Bible for us. But more than that, He is also the Power who energizes the Word in us to the extent that we obey its instructions and are conformed to the likeness of Christ.

Prayer must accompany all Bible study. Prayer begins with God. He puts into our hearts what we should pray for. This He does primarily through the Word, which means that we study and meditate but also pray that God will change our lives at the same time He is imparting knowledge to us. Thus, to develop mind and heart together is to acquire a rounded-out Bible knowledge.

WE can greatly influence men by what we really are. The influence of a godly man is felt even before he speaks. There is something about true godliness that you can feel the moment you enter the presence of a godly person.

When a man is truly holy he does not need to go about bragging about it or telling you how long he has lived without sinning. When he tells you that, he is already committing one of the worst sins in the world: spiritual pride.

The more holy we become, the more we realize our failings and sins. Humility and a deep consciousness of our own unworthiness is the true mark of holiness and the mark of true holiness.

The nearer we live to Him of whom the angels chant "Holy, Holy, Holy, Lord God Almighty," the more we will confess our own sinfulness and rejoice in His holiness. Men are not influenced by what we say nearly so much as by what we are. If my example is for good it reacts upon them. If it is bad the reverse is true.

IN addition to our influence among men through what we really are, we can influence them by what we say. This is particularly true of the preacher, but in a general way it is true of all believers.

Harold A. Franz is a member of Menno Church, Ritzville, Wash., a chairman of the Pacific District Education Committee.

You can generally tell what a man is by his words. Words are but audible thoughts. What a man talks he must think about first. If your conversation is chaste and pure it indicates a chaste and pure heart.

It may be said of all of us as the damsel said of Peter on the night he betrayed the Lord, "Thy speech betrayeth thee."

God has been pleased to make the spoken word the medium for the transmission of the story of grace, and the ear the instrument for receiving it into the heart. How greatly therefore we can influence men by what we say for Him. The Scripture says, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

ANOTHER avenue through which we are able to influence those about us is by the things we do. People study our actions far more than they listen to our words.

The world is very quick to detect the inconsistencies of the Christian. It sometimes is more sensitive to the sins of believers than they are themselves. There may be many things that we do not think are wrong but if they place a stumbling block either in the way of a brother or to the world, it becomes our duty to forego our liberty if need be, that our testimony may not be marred.

May our goal be as was found in Phil. 3:10-11 where Paul says: "Yes, I long to come to know Him; that is, the power of His resurrection and so to share with Him His sufferings as to be continuously transformed by His death, in the hope of attaining, in some measure, the resurrection that lifts me out from among the dead" (Williams).

We have a living, resurrected Saviour to present to the world. In Him there is forgiveness of sin and life eternal. Let us as pastors and lay people *unite* in sounding forth the good news of the gospel to the ends of the earth while it is yet day. The night cometh when no man can work.

Sunday School Meets the Family

THE commission of the Sunday school, the only formal institution of Bible training for the large majority of church families, is to reach every member of the family and to engage each individual in Bible study suited to his age as well as to nurture the family itself.

The Sunday school ought to bring parents and teachers together for P.T.A. meetings two to four times a year. These gatherings should emphasize exchange of ideas in discussion. This is the only way that unity of aim and sympathy of purpose can be achieved in Christian education on the local church level.

This church activity keeps parents informed of the work of the Sunday school and puts the responsibility for Christian education squarely on the home where it ought to rest.

The Sunday school may go even farther by providing parents' Bible classes. At least six denominational publishing houses now prepare Sunday school materials with the family in mind. Sometimes there are actual quarterlies for the parents based on the child's curriculum. Sometimes it is a series of monthly form letters informing the parents of the child's class work.

There is great economy in teaching parents how to teach the Bible to their children and how to "live the life" before them in homes. Wherever there is a class of children in the Sunday school the church ought also to provide for the parents of those children that they too may learn of God in the scriptures.

The ministry of good books belongs to the Sunday school in order to carry out its responsibility to the whole family. A Sunday school library with an abundance of "family-type" books should be in active use. This could, incidentally revive the almost defunct practice of families reading aloud together.

Some churches now present a year's subscription to a Christian family magazine to each new family entering the fellowship. If this were carried out by a parents' class, several different magazines could be produced and circulated each month among the members.

Many Sunday schools provide for family social life in an outdoor picnic usually in the spring of the year. Enthusiasm for this and the fine qualities of inter-family fellowship could be recaptured again and again with a series of informal family night programs under the auspices of the Sunday school. Fellowship, fun, instruction, and worship could be joined in these never-to-be forgotten times with the whole family.

The Sunday school has many obligations attached to the privilege of nurturing the Christian family, and one of them is to see that every member of the family is included in its training program. The alert Sunday school today will not rest until every member of all the families represented in the school are reached for Christ and nurtured in Him.

—Charles G. Schauffele, National Sunday School Association

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The ministry of

BOOKS

THE scene is in the Third Mennonite Church. The time is 11:45 Sunday morning. Just off the main hallway leading into the sanctuary is a room—not very large but populated with a steady stream of traffic. A little girl is leaning attentively against the table. "Do you have a good book for me to read this week?"

The librarian smiles. "Yes," she says, "I think I have just the book for you."

A small act—one of many—in the ministry of books is being completed. If your church does not have provision for such a ministry, have you considered the greatness of need and opportunity in having a church library? The need is pointed up by the fact that *good* books are always in demand and, when not made available, shoddy material is too often substituted.

If your church does not have a library, here are suggestions for beginning one:

- Someone or a group of someones who are definitely interested, who *care* about a church library, must take the lead and develop enthusiasm. In one church the peace committee saw the need and took action.
- The next step might be to appoint a literature committee that must be willing to meet regularly, review books, choose books and necessary equipment, and be in charge of the library.

What would be the aims of your library? It should have among its objectives that of providing good reading for all ages, of emphasizing Christian faith for Christian living, of teaching about Mennonite heritage and culture, teaching about missions, of providing wholesome recreational reading for all ages, of supplying follow-up material for special days like race relations Sunday, Mother's and Father's day, Easter, and Christmas.

- The next step is organization. You will need an accessible location, preferably a room in the church. Until you have a room, plain shelves and a display table will serve adequately.

It will be necessary to use regular library procedure for checking books in and out to maintain order. The *Church Library Manual* by Althoff is a useful book in helping you to be a successful librarian even without library training. (Published by The Sunday School Board of Southern Baptist Convention, Nashville, Tennessee.) A helpful publication with suggested library plans and book lists is *Your Church Library,* Methodist Publishing House, 1021 McGee St., Kansas City 6, Mo.

- Where do books come from? In one church library the following sources of books were listed: church members loaning books from their private libraries, cash for a book given as a memorial gift on the occasion of a loved one passing away, women's missionary association projects, white Christmas gifts. The final accomplishment for a church library is the receiving of a yearly allotment in the church budget.

DOES your church already have a library? Here are some ways in which you can further serve your library.

Co-operate in bringing books back on time. Teach the care of library books in your home. Check with your church librarian about the possibility of helping with projects such as collecting pictures for a topical file. Give your suggestions for books or procedure to the literature or library committee. Use your library.

Your church library is set up for the purpose of serving you. Some ways in which it can accomplish this is by providing resource material—for vacation Bible school, Wednesday night Bible study, or for Sunday school in the form of story and picture files and filmstrips. It can be the source for research aids such as the *Mennonite Encyclopedia,* concordance, Bible atlases, Christian education magazines. It can be the distribution center for the church yearbooks, mission society books, *Upper Rooms* and other devotional material, Christmas bundles folders. Avoid letting your library become a depository for lost and found articles.

The primary job of the church library is to get the right book to the right person at the right time. The ministry of books to shut-ins, for example, is an important and much appreciated one.

The power of the printed page is inestimable—especially in the task of the teaching ministry of the gospel, of building Christlike character, broadening Bible knowledge, deepening devotional life, heightening spiritual vision through inspiration, and strengthening the sinews of service.

—*Conference News Service*

INSIDE MOROCCO

Hans de Jonge

Hans de Jonge has been unit leader of the international EIRENE project in Morocco since its beginning in December 1957. He is a citizen of the Netherlands, a lawyer by profession and had already practiced law for several years before volunteering for two years of Christian service. His training and experience have been very helpful in getting the Moroccan project established.

THE first EIRENE unit has been existing now for fifteen months. Simultaneously with the founding of EIRENE (International Christian Service for Peace) by Mennonite Central Committee and Brethren Service Commission it was decided to open a pilot project in North Africa, where an urgent need for a service of reconciliation existed.

In November, 1957, I arrived in Morocco to start this project. Two months later the unit had grown to four members, the number with which it would be operating its rural development project most of the coming time.

EIRENE has chosen as a location the region of Oulmes, where the team can work together with the Centre de Travaux, an experimental farm and agricultural development center of the Moroccan government. The people of this area are Berbers. They have been the inhabitants of North Africa since the dawn of our history.

The Berbers saw many foreign dominations come and fall during the course of centuries. From the Arabs they have taken over the Moslem religion and, partly, the Arabic language. But in spite of this they have abandoned very little of their national character and traditions. The EIRENE volunteers who work with the Oulmes tribe often imagine themselves to be living among the Biblical patriarchs.

When I arrived in this country, less than two years had elapsed since the French protectorate had ended and Morocco had regained her independence. It was still the time of enthusiasm and of hope for the future.

Much has changed in the months that followed. More and more it became clear that independence alone could not produce mountains of gold. Poverty rather than riches was the first result. The departure of many French farmers and businessmen brought on a wave of unemployment.

The hope that an independent Morocco would be mature for self-rule as a democratic state appeared to have been ill founded. It had been easier to unite the Moroccans against the French dominion than to persuade them to energetic co-operation on behalf of the national community. And on Morocco's border the kindred nation of Algeria was waging a bloody war which, because of its long duration, would embitter the Moroccans and hamper the still so badly needed co-operation with France.

Most of the difficulties of the nation have their repercussions even in a remote village like Oulmes. The community has a high number of unemployed persons. The political strife sometimes reaches the point of violence. Oulmes has become a place of administrative instability. Many civil servants, including the tribe mayor, were replaced once or twice since I arrived here.

THE work of the EIRENE team under these circumstances is not easy. The director of the agricultural center (the second man since I arrived) is one of those Frenchmen who often declare that they are fed up with Morocco. He accepts the voluntary labor of the unit but has very little confidence in a program which could help the Berbers to help themselves.

The *caid* (tribe mayor), who has been here only since the trouble of last fall, is seen by many members of the tribe as a representative of a regime which they don't like.

The EIRENE volunteers have not come for the sake of local authorities but for the common man. Their task would be much easier if the local officials would exhibit a spirit of co-operation and give the work co-ordinated support rather than making haphazard attempts at technical assistance and welfare work. This could result in a real contribution to the development of the community.

EIRENE has chosen to work with the Moroccan farmers on the local level. On this level it meets its most serious difficulties. In the capital city of Rabat we generally find an encouraging appreciation and a good understanding of our intentions.

Whoever works for a long time in Morocco will sometimes get the feeling that every attempt to develop this country is doomed to failure. But the person who feels that way overlooks the hopeful facts that exist. For there are such encouraging facts. In spite of all political quarrels, the Moroccan legislation is developing in the direction of democratic rules of the game and of moral standards which compel the admiration of older nations with fore experience. Especially the new code of family law proves that Morocco is looking for new ways without breaking abruptly with deep-rooted traditions and without doing away with what is of value in the heritage of Islam.

IF after more than a year of experience I have to evaluate the work of our EIRENE team, I see clearly the weakness of a unit which wants to work together with state officials who are not ready for co-operation among themselves and who have not the same interest in the man of the lowest level. But I see also how this weakness can change into strength if we are aware of the fact that only a project like ours can afford to put up with the apparent absence of any result.

We must also realize that, now that we have come to this country to be with it on its way of development, we have no right to choose which things should be working already and which can be set going by our good care. We have to accept the needs of this people, whatever they may be, as our needs and have to meet them with patience and love.

What material fruits can be the result of this work is beyond our sight, but we know that in this way EIRENE can render, as it wants to do, a service of reconciliation and a testimony to Jesus Christ.

"...and He healed them all."

*Alvin Friesen**

IN the work at Mennonite Christian Hospital the miraculous healing hand of God is seen many times. When a wee babe taut with tetanus is restored to health, a "hopeless" surgical risk recovers rapidly and uneventfully, the agony and terror of a deadly snake-bite slowly subsides, we are humbly grateful for the privilege of standing by and observing the Great Physician at work.

But much deeper is our satisfaction as here and there a soul sick in sin finds forgiveness and life. Profound is our gratitude when medical work serves as a means to open a contact for the gospel.

How often one wishes for the ability to speak Taiwanese, Japanese, or the tribal language in order to witness for Christ personally. However, it is possible to pray for the chaplain, nurses, and others who can witness verbally.

Mobile clinic. These words bring to mind many scenes—crowds of dirty, ragged, vitamin-deficient, parasite-infested children; emaciated, hacking, tuberculous grandmothers; toiling, tired, anemic mothers; weather-beaten, tattooed faces turned intently on the speaker at an evening service; Tyal choirs lifting virgorous voices in praise to God; congregations that had their origin in fierce persecution uniting in gospel songs set to haunting aboriginal melodies; youngsters deriving endless amusement from the sharp nose and tall stature of the foreigners; bamboo Christian churches dwarfed by spacious, sturdy Roman Catholic edifices newly built nearby for effect of contrast; breathtaking views of God's mountains—these are a few of the impressions we carry with us from mobile trips.

Dr. Alvin Friesen and one of the Formosan nurses.

Mobile clinic work also confronts us with a challenge—a challenge with many aspects: evangelism, teaching the scriptures, strengthening our bonds of fellowship with the aboriginal churches, combating the influence of Romanism (which aims to "take over" in ten years), teaching hygiene and the importance of prompt medical care, raising the level of health and nutrition of our people, gaining the confidence of the mountain people.

One area of need as yet totally untouched is that of teaching the tribal people improved methods of agriculture and fruit farming in an effort to increase the yield and ultimate value of their small mountain farms and thus raise their economic level.

Most foreigners in the Orient are fair game for those (and many there are) who wish to study English. Happily, this provides opportunity to interest a substantial number of people in the study of the English Bible. In the class which Han Vandenberg and I teach in Hualien most of our students are doctors, non-Christian for the most part, but with at least one or two showing real interest in the Word of God as recorded by Mark and Luke.

We request prayer that this interest may deepen into faith and commitment to Jesus Christ. A large percentage of the students and intellectuals in Taiwan are practically agnostic, with no strong allegiance to their ancestral religions and wary of more than a nodding acquaintance with Christianity.

May we be able to show them that without Christ they miss the Way, the Truth, and the Life.

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*General Conference Mennonite medical missionary in Hualien, Taiwan.

Passport to Fellowship

EACH year between 8,000 to 10,000 Japanese people leave their homeland to settle in Brazil. Ships carrying these people stop for several days in the Los Angeles harbor before continuing their journey to South America.

These ships are met by a representative of Church World Service and the Southern California Council of Churches. Each family is given a packet containing such things as clothing, soap, towels, games, gifts for the children and, most important of all, a Japanese New Testament, provided by the American Bible Society.

When they arrive in Brazil, many approach the Christian community with their Testaments in their hands, presenting these Testaments as if they were passports to the fellowship of the Christian church.

They come to the churches saying, "See, our friends in America invite us to come to your church. Here is our Bible for you to see."

The Rev. T. Miyakoda, Secretary of the Japan Bible Society, who visited these Japanese settlers in their new home in Brazil, reports that many of them became Christians through their study of their New Testaments.

Once again the Bible opened the door to fellowship, not just the fellowship of the Book, but the fellowship of the household of faith, the family of the God who is faithful and has called us into the fellowship of His Son, Jesus Christ our Lord.

It was this kind of fellowship that the unknown Marine longed for fifteen years ago—a spiritual fellowship of Bible reading that started a chain reaction which now reaches millions of people in fifty different countries.

It is the kind of fellowship in which every member of the Bible Society family is invited to have a share by making gifts that live in the Master's work of translating and distributing the Holy Scriptures in this nation and more than forty other countries. Whenever a person with the Book meets a person without the Book, the door has been opened to Christian fellowship.

"If we walk in the light, as He is in the light, we have fellowship one with another." This is the true passport into fellowship.

—by permission of the American Bible Society

In the Hand -- or in the Heart?

"I must have traveled by airplane at least two hundred times," said Inez, "but since my brother was killed in a military air accident, I have never ceased to go without fear. And so, when I enter a plane, I hold my crucifix in one hand and grasp the arm rest with the other. I continually clutch at the Christ in my hand and recite the prayers over and over until I set my feet on solid ground again."

Inez is an industrial nurse, and her profession takes her to many parts of the country, but always in fear. She had been raised in an aristocratic family with all the benefits of the wealthy class in Colombia: a fine home, servants, education, and even a professional education that gave her an R. N. degree. She had traveled to the United States for advanced study as an anesthetist. In short, nothing had ever been denied her—nothing, that is, except the most important thing in life: a knowledge of Him who gives peace instead of fear and perfect love which casts out fear.

Inez's attitude toward Christ is a common one among the people of Colombia. Their religion teaches them to place their faith in the rites and ceremonies of the church rather than God who "sent forth the Spirit of his Son into your hearts." In Colombia, Jesus is usually pictured as a child or as the suffering and dying Christ, not as the risen Christ who brings peace to our hearts and power to our lives. They feel that Mary as "mother of God" will intercede for them.

Whenever they pass by a statue of Mary along the road or in private homes and gardens they cross themselves, and a man tips his hat. Beside the highways are shrines decorated with flowers and candles. A bus driver will stop his bus beside the shrine of the Virgin of Carmen, patroness of the chauffeurs, to light a candle. Each taxi and bus has a small image or picture of Mary, of the baby Jesus, or of a favorite saint of the driver.

Everyone wears a scapular which has been "blessed" to protect him. When a person dies, a crucifix is placed in his hand so that the Christ will accompany him in death.

To each of these Christ brings a message. "If thou shalt believe in thine heart that God raised him from the dead, thou shalt be saved." Then Christ will "dwell in your hearts by faith" and you will know the "love of Christ which passeth knowledge." Having then this love of Christ, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

So then, Inez, "Let not your heart be troubled: ye believe in God, believe also in me (Christ)," and He will give you a perfect love that casts out fear. Holding an image in your hand will never bring the airplane to a safe landing or earn for you salvation and eternal life, but acceptance of Him and communion with Him will bring a peace to your heart that the world can never give. He is the Christ who desires a place in your heart.

—Mrs. Arthur Keiser
Missionary in Colombia, S. A.

Die Wanderer

Warren Kliewer

The pungent cedar, the bluegrass and I
Attend this plot of old stories
And silence. We are both cold,
Grandfather, for the northwest wind
Is tearing my eyes as I stand above
Your foreign grave in Minnesota.
I read the stone, "Gerhard Kliewer,
1864 geboren,
Gestorben 1931;
Gott habe ihn selig."
                                        God rest your soul,
Gerhard of the broken hand.
Gerhard the tenor *Vorsänger* chanting,
"Ich weiss einen Strom, dessen herrliche Flut
Fliesst wunderbar stille durchs Land," Gerhard,
Born where you saw the wheat of the Steppes
And where you heard the red-faced Cossacks
Galloping through the German *Darpa*
And leaving behind them shrieks and fire.

God rest their souls, Gerhard's fathers,
Who hammered together Molotschna and Crefeld
In Krym and Ukraine, and plowed the Volga
And smelled the salt mist of Azov
And cursed *die schlauen Russen* who taught them
How to make borscht and who stole their horses.
God rest those souls *in der heiligen Flucht,*
Carrying along *de Muttasproak*
And German plows and Prussian chorales
From Graudenz and Danzig and the Vistula Delta;
And rest the grandsire who said, "Russland
Ist unser Weg, nicht unsere Heimat."

God rest their fathers' souls in Friesland.
I scarcely see them in the fog
From Juist and Trischen and Jade Bay
And hardly hear their throaty Dutch
For the waves and the wind on the North Sea,
Ghosts of my bearded, black-garbed fathers
Who sit in council on a son
Smooth-chinned and worldly with English words.

Reprinted from *Mennonite Life*

General Conference Mennonite history will be the point of concentration for the next few weeks. In this issue is the story of John H. Oberholtzer, the first president of the General Conference. Succeeding articles will be about Christian Krehbiel and David Toews.

The story of John H. Oberholtzer

With Joy in My Heart

by Arthur S. Rosenberger

As the year 1847 dawned John H. Oberholtzer, pastor of the Swamp Mennonite Congregation in eastern Pennsylvania, faced a tremendous problem.

He had come to the conviction that it was desirable to keep a secretary's record of conference sessions, and that there should be a constitution. Also, he did not feel that he could conform to the prescribed mode of dress.

While there were many that shared his convictions, the majority of the conference leaders did not. The problem was that with sincere men differing and having intense feelings on the issue, a division might occur.

Oberholtzer's fears were realized and a split took place in early fall, 1847. Later that year he and his followers met to organize what later became the Eastern District Conference.

Oberholtzer used to tell how after the separation came about, he went outside under a tree and fervently rededicated himself to God. He had gone through soul-stirring days. It had been his hope to bring about changes in the conference rather than to start a new one.

Even in the darkness of that hour, there came to him a great vision: a General Conference whose aim would be to unite all Mennonites into one group.

He began to work on this program by contacting some churches in Ontario, Canada, and Wadsworth, Ohio. These two groups, with a similar viewpoint and a desire to work together, had organized a Conference Council of the Mennonite Communities of Canada-West and Ohio.

In his paper, the *Christliche Volksblatt*, in 1856, Oberholtzer advocated a union of the Pennsylvania churches of his conference with this group. The plan was favorably received but no action was taken.

Oberholtzer also learned that two isolated congregations in Iowa were, under the leadership of Daniel Krehbiel and Christian Showalter, seeking a closer fellowship with other Mennonite churches. They were calling for a meeting at West Point, Iowa, in 1860, with others who might be interested.

Oberholtzer advocated strongly that the Pennsylvania churches should be represented but the people were not much enthused about making "a long trip west" to Iowa. The West Swamp pastor remained greatly desirous of going but did not have the finances necessary to make the trip and it looked for a while as though this proposition would fall through.

Finally a way was found to make the trip possible and the strong advocate of a General Conference, with a companion, set off on the long train trip.

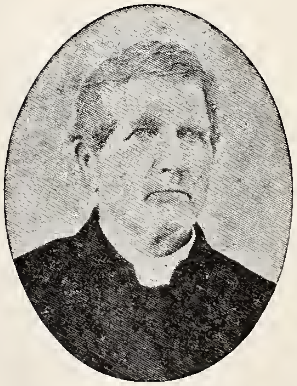
The meeting was held in West Point, Iowa, on May 28-29, 1860. John H. Oberholtzer was chosen chairman and Christian Showalter served as secretary. The people of the two Iowa churches (West Point and Zion) were very enthusiastic about what was happening and attended in large numbers.

Thus, these congregations, the two representatives from Pennsylvania, and a neighboring Mennonite pastor were present at what is now recognized as having been the first meeting of the present General Conference of Mennonites.

At this beginning much was done to speed on the vision of a united Mennonitism. A set of resolutions was drawn up which it was hoped would be the basis for uniting churches for the extension of missions and other interests.

Oberholtzer returned home from Iowa again fervently dedicating himself to God in this cause. He was very happy about the meeting and wrote, "When I look back to it,

John H. Oberholtzer set the tone of the work of our conference when he said, "I insist that no brotherhood can be indifferent about itself. It should earnestly seek to win souls for Christ."



Arthur Rosenberger, the author of this article, is pastor of the West Swamp Mennonite Church. He served as president of Bluffton College from 1935-1938 and is at present chairman of the Mennonite Biblical Seminary Board.

I experience a genuine joy in my heart." He continued to push the cause of union among Mennonites in his publications and in every way that he could.

It was at the session in Wadsworth, Ohio, the following year (1861) that with some more churches represented articles of agreement were signed and the General Conference of Mennonites became a reality. Steps were taken toward a program of evangelization, education, and publication.

We can be confident that John Oberholtzer would be happy today at the ways in which Mennonites are coming to work closer together. If he could survey the work of the Mennonite Central Committee, the Associated Mennonite Biblical Seminaries, our publication, disaster, and other related activities, his heart would rejoice. His prayer would be that we might continue in this direction.

In writing this sketch, the present pastor at West Swamp feels that he can hear the West Swamp pastor who went through those trying days of 1847 say, "I had to stand for that which I believed. I am glad you have the privilege of living in a day when Mennonites are working together in some things. Look to God for His leading. As I often said, God's will be done in all things. That is my most sincere wish and prayer."

Looking forward to the YPU retreat

On the Shores of Shavehead

Looking for an exciting experience? A friendly fellowship? A spiritual summit? Why not join many others at Camp Friedenswald for the General Conference Young People's Union Retreat? Friedenswald, "peaceful forest," is nestled in the rolling hills, among the sycamores, locusts, oaks, and walnuts, on the shores of Shavehead Lake.

Approximately half of the cabins will be assigned to youth. If there are a large number of campers, some may want to try sleeping bags and tents.

Friedenswald offers leadership for "Finding God on the Trail," "Meeting Christ at the Cross" on Vesper Hill, and becoming acquainted with a host of other youth from our General Conference churches.

The cost for this week's retreat will be $3.00 for registration, $3.75 for lodging, $15.00 for food, and $.50 for insurance. (The insurance includes hospital and doctor fees up to $500.00 for each illness or accident.)

Friedenswald hopes to help you have a happy vacation with other Christian youth. We hope it will help you grow in your commitment to Christ as Lord and Saviour.

—Dan Graber

Registration For YPU Retreat

Please register me for the Young People's Union retreat August 5-12 at Camp Friedenswald.

NAME...

ADDRESS..

I plan to arrive (date).............. by car ☐ train ☐ bus ☐ plane ☐

Send your retreat applications to Dan Graber, Rt. 3, Camp Friedenswald, Cassopolis, Mich.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

our schools

ACTING PRESIDENT NAMED

J. Winfield Fretz, chairman of the division of social sciences at Bethel College, has been named acting president of Bethel College until a full-time president will be secured, as announced today by the college board of directors.

Dr. Fretz will carry on the executive duties of acting president in co-operation with an administrative committee.

The interim administrative committee has been created by the college board to fill the office of the presidency vacated by the resignation of President D. C. Wedel.

Dr. Fretz holds A.M. and Ph.D. degrees from the University of Chicago. The Chicago Theological Seminary granted him the B.D. degree after which he joined the Bethel faculty in 1942.

Fretz undertook a research commission for the Mennonite Central Committee to South America in 1951-52 and has recently returned with his family from a similar stay in South America as a Guggenheim and Fulbright research fellow. His past year's study undertook to evaluate cultural interactions between Asiatic and European immigrant groups and Paraguayan nationals.

He is the author of "Pilgrims in Paraguay," a sociological study of Mennonite settlements in S. A.

Dr. Fretz was instrumental in the founding of the Conference on Cultural and Educational Problems sponsored by the Council of Mennonites and Affiliated Colleges which meets alternate years.

In Newton, Fretz is known as part owner of the Guest House, a popular cafeteria, and was a member of the executive committee of the Newton Community Council which he helped organize.

SEMINARY SUMMER SCHOOL

The second term of summer school at Mennonite Biblical Seminary was from July 6-24. J. J. Enz taught Minor Prophets; Howard Charles taught Ephesians; William Klassen, Greek; and Paul Mininger, Philosophy of Christian Education.

HARRY MARTENS TO ELKHART

Harry E. Martens, who arrived with his family on July 2, has taken over the responsibilities of the business administration of the seminary. The Martenses now live at 2504 Ottawa Drive, Elkhart.

FACULTY MEMBERS TRAVEL

Andrew R. Shelly represented Mennonite Biblical Seminary at the Canadian Conference at Clearbrook, B. C., July 4-8. He has also made recent contacts for the seminary at Washington, Ill., and Newton, Kan.

Cornelius J. Dyck served as one of the retreat leaders at Elim Gospel Beach, Swift Current, Sask., July 17-26.

PRINCETON PROF VISITS

Dr. Otto Piper, Professor of New Testament at Princeton Theological Seminary, visited the seminary campus on July 11 and spoke to the Goshen and Elkhart Seminary faculties and summer school students on "A Biblical Appraisal of Money."

ENROLLMENT INCREASES

A total of 404 students have been registered at Bethel College as of today, according to the office of the registrar.

This compares with last year's total of 327 of the same date.

Freshman applications constitute 142 of this year's total as compared to 122 a year ago. Altogether, 191 new students have been accepted in contrast to 147 last year.

In the category of former students 213 have been accepted for the coming year, while a year ago this number totaled 180.

MCC news and notes

NEW MEDICAL-AGRICULTURAL UNIT

HAITI—As part of an expanding witness in Haiti plans for an additional medical-agricultural MCC unit in the north are moving ahead following Assistant VS Director Edgar Stoesz's visit July 1-8 and a visit in May by Orie O. Miller, Associate Secretary. Under an agreement with the republic of Haiti, a 16-bed hospital at Grande Riviere du Nord will be available on a rent-free lease. To offer services in the hospital as well as in the surrounding community it is proposed that the new unit include a medical doctor, three nurses, a maintenance man, and four agriculturists.

The hospital, constructed four years ago by the Haitian government, has previously not been equipped or operated. "Its general arrangement seems workable, the appearance excellent, and the construction well done," Stoesz reports. Reasonable capacity, in addition to examining and waiting room space, would be about 20 beds. MCC personnel will live in one wing of the building. The new medical program, to include both curative and preventive medicine, will be carried out in co-operation with the Haiti department of public health.

Initially, agricultural workers will be assigned to an experimental extension farm near Cap Haitian, a part of the Pote Cole development. Pote Cole (Creole word meaning everyone working for a comman goal) is a co-operative project of the Haitian government and the United States Oeprations Mission. This farm is designed to show Haitians how their own resources may be utilized to improve their living standard. It serves both as a base for extension work and as a place to produce good seed and livestock.

Pote Cole will also assist in the hospital program by providing equipment valued at $15,000 including beds, ambulance, power plant, and water pressure system. Finalized plans are being submitted to the MCC Executive Committee for approval. It is planned that this work in Haiti's northern plains will get under way this fall. MCC VSers are currently working at Hospital Albert Schweitzer (Saint Marc) and in an agricultural project at Petit Goave.

PRESS ENLARGES EFFORTS

SWITZERLAND — Agape-Verlag (Love of God Press) in Basel, Switzerland, continues to expand and intensify its publishing of summer Bible school materials for European children. The final and tenth course in the Agape series will be published in German this fall and in French in the spring of 1960. This coming winter the press, jointly sponsored by the Mennonite Publishing House and MCC, anticipates printing two courses in Italian, according to Manager Gerhard Reimer (Giroux, Man.)

The German paper for Sunday school teachers and children's workers, *Dienst am Kinde*, published by the Union of Evangelical Free Churches in Germany, recently included a review of the Agape SBS series. Pastor Herbert Seeger of Berlin, in his appreciative evaluation of the series, states:

"It is no secret that there is only a very limited selection of materials of this kind in Germany. For this reason a number of teaching aids from the United States, where there is an abundance of these, have been translated. On the whole attempts at mere translation have been unsuccessful, because America and Germany are two different countries with different concepts and experiences. The staff of Agape-Verlag has done a job which is not easy. They did bring along some materials to the continent, but these were revised, reworked, and actually given a completely new form. Such artists as Paula Jordon were requested to produce the illustrations. Canons and songs speaking to our experience were selected."

HEBRON ORPHANAGE MOVES

JORDAN—June 27 was moving day for the Hebron MCC orphanage in Jordan. The new white stone building which was first intended as a government school is a roomy and comfortable home for the 45 children and will also allow for future expansion, MCC workers report. Located on the edge of the city on the main highway, the site lacks play space but there is a good possibility of renting extra land.

WEIERHOF PAXMAN REPORTS

GERMANY—After extensive renovations of the Mennonite secondary school in Weierhof, Germany, the Weierhof school was officially reopened May 30. In addition to the determined effort of German Mennonite men, eight Paxmen helped in restoring to beauty and efficiency the institution which was closed by the second world war.

Paxman Wilbur Yoder in a report recapitulating the enthusiasm of the Paxmen involved in the school renovation writes:

"At Weierhof we are thrilled when we see what we have accomplished with our hands. When the job, with its pleading look, was just offered us we wondered where to start. Realizing that we wouldn't get to first base sitting and talking about it, we decided to plunge into the repair job not knowing how long the work would take or how extensive the work really was.

"What a mess this job was before we started! Now you wouldn't know the place or how it could have looked the way it did before we fixed it. Our work included applying a liquid 'abbeiz fluid,' to loosen the green paint on the woodwork. This would make it easier for the other fellows to peel it off. But to their surprise, underneath the paint was a coat of varnish. Eventually electric sanders were sent to solve the 'paint-layer' problem for us. Of course all the fine edges and corners could only be finished with hand work. We used approximately 60 kilos of fluid and 200 sheets of sandpaper."

WAR TAX CONCERN

AKRON—Concern for payment of war taxes has been expressed by the General Brotherhood Board of the Church of the Brethren. Board Executive Secretary W. Howard Row writes, "The concern is real and the problems to implement (an alternative to payment of war taxes) are great. However, probably no greater than that of securing an alternative to military service." In a resolution shared with MCC and similar organizations the General Brotherhood Board states: Because there is a growing interest among Brethren and others in finding a positive alternative to the payment of that portion of federal income taxes that go for war preparations, the General Brotherhood Board voted that explorations be made with the appropriate agencies of government to the end that an acceptable constructive alternative be provided for all those persons who, by reason of religious training and belief, conscientiously object to the payment of that portion of income taxes going for military defense. These explorations might be made in concert with one or the more of the other organizations with which we are associated or if necessary by Brethren alone."

A similar reaction was recently expressed by two Mennonites. Mr. and Mrs. Don Kaufman (Moundridge, Kan.) who are under appointment as MCC workers in Indonesia assert in a letter to the U.S. Treasury Department: "Like others who have been perplexed by the irresponsible use of tax money for military purposes, we are earnestly seeking for a constructive way in which to be honest with what we understand about the issue. Personally, we are unable to acquiesce easily to the present military expenditures of our government which we believe are irrelevant to the problem they are trying to solve. One cannot change ideologies or correct evil by destroying those in whom these forces reside." (See *The Mennonite*, June 9, 1959, page 359, for complete letter.)

BECKERS CONCLUDE TERM

URUGUAY—Mr. and Mrs. Alvin Becker and nine year old Frances Ann (Burrton, Kan.) returned to the United States July 2 after a 2½ year term of service in Uruguay. Becker's assignment as MCC director in Uruguay began in Jan. 1957.

Seeking especially to give the Uruguayan Mennonites support in their economic development, Becker also co-operated with the colonies in assisting with their spiritual concerns, in strengthening the Mennonite culture and integrating it with the new environment.

Beckers lived in the MCC center in Montevideo which served as the nucleus for many Mennonite activities in Montevideo as well as the surrounding Mennonite colonies. Often the center became a hostel for traveling Mennonites. In addition to helping with colonies' business transactions, such as selling colony produce and assisting in purchasing, the Beckers co-operated with the Mennonite Biblical Seminary program and assisted in young people's activities.

Uruguay, a well developed South American country with a socialistic government, became a new home for Mennonites in 1948. The three Mennonite colonies are made up of West Prussian, Polish, Russian, and Austrian (Lemberger) Mennonites: El Ombu colony established in 1948; Gartental colony in 1951; and Delta colony in 1956, the newest colony in Uruguay and a daughter colony of El Ombu.

The Uruguayan Mennonite culture is in a period of transition, Becker points out. While in Europe their culture and tradition became very firmly fixed; now they must adapt themselves to the South American way of life. Already in some instances Spanish has supplanted or is used in addition to their native German language.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

Wanted to Rent—Dairyman with ten years' experience wishes to rent or lease Grade "A" dairy farm. Will provide herd and equipment. Will consider any location. Contact Mutual Aid, 722 Main, Newton, Kan. No. 593.

jottings

J. J. ESAU SPEAKS

Woodland Church, Warroad, Minn.: Dwight, son of Mr. and Mrs. Melvin Ortmann; Sara Nell, daughter of Mr. and Mrs. Peter H. Heppner; and Curtis, son of Mr. and Mrs. Don Fast were the children dedicated on Mother's Day. Brother Don Palmer was the guest speaker at the morning and evening services May 17. He plans to be a missionary in S. America. Sylvia Fast, Luella Thiessen, and Kathy Heppner were the graduating seniors from our church. Mr. and Mrs. Peter Thiessen, Mr. and Mrs. Don Fast, and Mr. and Mrs. John T. Fast drove to Munich, N. D., to attend the funeral of their uncle, Abe Eitzen. Karen Harder, Grace Hiebner, and Ruth Kempers (all of Mt. Lake, Minn.) were vacation Bible school teachers at Fourtown and Mulung Area. Mrs. D. S. Heppner, Mrs. Alfred Heppner, Mrs. Peter H. Heppner, and Mrs. Melvin Ortmann taught Bible school here at home. Special musical services were held with the Gospelettes from the Open Door Mission, Jackson, Miss., on June 2. H. H. Peters brought the message. From here they went to Steinbach, Man. Monthly films in the school gym were "In Times Like These" and "The Split Level Family." Jake Unruh filled the pulpit while Pastor and Mrs. Ortmann were at the Northern District conference. Mr. and Mrs. Pete Thiessen, Violet and Luella, also attended the conference. Violet, Luella, and Johnny Thiessen brought our special number for the youth conference which was held at Munich, N. D. Miss Darlene Kveen of Roseau became the bride of Laurence Fast, son of Mr. and Mrs. Nick Fast, June 20. Miss Sylvia Unruh, R.N., of Chicago, visited her parents, Mr. and Mrs. Pete Unruh. Evangelist J. J. Esau was our guest speaker June 23, 24, and 26. June 25 he spoke at Middlebro Canada Chapel where Pastor Ortmann will be doing mission work. Our young people's program was given June 28. Sam Fast from the Indian reservation was the guest speaker at a program held July 4 in the afternoon. There was a luncheon fellowship at 4:00 p.m. David Krahn, a 1-W worker at Topeka, Kan., was home for a ten day visit with his parents, Mr. and Mrs. C. I. Krahn.—Mrs. Nick Fast.

MISSIONARIES VISIT

Bethesda Church, Marion, S. D.: The Christ Co-workers gave a program on home missions April 19. The Lord has blessed two families with babies: a son to Mr. and Mrs. Don Polly, April 21; and a son to Mr. and Mrs. Irwin Ewert, May 12. The Christian Youth Volunteers of Freeman College gave us an inspiring program April 26. May 7 the Ladies' Mission Society packed 215 pounds of new and used clothing, 16 pairs of shoes, and 16 comforters, which were sent to Newton, Kan., and 60 pounds of clothing was sent to Paraguay, S. A. On Mother's Day, May 10, three children were dedicated to the Lord. On May 24 a baptismal service was held for six candidates. In the evening after the Junior and Senior C. E. a social fellowship hour was held in the church basement in honor of our pastor's birthday. May 31, 49 Christmas bundles were dedicated, and in the evening there was a singspiration with John Regehr of the M. B. church as song leader. We were happy to have the children of the Bethel Church join us in our DVBS, which convened June 1-5, with an enrollment of 72 and 9 teachers. The program was June 7. Dean Tieszen received a diploma for attending DVBS nine years. The music organization had a picnic at the park in Freeman June 9. Mrs. Fred Koehn died of a heart attack at the age of 62. The funeral was held June 12. In the evening of June 12, Lois Berg and Larry Kauffman were married. Arthur Thiessen, medical missionary to India brought the morning message June 21. On June 24 we had the Albert Jantzens with us telling and showing us about the work in Arizona among the Hopi Indians.—Corr.

W. D. WORK PRESENTED

Inman Church, Inman, Kan.: W. F. Unruh, W. Dist. Field Sec., showed pictures of our new city mission projects and gave an illustrated message on the work of the W. Dist. Conf., June 7. Karen Doerksen, Doris Wiens, Sheryl Wiens, and Ro Jean Franz were received into our fellowship by baptism. Ferd Ediger brought us the communion message on May 31. A Christmas bundle dedication was held with our Children's Day service June 21. Miss Janet Soldner of Colombia, S. A., shared with us the varied joys, burdens, and challenges of the work confronting the missionaries in their efforts to present the gospel and to be a daily witness for Christ. The Jr. S. S. project for July is rice for Funk Memorial School and orphan support at Janjgir, India. Pastor and Mrs. Rahn were enrolled in a 3-weeks summer school at our seminary in Elkhart, Ind. During our pastor's absence, Curt Siemens, an instructor at Buhler High School and recently licensed as a minister in our Conference, brought us the morning messages entitled, "The Way to Know," and "The Meaning of the Burning Bush." Virginia R. Heidebrecht and Ivan B. Rahn, two young people from our congregation, were married June 12. Recently Missionary Jacob Toews, a native of Inman, with his wife and family shared with us their personal testimony in what the Lord had done for and through them in the work with the Indians of the New Tribes Mission of Venezuela, S. A.—Corr.

GOERING IS SPECIAL SPEAKER

First Church, Ransom, Kan.: Special services were held April 5-10. Roland Goering of Halstead gave inspirational messages and showed pictures taken on his trip to the Mennonite World Conf. in Germany. Missionary James Bertsche presented the work in the Congo with slides and exposition April 22. Ernest Bachman was here representing Bethel College, April 22-23. The evening of May 9, a program of song was given by the Eden Men's Chorus, directed by Mrs. Don Kauffman of Moundridge. On May 16 the Albert Jantzens, missionaries to the Hopi Indians in Arizona, showed slides and told of their work. Rev. Jantzen was in charge of the morning service, May 17. Todd Alan, infant son of Mr. and Mrs. Richard Horchem, was consecrated May 10. Bible school was held June 1-12, with seven classes and 41 pupils. The program was given the following evening. On June 14 Virgie Schreiber, Linda Horchem, Cheryl Klitzke, and Donna Albers became members of our church after having completed the study of catechism. The wedding of Barbara Yost and Bill Schreiber was conducted by Pastor Ruben Siemens. J. H. Bergen and our pastor exchanged pulpits June 21. That evening we had a program with each S. S. class giving one number, followed by a social hour. On July 13 Mrs. Lydia North, Mrs. Lillie Burgess, and Mrs. Mae Tillitson joined our church by transfer from the Arnold Methodist Church. Alvin Goosen of Colby presented the work of the Gideon Society at our evening service recently. Pastor Siemens and family are vacationing with relatives and friends near Rosthern, Sask.—Marjorie Jaehde.

FIFTEEN NEW MEMBERS

Grace Mennonite Church, Dallas, Ore.: The following were received into the church after baptism on May 17: DeAnn Schellenberg, Joyce Linscheid, Faythe Burkholder, James Richert, Randy Friesen, Gordon Wiens, Charles Graber, and Robert Green. These were received by letter and reaffirmation of faith: Mr. and Mrs. Jones Uppendahl, Gale Uppendahl, Alberta Beaman, Mrs. Leo Feil, Mr. and Mrs. Arnold Androes. A reception was held in honor of these new members after the evening service. Mr. and Mrs. D. B. Peters celebrated their golden wedding anniversary on June 7. Mr. and Mrs. Pete Goertzen celebrated their silver wedding anniversary on the same day, and Mr. and Mrs. Pete Friesen celebrated their silver wedding anniversary July 5. Albert Epp of Downey, Calif., brought us the morning message on June 14. On the afternoon of this day the Grace Alumni held a rally and a potluck dinner. In the evening Vernon Duerksen and the Gospelaires Trio presented a program. Rev. and Mrs. Fernando Fast and family, who have just returned from the Belgian Congo, were honored with a reception on June 28. They are spending the summer with her parents, Mr. and Mrs. Isaac Pauls.

Mrs. E. A. Flaming.

SEVENTY-FIVE IN DVBS

Gospel Church, Mt. Lake, Minn.: On April 19 a Gideon speaker, Hilder Hoaglund, had part of the morning worship service. Our men's chorus sang at the MCC meeting at the First Mennonite Church at which Peter J. Dyck spoke on April 28. The men also traveled to Sioux City, Iowa, on May 7 to sing at the Sioux City Mission. Two children were dedicated on Mother's Day: Larry Dean Dunkleberger and Ronald James Neufeld. Rev. Miller of Jeffers was the speaker at the joint C. E. program with Delft on May 10. On Pentecost Sunday, May 17, four young people were baptized: Doreen Franz, Myron Goertzen, Raymond Nickel, and Merlys Stadtlander. Also six were added to our church by letter. Rev. C. P. Klaassen spoke and showed pictures May 27. A joint DVBS was held in our church from June 1 to 12 with an enrollment of about 75. The demonstration program was held June 12 in the evening. Communion services were held June 7. The Gospelettes of the Open Door Bible Institute, Jackson, Miss., gave a program of song Sunday evening, June 7. A family picnic was held by the King's Co-Workers Mission Society June 11. Speaker at the morning worship service on June 14 was Abe Krause, recent graduate of the Mennonite Biblical Seminary. The annual Children's Day and Mission Festival was held June 28 with a noon meal. Speakers for the services were Anna Quiring and Mr. and Mrs. Albert Jantzen.—Corr.

SPECIAL CHILDREN'S SERVICE

First Church of Christian, Moundridge, Kan.: Children's Day was observed during our morning worship service June 21. Children sang a number of songs and read a litany entitled "Seedtime and Harvest." Peter Neufeld, our summer pastor, spoke to the children. Summer Bible school sponsored by the Ministerial Alliance was held in the EUB Church, West Zion Mennonite, and our church and had a total enrollment of 283. An illustrated lecture was presented to our C. E. groups April 5 by Mr. and Mrs. Armin Samuelson, who have traveled widely in Sweden. D. C. Wedel from Bethel College was guest speaker Sunday, April 19, and used for his sermon topic: "Balancing the Budget." The men's fellowship held their annual banquet honoring the ladies May 4 with George Stoneback of Wichita as guest speaker. Nine young people joined our fellowship through baptism: Gordon Goebel, Betty Graber, Herbie Krehbiel, Richard Krehbiel, Thorea Pauls, Shirley Stucky, Galen Wedel, Janet Wedel, and Roger Vogt. The Mission Workers held a mother-daughter banquet. A girl from the Netherlands who is attending Hesston College was guest speaker. Rev. Miller and his family are spending their month's vacation in Hammandsport, N. Y. Mrs. Miller left a few weeks earlier to attend the funeral of her mother, Mrs. Bertha Oaks, who was 74 years of age.—Corr.

conference notes

continued from last page

167 IN SUMMER SERVICE

Each year more young people become conscious of their opportunity and responsibility to serve in the name of Christ. This year there are ninety volunteers in various service projects sponsored by the Board of Christian Service. Besides these, seventy-seven General Conference Mennonites are serving in the MCC summer program.

MDS IN URUGUAY

About twenty-five young men from the Mennonite colonies in Uruguay have begun a Mennonite Disaster Service with a project in Paso de Los Toros. This town suffered a severe flood this month which completely destroyed 123 houses and damaged 355 others. The men helped with clean-up work and reconstruction.

Mennonite Disaster Service has operated in the United States and Canada since 1952, and is a joint effort of Mennonites to render aid. Mennonite Central Committee is the co-ordinating agency for MDS.

WCV PLAY AVAILABLE

The Bridge, a one-act play written by Cornelia Lehn, portrays a real life situation of needs within the church and how the program of Women in Church Vocations applies to it. This play is recommended for presentation to youth groups, women's groups, and others. Copies may be obtained from the Board of Christian Service, 722 Main St., Newton, Kan.

The play will be given at the Western District Conference at a meeting sponsored by the Women's Missionary Association, Oct. 24.

MEDICAL WORK IN PARAGUAY

Eleanor Mathies' daily work in the Lengua Indian settlement in Paraguay begins at seven in the morning. By the time she reaches the medical supply house, several mothers and babies are waiting for her. Over and over again she must tell these mothers how to sterilize the baby's bottle, how to warm the milk over the little smoking fire, and never to give the baby cold milk. Eleanor reports that two of the babies in her care are twins, the first to live to be two months old. A superstition among Lenguas is that twins are evil.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

I haven't really bothered to look. The disturbing, incongruous fact is that feverish preparations for the conference have kept me from it.

Yet this activity seems necessary. Added to the careful preparations of dozens of other persons, a conference spawning a variety of superlatives will likely emerge. "Big," "impressive," "elaborate," and "wonderful," will describe it for many. And in typical American form some of us will assume that these superlatives are synonyms for "good," "stimulating," and "profitable." The false assumption that "big" means "good" could keep all of us riding high on festive centennial atmosphere without realizing the tremendous responsibility we have voluntarily accepted by our decision to attend. Let's sift our way through superficial superlatives and intensely search for right answers for our church for our time.

BLUFFTON
AUG. 12-20
1959

Bob Regier
Newton, Kansas

WOMEN'S PROGRAMS PLANNED

On Friday afternoon, Aug. 14, at the General Assembly in Bluffton, the Women's Missionary Association will hold a meeting at which there will be various items of business and messages by Mrs. Abert Jantzen and Miss Martha Burkholder.

At the morning session on Tuesday, Aug. 18, there will be a memorial service, a panel discussion, and messages by Miss Janet Soldner and Mrs. L. C. Kreider.

On Tuesday evening, Aug. 18, there will be a pageant depicting the history of women's mission societies. The Berne, Ind., men's chorus will furnish special music.

HYMN CONTEST COMPLETED

The hymn contest, sponsored by the executive committee of the General Conference Mennonite Church, has been completed. Award winning entries, selected by the Hymn Society of America, will be announced at the conference at Bluffton.

RETREATERS' INSTRUCTIONS

Those coming by public transportation for the retreats at Camp Friedenswald, Aug. 5-12, should notify Dan Graber, Camp Friedenswald, Rt. 3, Cassopolis, Mich., as to when they will be arriving in Elkhart.

Anyone who gets to Elkhart and has trouble making connections is invited to call Mennonite Biblical Seminary, JAckson 3-1385.

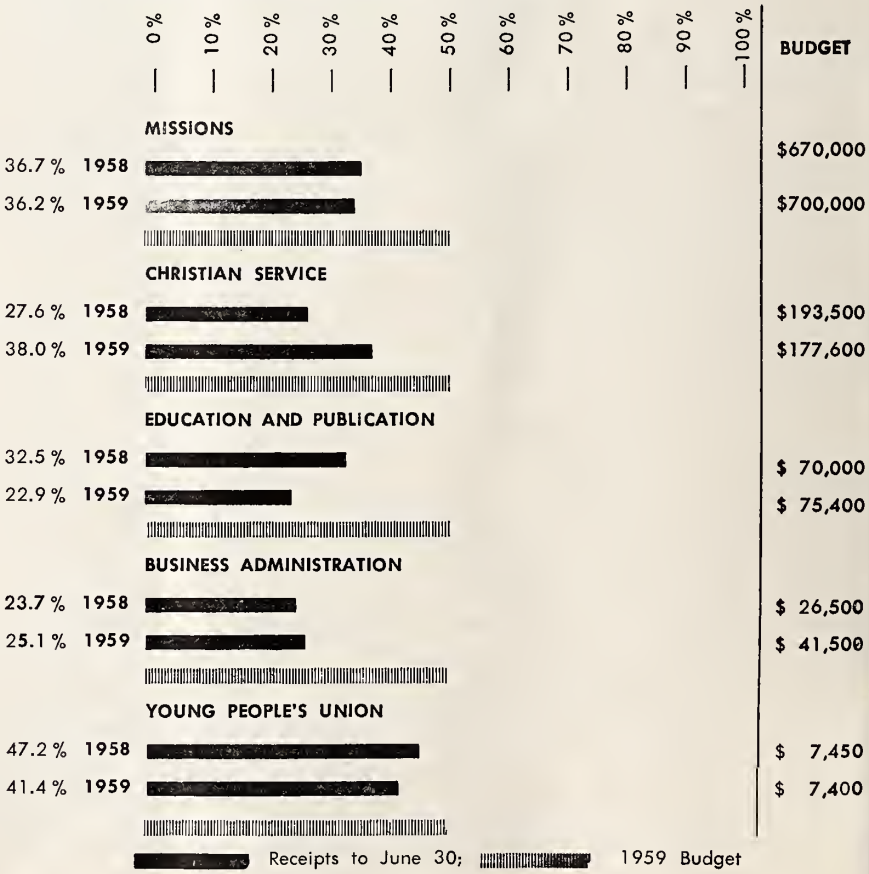
MISSIONARIES RETURN

Robert and Alice (Pannabecker) Ramseyer and their children left Japan on July 26 to return to the United States for their first furlough. They are missionaries in the program of the General Conference Mennonite Church and have been active in student work in Miyazaki. To further prepare for mission service, they will be doing graduate work in fall.

Peter and Mary Derksen from Abbotsford, B. C., are at home after completing their first term of missionary service in Japan. During July and August they are taking part in children's and young people's retreats.

conference stewardship

June 30, 1958, as compared to June 30, 1959



AUGUST 4, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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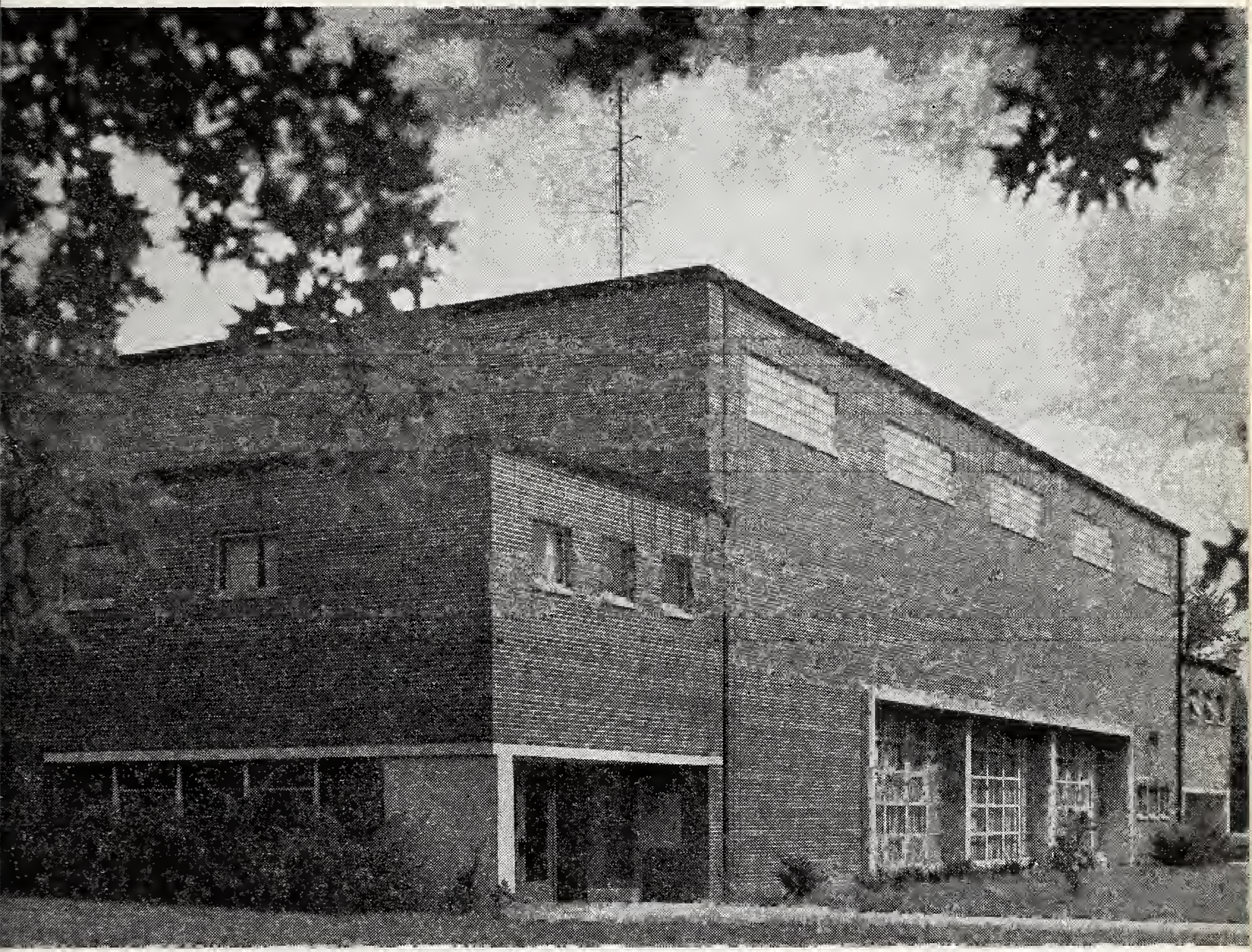

UNDERSTANDEST THOU? — Russell Mast

CHRISTIAN SELF-HELP FOR HAITI

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Founders Hall, Bluffton College, Bluffton, Ohio; scene of the 1959 General Assembly.

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# of things to come

Aug. 3-Aug. 8—"Faith and Life" radio speaker over KJRG, Newton, Kan.: Elmer Friesen.
Aug. 5-12—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 10-Aug. 15—"Faith and Life" radio speaker: James Waltner.
Aug. 12-20—General Conference, **Bluffton**, Ohio
Aug. 30—Freeman Junior College opens
Sept. 8—Bethel College opens
Sept. 11—Bluffton College opens
Sept. 25—Rosthern Junior College opens
Sept. 29—Canadian Menn. College opens
Oct. 4—World Communion Sunday
Oct. 12—Canadian Thanksgiving Day
Oct. 24-27—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 30

editorials

CONFERENCE GOALS, 1956-1959

1. *Every member a personal witness.*
2. *Every congregation seeking a missionary outpost.*
3. *Fifteen new congregations by 1959*
4. *Every member a tither.*
5. *Every church supporting every Conference board.*
6. *A Voluntary Service worker from every congregation.*
7. *Every pastor prayerfully seeking a new recruit for the ministry.*
8. *A strong Spirit-controlled seminary program receiving wholehearted support.*
9. *Trained personnel and adequate facilities for the teaching program.*
10. *Reaching at least one unevangelized tribe with the gospel.*
11. *Every member knowing Christ "and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death."*

TRAILS OF LIGHT Soon from across the United States and Canada and even from foreign countries there will be streams of travelers heading towards Bluffton, Ohio, to attend the centennial conference, August 12-20. Will they leave trails of light behind them? Or will they hide their lights until reaching the conference grounds?

Jesus told us to let our lights shine that people might glorify God. In the journey to Bluffton the travelers could so conduct themselves that people would turn their thoughts Godward. This could be done inoffensively in various ways.

Silently bowing the head in gratitude before meals wherever it may be could show loyalty to God and cause others to think. The night's stay in motels or hotels could be another opportunity to bear witness to Christ. The attitude toward attendants, and perhaps leaving a note of appreciation in their rooms, or a "God Bless You," could direct minds toward God.

Some travelers like to have a supply of carefully selected tracts on hand to distribute judiciously, or leave in their rooms. Others lead the conversation with strangers to some aspect of God's goodness and love. Some exude such a fine Christian influence that their mere presence comes as a benediction upon those with whom they come in contact.

In driving their cars, travelers have an opportunity of observing the Golden Rule all along the way. They can be courteous, careful, Christian drivers, not exceeding the posted speed limits and not taking undue chances, and showing careful consideration to all other drivers.

An appropriate prayer before starting the journey might well be that all of us be shining lights shedding forth the bright rays of God's love wherever we go. Not only would hundreds of such lights leave bright trails behind them, but what an illumination it would be when all of these lights come together at the conference proper!

Extended Faith

by J. W. Mellick

IN a storm on the Sea of Galilee, the faith of the apostles decreased as the storm's fury increased. Their voices mingled with the wailing winds and roaring waves as they cried, "Master, carest thou not that we perish?"

Christ rebuked their fear and unbelief: "Why are ye so fearful? How is it that ye have no faith?"

Here were believers not believing. Fear had come because faith had fled. Their faith had not extended to the possibility of a storm.

In another instance, Peter steps from a boat at the bidding of Jesus and begins to tread the watery path to the Master. Boisterous wind and waves put his faith to a test. Peter's faith fails, and he prays a pointed prayer, "Lord, save me."

Jesus stretches out His hand and catches him, saying, "O thou of little faith, wherefore didst thou doubt?" He might have said, why did your faith give out?

Peter's faith did not extend very far from the side of the boat. Such unbelief on the part of "believers" is an insult to the power and ability of Christ. Christ rebukes such limited faith .

Following the miracle at the wedding feast in Cana, the Gospel writer comments: "This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory; and his disciples believed on him."

We may well suppose that the disciples already had a certain level of faith prior to their "believing" after the miracle. But the moving of one's faith into any new area is nevertheless believing in the truest sense of the word.

How often we may be prone to heap criticism upon unbelievers who *will not* believe to be saved. Yet we may have a faith that has failed to grow beyond the initial stage —a faith too small for the storms.

Another strange incident is that in John 11:1-46. Jesus, hearing the anxious request to come and heal ailing Lazarus, purposely tarries until after Lazarus' death. Then He says to His apostles, "Lazarus is dead and I am glad for your sakes that I was not there, to the intent ye may believe." These are strange words to those who are already believers, unless we are to understand that Jesus is speaking of "extended faith."

The disciples had faith, but their faith had limits. Beyond those limits there was unbelief.

The mere healing of Lazarus would not have been sufficient for this task of extending faith. Nor, perhaps, would an immediate raising of the dead have been sufficient. So Jesus waits until Lazarus has lain in the grave four days. To witness such a demonstration of power would be a solid foundation for extending the disciples' faith.

What seemed negligent and almost cruel on Jesus' part in the case of Lazarus turned out to be divinely purposeful. Tragic incidents in the lives of Christians may be opportunities for Christ to show forth His power and increase our faith!

1 John 5:13 reads: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life and that ye may believe on the name of the Son of God."

To know the importance of extended faith is to understand this verse. When a believer is assured of his sonship and his possession of eternal life, it serves to extend his faith further. It challenges him to believe for constantly greater things. We see then that one of the primary purposes in the writing of the First Epistle of John was to extend the readers' faith to greater things in the Christian life.

Salvation by faith, a basic tenet of true Christianity, means more than first acceptance of Christ as Saviour. Yet, we are painfully aware that the teaching of the importance of a progressing faith has been sadly neglected.

Believing in Christ is a continuous process once it is begun. The initial believing must continue, grow, and expand. The first breath of the infant is important but so are the other breaths that are to follow.

Sometimes, in contending for the faith as against salvation by works, we have protectingly hovered so long in the area of initial faith that hearers or readers have a very limited concept of the scope of faith. We fail to grow in faith by searching the Scriptures and claiming the promises.

Jesus had sharp rebuke for believers whose faith didn't reach through a trying situation and for those who believed but seemingly had no faith when the test came.

Faith increases with hearing, reading, and meditating on the Word of God. Prayer, obedience, and exercising the faith we have begets more faith.

Storms may be near at hand for the Christian. Will our Lord be pleased or grieved with our faith? Our prayer should be: "Lord, help us to increase our faith."

The Secret Call

There is a time of comfort rare,
So calm, so restful, and so fair
When twilight ends the trials of day
With its inspiring free display;
For in the beauty of its spell
Our drooping spirits rise and swell,
As our thoughts then turn away
From toil and problems of the day
To dwell upon the beauty seen
In stately trees or meadows green,
Or in the sunset's crimson west
Which seems to beckon us to rest
Into some unknown land of peace
Where grief and strife forever cease.

—Vernon J. Stucky

Understandest Thou?

Russell A. Mast

THE response to the question in the title, as given to Philip by the Ethiopian court official, is just as relevant to our need as the question itself. "How can I (understand)," answered the Ethiopian, "except some man should guide me?"

How can we know God's will for our lives unless we have some guides to understanding the Bible? How can it be an infallible guide to faith and life if we do not know what it means?

For the past hundred years the Bible has been subjected to the most careful research and study. This has resulted not only in the vindication of the Bible as an authoritative guide to faith and life, but it has also made possible a deeper understanding of its meaning. In fact, it can now be said that because of the work of hundreds of dedicated scholars, we today can have a clearer understanding of what the biblical writers actually said and meant than ever before in the history of the Christian church.

There have been valuable manuscripts discoveries which have given to translators more reliable Greek and Hebrew texts from which to work. There is a better knowledge of ancient languages. Important archaeological finds have illuminated everyday life in Bible times. A greater knowledge of historical information of the various periods of Bible life has contributed light.

Valuable guides for understanding the Bible have come out of this study and discussion. Here are four of them:

- *Approach the Bible with a clear recognition of its purpose.* The way in which you interpret and apply a given passage in the Bible will depend in no small way on what you regard as being the ultimate purpose of the Bible. What, actually, is the Bible trying to do? It is in answer to that question that so many interpretations miss the way. They do not recognize the ultimate purpose of the Bible.

Let us say emphatically that the purpose of the Bible is not to present scientific facts. Keeping this firmly in mind will prevent many needless conflicts between science and the Bible. Strictly speaking, science and the Bible have never been in conflict, although scientists and theologians often have. For science concerns itself with the question of "how." The Bible concerns itself with the question "why." Science cannot prove or disprove "In the beginning God." Nor can the Bible prove or disprove the law of gravity. Let us not, then, come to the Bible and expect to find scientific information, because that is wholly outside the purpose of the Bible.

Again the purpose of the Bible is not to present history. There is history in the Bible, and it certainly deals with historical facts. But the purpose of the Bible is not to give a connected account of the history of civilization, written from an impartial and objective point of view. Let us, then, not come to the Bible to find the factual details of history—they can be found more readily elsewhere—because this too is wholly outside the purpose of the Bible.

Nor is the purpose of the Bible to present great literature. There is no doubt that there is great literature in the Bible. But the Bible is not art for art's sake. It is not within the Bible that beauty is its own excuse for being.

In fact, the purpose of the Bible is not even to present great religion—at least not in such a general way as this term would imply—although the purpose of the Bible is assuredly religious. But it is religious in a specific kind of way.

What, then, is the Bible trying to do?

Observe in our text that when the Ethiopian court official asked for some guide in understanding the Bible, the Book of Acts says that "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." In other words, Philip clearly understood that the purpose of Scripture is to present Jesus Christ as the agent of man's salvation.

Concerning the Scriptures, Jesus himself said, "They are they which testify of me." So Luther asked again and again as he sought to interpret Scripture, "What do they testify of Christ?" And when Menno Simons said, "All Scripture must be interpreted according to the spirit, teaching, walk, and example of Christ . . ." he too understood the primary purpose of Scripture.

The Bible is primarily God speaking to man through Jesus Christ, about whom the Bible tells.

- *Try to discover the life situation to which a book or passage addresses itself.*

The Bible is not just a collection of helpful verses which ought to be followed in the Christian life. The books of the Bible, and particularly the New Testament, were written because of a certain need which presented itself in the life of the writer. This is why Paul wrote his

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First Letter to the Thessalonians, or his letters to the Corinthians or to the Galatians. The more we can learn about the background and historical setting of each book of the Bible, the more intelligently we can read and understand the book itself.

Now there is nothing particularly new about this approach to the Bible. For in his introduction to his commentary on the prophets, Luther said, "It is necessary if one will understand the prophecy, to know what the situation was in the land, what events were happening, what the people thought, what the relationships were which they sustained to their friends and foes, and especially what their attitude was toward their God and toward his prophets."

The Bible has always been known as the Book of Life. It grew up out of life, and it addresses itself back to life. God spoke to the writers of the Bible and inspired them, *through life situations*, and used them in ways far beyond that which they realized. So, the more that can be known about these life situations, the more intelligently the Bible can be read and understood.

This, then, is to encourage the reading of the Bible in the way in which it was intended to be read. And, thanks to the painstaking efforts of many scholars, we can know more today about that relevant life situation than was ever possible before.

- *Let the Bible speak for itself.* In other words, do not read into the Bible what you do not read in the Bible. To read into the Bible our own prejudices and ideas, to make the Bible say what we want it to say rather than what it really says, is one of the most common and the most fatal errors of biblical interpretation. More often than not it is an error committed by those who regard themselves as friends of the Bible.

We love the Bible, but we also love ourselves which includes our old ways of thinking, believing, and acting. So we go to the Bible, not for light, but for arguments; not for truth, but for proof texts; not for guidance, but for justification. We want to feel that in what we are and in the way we think we have the Bible on our side.

This matter of reading into the Bible what one does not read in the Bible can be seen particularly when men seek to justify such practices as slavery, or segregation, or imperialism, or nationalism, or war. For instance, a very respected theologian said, during World War I, ". . . this war, when carried by the Allies and America to the right issue, will be another proof of the divine power of the Sermon on the Mount." Certainly he did not let the Sermon on the Mount speak for itself!

There are always those who think that the Bible has some hidden meanings, and those who hold the secret key can write history before it is made.

This misuse of Scripture is an ancient error, and it is heartening to see what Paul had to say about it. "We have renounced disgraceful, underhanded ways"; he said, "we refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God" (2 Corinthians 4:2, R.S.V.).

To properly interpret and understand the Bible we must approach the Bible with teachable minds and without preconceived ideas. We should approach the Bible as the scientist approaches his laboratory, to be guided and instructed by the facts as they are. "Receive with meekness the engrafted word, which is able to save your souls," says James. What does the Bible really say? What did those writers say to those to whom they wrote, and what does God say through them to us?

- *Avoid the perils of literalism and legalism.* We have just emphasized the importance of letting the Bible speak for itself and of not reading into the Bible what we do not read in the Bible. At the same time we must guard against a painfully arid literalism in appyling the truths of the Bible to our day.

Letting the Bible speak for itself and interpreting it with legalistic literalness are two very different things. One does not demonstrate greater fidelity to the Scriptures just because one interprets certain passages literally.

In view of all that the New Testament says against literalism and legalism it is little short of appalling that there are so many who fall into this snare.

In view of the fact that the purpose of the Bible is not to be another book of laws and codes but to testify of Jesus in whom we have eternal life, it is again little short of appalling that so many people have made the Bible what the Bible was never meant to be.

Literalism, as a method of interpreting scripture, breaks down on the fact that it cannot possibly be consistent. That is, no person, no matter how painfully literal he may be, interprets all of the Bible with equal literalness. Some biblical commands he may interpret literally but not all of them. For instance, there is a literal biblical command in the New Testament against women braiding their hair. In fact, there is one against their speaking in church. There is also a command against lending money for interest.

All that I am trying to say by this is that literalness in interpreting Scripture cannot possibly be consistently applied throughout all of Scripture. And I am opposed to saying that we interpret the Bible literally when, in fact, there are parts which we do not interpret that way at all. There was abundant reason why Paul wrote, "The letter killeth, but the spirit giveth life."

Bearing this in mind and remembering also that the purpose of the Bible is not to bring a legal code but to testify concerning Jesus, that will surely have an important bearing on the way we interpret the Bible and the way we apply its meaning to our lives.

It will mean recognizing the vast difference there is between the letter and the spirit. We ought to learn at least that much from the scribes and Pharisees.

It will mean recognizing the difference between a principle which abides the same from generation to generation and a rule which must be changed to meet the changing conditions of time.

It will mean that the categories in which a truth is presented will vary according to the condition of the time but the truth itself remains forever the same.

Following these guides under the leadership of the Holy Spirit, God will then address His personal word to our needs. We will find life through Jesus Christ, about whom the Scriptures testify.

—From a sermon preached at the
Bethel College Church,
North Newton, Kansas

Christian Self-Help For Haiti

TWENTY-ONE hogs were shipped from Mountain Lake, Minn., to Haiti the last week in February and comfortably installed in newly-cleaned pens at Ferme Centrale, Petit-Goave.

A high pitch of enthusiasm for the fat newcomers was exhibited by interested Haitian farmers who hoped to own a piglet of this variety themselves some day. Accustomed to preparing Haitian hogs for market in three or four years, they found it incredible that American farmers should be able to accomplish it in six month's time.

This enthusiasm and interest is exactly what the MCC-sponsored hog project is intended to arouse. The story behind the February shipment is fascinating.

MCC's interest in Haiti was aroused when the pitiful living conditions of the people on the island became known, following Hurricane Hazel's onslought in 1954. The desire to do something more constructive than merely contributing food and clothing led to the organization of two units: a medical team to assist at Hospital Albert Schweitzer in Deschappeles and an agricultural team to assist Haitian Methodist pastor and agriculturist, Marco Depestre, in his ministry to an impoverished rural community in the Petit-Goave area.

Our story today deals with the agricultural project. In January, 1958, the first two MCC representatives, both 1-W men, arrived in Petit-Goave to assist Rev. Depestre in his farm co-operative. Farm co-operatives are a fairly recent development in Haiti. Organized by the government or concerned individuals, sometimes with foreign support, they seek to teach the local farmer new methods of animal husbandry and crop management.

While America's surplus food stocks pile up, costing millions of dollars annually just to store, malnutrition and even starvation continue to be experienced in Haiti, less than 800 miles away. We ask ourslves, how can this be? How is it that we enjoy such a high standard of living while most of our three and a half million neighbors in Haiti still live in conditions of extreme poverty?

One reason is Haiti's lack of natural resources. In spite of its much lauded scenic beauty, the country's mountainous terrain offers only one acre of tillable soil per person. With 94 per cent of the population trying to make a living farming, scarcity of arable land poses a real problem.

But this is not the heart of the matter. Basically Haiti's poverty is the direct result of ignorance. So, while we can help more immediate needs by sharing our surplus with this country the way to help more permanently is to train, educate, and heal its people, and make it possible for them to stand on their own feet.

Co-operative L'Ouverture in the Petit-Goave area, where Rev. Depestre ministers to the physical and spiritual needs of 4,000 persons, is an excellent example of how to approach the problem. At Ferme Centrale, headquarters of the co-operative, two different persons come each week to spend a few days or the entire week working at the farm. Since most of these farmers have some livestock and land of their own, much of what they learn can be applied directly to their farms when they return home.

But the potential of this co-operative is much greater than only the improvement of agricultural methods. Rev. Depestre feels deeply that to help his people best, he must combat ignorance in all areas. To undergird his evangelistic outreach, which is his primary goal, he pursues a practical four-point course. First is the agricultural program already mentioned. In addition, he has begun a vigorous literacy campaign, with two hand-operated printing presses producing suitable reading material for individuals who have acquired the basic skills of reading and writing. Instruction in sanitary methods and the building of latrines is also showing encouraging results. And last of all there is the over-all instruction in the Christian way of life with its strong emphasis on family life, responsibility, and high moral standards.

So successfully has this course been pursued at Co-operative L'Ouverture that the national government has given the farm official recognition and is seriously considering using it as the model co-operative for all of Haiti.

To Ferme Centrale in 1958, came Marlin Pankratz from Mountain Lake, Minn., and Charles Suder-

ATLANTIC OCEAN
CUBA
SAINT-MARC
HAITI
PORT AU PRINCE
PETIT GOAVE
DOMINICAN REPUBLIC
CARIBBEAN SEA

man from Aberdeen, Idaho, to launch an agricultural project. The first phase was the importation of hogs for a twofold purpose: (1) to introduce a purebred strain to co-operatives and government agencies throughout Haiti, and (2) for crossbreeding in local areas, so farmers would be able to fatten pigs for market in a shorter period of time.

The first hogs from America arrived via Heifer Project channels in February, 1958. By September a fine herd of 150 had developed, with a number of 100-pound pigs ready for distribution among local farmers.

And then the blow fell. On September 19, the veterinarian declared the hogs stricken with a disease hitherto unknown in Haiti, "athropic rhinitis," and recommended that the entire herd be slaughtered.

Keen disappointment soon gave way to renewed good spirits, however, as the group found itself tackling somewhat prematurely a job that was on the agenda for the future: butchering, curing, and preserving meats and establishing markets. No financial loss was incurred and much valuable experience gained.

But should this spell the end of the hog project? By no means! In August, 1958, Peter F. Pankratz, father of Marlin, visited Haiti and became an enthusiastic supporter of the project. When the co-operative requested a new shipment of hogs, Mr. Pankratz was asked for help.

He approached the men's organization of his home congregation, the First Mennonite Church of Mountain Lake, and the idea immediately caught fire. By the time disinfecting of pens and slaughtering at Ferme Centrale was completed, money for a total of 21 animals had come in. In mid-Jaunary the pigs were shipped, via truck to Miami, and then by air to Haiti at the expense of the US International Co-operative Administration.

So the project is off to a new start, and Haitian farmers are again looking forward to the day when they will be able to take home a piglet of American breed. The first litter arrived March 9, and by May the majority of sows farrowed. There have been many setbacks, such as a number of baby pigs being born dead and others becoming ill, but the spirit of Marco Depestre, supported by his two enthusiastic American helpers, was not easily daunted.

In addition to the hog project, a poultry scheme has been successfully introduced at Ferme Centrale this year. Supported by Church World Service, ICA, and Heifer Project, Inc.,the project began with the arrival of 600 Rhode Island Red chicks in Petit-Goave in January. On Easter Sunday a unique distribution took place, when a pair of chicks was given to 91 Haitian families who had qualified for them by learning new methods of feeding and management and who were willing to comply with certain stipulations, such as returning one pair of chicks to the farm after the first hatch.

Many more have been given out since, and interest in the project is great. Charles Suderman reported: "The people are really thrilled to get the chickens. It is reported that one woman even kissed the pair that was given her. The chickens at three months are about twice as large as a native chicken at five months, so you can see they have something to be thrilled about."

In the meantime Marlin Pankratz has returned to the US and Leo Ulrich from Roanoke, Ill., has taken his place. Of his year in Haiti, Marlin had this to say: "This year has widened my vision of the needs of missions and broadened the horizons of my thinking. Agricultural assistance is one of the more important of Haiti's many needs. These people haven't had leadership and education, so they can't help themselves. What they need is more dedicated leaders like Marco Depestre."

Plans for expanding MCC operations in Haiti are being actively considered. Needed immediately is a male nurse to assist Rev. Depestre in developing a medical program in this large rural parish. The assignment calls for an adventure-loving, professionally trained medical worker to serve as "horse-back doctor" to people who are too remote to be within reach of medical care.

Eventually teachers may be required to assist in Christian schools when these get established. The intelligent approach will always be to keep on working with the Haitian people at the grass roots level as we have been trying to do in the past.

—MCC release

Financing Christian Education

*Harry E. Martens**

THIS topic could be discussed from various angles. One could think of various techniques and ask the question: what is the most effective method in fund solicitation or in raising the needed funds?

One could ask further, is it through higher tuition rates, free-will offerings, mail campaigns, personal solicitation, periodical major campaigns, house-to-house calling, and the like?

Indeed it is important that proper techniques are used which are acceptable and practicable under a given set of circumstances.

We will, however, refer to only one very important underlying principle rather than discuss techniques. This very basic and highly significant principle is: there must be an enlightened or informed and convinced constituency.

Techniques and methods in financing are important but of themselves not of major significance unless the above mentioned principle is acknowledged as basic to all financing of church education.

Our major principle calls for an enlightened and informed constituency. This, of course, can be done through printed materials, personal letters, public messages, and personal calls.

Any cause that needs substantial voluntary support must keep vital information before its supporting constituency. They must repeatedly be informed of the institution's purpose and reason for existence.

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*Business Manager and Ass't to the President, Mennonite Biblical Seminary, Elkhart, Ind.

With the many other things our people are called on to support, they need to be able to answer the question: why is this cause also important? The supporting constituency needs to be told about the institution's program and plans for improvement and further development of its purpose.

What is the institution doing to fulfill its purpose? Since this is a church sponsored institution, the church will want to know and has a right to know whether the institution is not only meeting its educational requirements but above that is it fulfilling its Christian mission.

The administration of any church institution must always be conscious of the fact that it is an arm of the church and is only justified in its existence as it serves to help fulfill the total mission of the church.

In many denominations it is assumed that formal church sponsored and supported Christian education is most essential to the life of the church and the church's program of outreach in missions, relief, and similar activities.

Too often in our church we have held the belief that special training opportunities are fine but really not essential. The changing conditions of our day demand of us a rethinking of that kind of attitude. In this age of science, we must meet the scientific power with spiritual power if we are to live and this cannot come without some study, training, and preparation.

As our church constituency will see the far-reaching importance of formal (outside of the home and Sunday school) Christian education, it will become a convinced constituency. Any Christian who fully sees the close relationship between teaching and preaching for his own family and his own church community's sake as well as for the sake of the souls still in darkness, will give Christian education the support it deserves.

A cause that is dependent on voluntary support can only live and hope to grow as it has an enlightened or informed and convinced constituency. The mission of the church includes both to teach and to baptize. Upon completion of His mission while on this earth, I believe Jesus considered His final words important and of special significance:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

bookmarks

CHRIST AND MODERN WOMAN by Argye M. Briggs. 153 pp., Wm. B. Eerdmans Publishing Company, $2.50.

THIS unusual book presents in twenty-one stimulating chapters the major conflicts of the modern Christian woman. Each chapter pursues one instance of Jesus' encounter with women in His earthly ministry.

The approach to each of these is unlike the usual presentations. Here the author clarifies for the reader those problems of life which have not received correct evaluation or definition in our day by the modern woman.

The modern woman began, according to Briggs, when Jesus Christ came into time. Now she was a woman with a "blessed" upon her name. Christ was the only one who ever lived who saw her wholly as a *person*. He planted within her a new consciousness of herself as a responsible human being and her necessity for independent choices. Through this book the Christian woman is helped in rethinking her own beginnings, in redefining her own relationship to Christ.

"It is His encounters with Woman, from the use of her body for His entrance into history, to His last reassuring command to her after His resurrection, that she will find the solutions to the bewildering problems that are in this particular stage of her journey along the vast highway of human growth" (p. 6).

The problems of today's woman are presented in the first seven chapters, analyzed in the middle chapters, with solutions and challenge offered in chapters 15-21. A sample of this progression may be noted. In chapter 7, Jesus Christ forgave a woman for her active sins of commission and in so doing placed her in the position of accountability for her own actions (Luke 7:48). In chapter 14, a woman comes to His feet in adoration and joy as the import of her deliverance dawns upon her (John 12:7). She has been delivered for a reason. Jesus Christ sees within her potentialities that must be used for the purposes of His kingdom. In His final encounter in chapter 21 (based on John 20:17), Christ is telling a woman to go and say to the disciples that which she has seen. "Out of her persistence in worrying about the mystery of the empty tomb, out of her faith in the miracle of the resurrection, she *knows*. And He is commanding her to *say*" (p. 151).

In a remarkable way the biblical material has been brought to bear upon woman's attempt to understand herself, her family, her desire to serve, her fears, emptiness, love, and even death. Many of the familiar accounts of Jesus' ministry have been used: miracle at Cana, Samaritan woman, the widow's mite, His death and resurrection.

The author seeks to raise the spiritual horizon of the Christian woman and equip her for meeting the new challenge of new opportunities in 20th century America. Much "secular" literature is available on the new role and freedom of woman today. The church needs to see this trend in the perspective of Scripture, firmly rooted in the basic principles evident in the encounters of Christ himself with women in His day and every age.

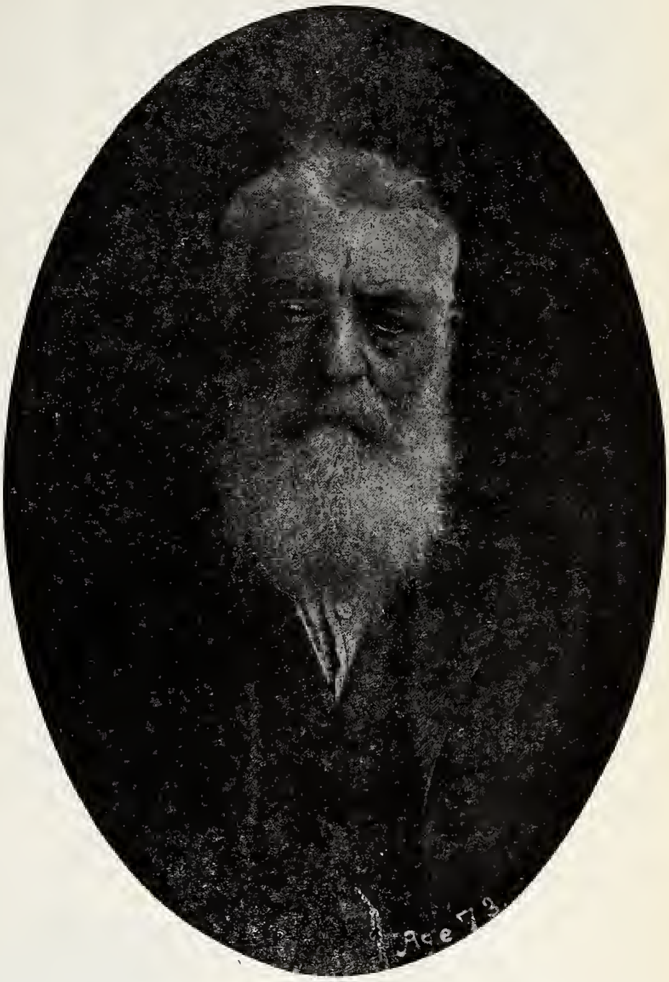
The pleasing style of this book is alive and refreshing. It is evident that here as in her other books, *Root Out of Dry Ground, The Hem of His Garment, Both Banks of the River*, Argye Briggs shows an understanding of human nature, society, and God.

—Hedy Sawadsky

Christian Krehbiel

Pioneer and Patriarch

Elva Krehbiel Leisy



IT was a sleepy Sunday afternoon in Kansas. Hot winds blew over plowed fields as cousins of varying ages, orphans, and young uncles gathered under a wide spreading tree. They were eating luscious sun-ripened watermelons that had been cooled in the "cooling shed."

From the basement came the delicious aroma of freshly baked bread and coffee cake, the curdy tang of great cheeses. Beyond us lay the huge vegetable gardens, shaded by a white mulberry tree with its delicious fruit ready for picking.

This was "Krehbieltown," on the outskirts of the little town named Halstead. The section of land with its barns and fields was presided over by a venerable white-bearded man named Christian Krehbiel. He was the grandfather who loved his grandchildren, kept up in the affairs of his church, and enjoyed nothing more than lively discussions with his nine sons. The keen logical mind and the enormous vitality of the pioneer were still abundant in the 75-year-old patriarch.

Christian Krehbiel was born October 18, 1832 in the village of Weierhof, Germany. He really began his career as pioneer at the age of ten when his family crossed the mountains in a horse-drawn covered wagon to another farm near Munich.

When Christian and his brothers approached the age when young men were conscripted for military service, their father sold everything and moved to the freedom of the United States and to pioneering.

In these years there had been little schooling—a few months out of the year. Even this had been discouraging, according to Christian Krehbiel. Education depended on rote memory, and he never memorized with ease. It was when he began to think for himself that he developed those capacities which were to make him a leader.

Christian was twenty years old when they arrived in America. The family remained in Ohio and he was sent to Iowa to be hired out among the early Mennonite settlers to learn the ways of the community.

In the spring of the following year, the rest of the family moved to Iowa. They built a house out of logs hewn on their own land.

In 1895 Christian Krehbiel married Susanna Ruth whom he had known in Germany. Soon after this he suffered the devastating shock of almost total blindness which lasted about nine months.

In 1860 they moved to Summerfield, Illinois, which was to be their

Elva Krehbiel Leisy, the author of this article, is a granddaughter of Christian Krehbiel. Mrs. Leisy is a graduate of Bethel College and later taught there for a short time. She and her husband now live in Dallas, Texas.

home for nearly twenty years. Here began Christian Krehbiel's years of unselfish devotion to the Mennonite General Conference, then newly organized.

Even before he was elected minister of the Summerfield church, he had as a layman given impetus to a Mennonite project—a school. At the third conference, held in Summerfield, this black-bearded young man in the stentorian voice that was to become familiar throughout the Mennonite fold had suggested that Wadsworth, Ohio, be the site for the new school.

With his election to the ministry came a dual life—that of farmer and preacher. After a day behind the plow, he would study until two or three in the morning preparing himself for the Sunday sermon.

His ability as a speaker and a planner was recognized and he soon was appointed traveling minister for the Conference. His way led him by train, buggy, or mare's shanks over the muddy roads of Iowa, Missouri, and Indiana.

A new problem now beset the Conference. People were escaping from compulsory military service in Germany, Austria, and Russia and were flocking into the USA. It was the trio from Summerfield—Christian Krehbiel, David Goertz, and Bernhard Warkentin—who helped them with the complex problems of newcomers.

In months of travel, Krehbiel explored the possibilities of Kansas, Missouri, and Oklahoma and accompanied those who came by trainloads to settle on this new land.

In 1875 Christian Krehbiel again made the trek to pioneer land, this time with his family. They settled on a section of land near Halstead, Kansas, the place where we ate watermelon on that sleepy Sunday afternoon.

Extensive farming was not enough for Grandfather Krehbiel's versatile mind. Before long he and the newly organized Mission Committee of the Conference were traveling to the Indian Territory (now Oklahoma) fording swollen streams in a spring wagon or in stagecoach, breaking through the ice-choked streams, sleeping under the stars when occasion demanded, seeking to bring Christianity to the Indians.

Schools and churches were being established but the need for practical education weighed upon Krehbiel's soul. He persuaded the government to send a selected group of boys to the newly opened Halstead Academy which he had been instrumental in founding. When this arrangement did not prove satisfactory he built a school on his farm, and undertook the education as well as the practical farm training of these boys. This school was later turned into a school for orphans brought from Chicago. From this interest, and through the generosity of the John Leisys, the Mennonite Charity was established, and many children found good homes among Mennonite farmers.

The Mission Committee looked about for further fields of work. After a fascinating trip to Arizona with H. R. Voth, Christian Krehbiel recommended the Oraibi location.

Krehbiel's interests embraced the community as well. The result was the Halstead Hospital, now in its 55th year. Under Dr. A. E. Hertzler, the "horse and buggy doctor," whom he persuaded to return to Halstead, the institution achieved a national renown.

In 1909 Christian Krehbiel suffered a stoke from which he recovered sufficiently to drive alone to town. Hurrying to reach the safety of home ahead of a threatening storm, he was struck down by a large barn door which was ripped off its hinges by a sudden gust of wind.

He lingered several days surrounded by his twelve children and the faithful wife who had ably supported him in all his wide-spread labors.

At 77 years of age, the career of this diligent, energetic, and able man was ended. He had led his people into broad outlooks, stressing always the Christ-like principles of love, patience, and endurance.

Members of the Christian Krehbiel family camping out in 1896.

It's in the Bag

I am bulging, brown, beaten up, and leather. Usually I rest beside a desk in the living room with my contents oozing out of the top.

You might call me a sort of portable filing cabinet, although lately I've noticed that my owner does not find me very portable. Inside me are Manila folders that read as follows: "Things to do" (always fat), "Correspondence," "Constitutions," "Finances," "Miscellaneous," "Supplies," and oodles of others.

In addition, there is a book for something called vouchers and a big blue notebook entitled "Cabinet and Council Minutes and Reports 1956-59."

There is also an overflow two-drawer file painted blue to match the room. Here the folders have names such as: "Finances 1953-56," "Correspondence," "Program Helps," "Extra Copies of Minutes," and many others. I can't remember their names.

It seems that a bag like me (formerly a little boy's schoolbag) and a file cabinet are standard equipment for the secretary-treasurer of the Young People's Union which is the title of my mistress, who is also a minister's wife and more recently a mother.

I'd like to think of myself as her most important piece of equipment but the dilapidated typewriter on her desk is giving me close competition. The other items she seems to need quite often are her desk, pens, pencils, stencils, fingers, and toes (for addition), tongue (to lick stamps and envelopes), late nights (to type reports the day before YPU cabinet meetings), and sleeping ability (for the train trips to and from cabinet and council meetings). Usually I serve as a footrest on these occasions.

Occasionally I take a peek at how my mistress uses my contents. From the "Things to do" folder she answers letters from people like Harris Waltner, Edna Ruth Mueller (Central Office's treasurer), or the Youth Editor.

Many times I even have large checks stored in this folder until my owner sends them to Newton. She seems particularly happy when these come, and they never remain here very long. I guess they're sent on to be used some place called Gulfport, or in making Program Helps and Prayer Calendars, or for the Youth Worker, or the Youth Office.

Just the other day one torn, dirty, check found its way into this folder, and I was rather insulted until I noticed that the amount was $300.00. Not wanting to turn my nose up at anything like this, I eavesdropped when my owner told her husband how it happened. Delivered by mistake to the next block, it had been placed in the person's mailbox to be returned. Here it was found by the children of the family. It made wonderful play money until the lady discovered the check again and apologetically delivered it to my mistress who promptly sent it off to Newton.

My mistress seems to enjoy working with the folder called "Finances." In here she has three charts in which she keeps track of the receipts by the districts, receipts by purpose for which given, and the disbursements.

She gets pretty thrilled when districts are able to keep up with their share of the budget or when receipts are way ahead of disbursements. She thinks it's swell that young people from United States and Canada could send in $8,112.09 last year for YPU causes.

As for me, I get the most excitement from peeking in the blue notebook with the title "Cabinet and Council Minutes and Reports 1956-59."

This book brings back memories of exciting trips I've taken with my mistress to Freeman, South Dakota; Meadows, Illinois; and most often to Newton, Kansas.

It also has records of all the important events that have happened in the YPU during the past years. It tells about Bill Gering (the first Youth Worker), the fun we had at the make-believe leadership clinic last year, voting on the budgets, and calling the new Youth Worker, Milton Harder.

For months I've heard my owner talk about a big doings to be held in Bluffton, Ohio. I have learned that there will be a program and two special meetings just for young people besides a Centennial pageant and lots of other events. I was certain I'd get to accompany my mistress on this trip, but recently I have my doubts since she's started to neglect me in favor of a diaper bag and the little boy in the back room.

I know we'll both miss all the excitement of voting for a new president and secretary-treasurer and visiting all our friends who we've met on all the other trips.

Since there is to be a new secretary-treasurer I guess I'll be retired from my job as portable file. Maybe in a few years I'll be a little boy's schoolbag again. Or better yet, if I'm able to keep up with the younger generation maybe I'll be around again with the YPU in about twenty years.

—Written with the help of

Helen Neufeld Coon

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main Street, Newton, Kansas.

our schools

NURSING SCHOOL ACCREDITED

The Bethel Deaconess Hospital School of Nursing has been awarded full national accreditation by the Board of Review of the National League for Nursing Accrediting Service, according to word received by Sister Hilda Mueller, R.N., director of the school. This action was taken by the Board of Review at their June meeting and was based on written application which had been submitted by the school July, 1957, and a survey visit of the school made by a team sent out from the National League for Nursing in February of this year. Accreditation will extend until 1965, when the school will be resurveyed. An interim report will need to be submitted in 1962.

The school of nursing was first granted temporary accreditation by the National League for Nursing in 1953. This was changed to provisional accreditation in 1957, which was given all schools that had not been surveyed by that time, but whose application for accreditation was in process.

This accreditation is the highest possible academic recognition for a nursing education program. It will be a definite asset to the school in the solicitation of students, and will also serve as an advantage to graduates if they should make application to continue their studies in nursing at higher level elsewhere. The privilege of operating a school of nursing is granted by authority of the individual states.

NEW FACULTY MEMBERS

Dr. L. L. Ramseyer, president of Bluffton College, has announced the appointment of three new faculty members for the coming school year.

Dr. E. G. Kaufman, president emeritus and professor of religion and philosophy at Bethel College, North Newton, Kansas, will come to the Bluffton campus next year as visiting professor in philosophy.

Dr. Kaufman served as principal of the Hua Mei Academy and superintendent of the Mennonite Mission School in Kai Chow, China, 1917-25. He was visiting professor at the American University in Cairo, Egypt, in 1951-52. Since 1931 Dr. Kaufman has been professor of religion and philosphy at Bethel College. He served as president of the college from 1932 to 1952.

Donald Steer, former mathematics instructor at Ohio State University and a graduate of Bluffton College, will return to his alma mater as assistant professor of education.

Mr. Steer was graduated from Bluffton College in 1952. During the past year he has been a research assistant at Ohio State while working on his Ph. D. degree.

Miss Helen Martens of Sanford, Manitoba, will be the new instructor of piano, succeeding Mrs. Pearl Bogart Mann who retired at the close of the past school year.

The new piano instructor received her B. A. degree from the University of Minnesota in 1954 and has completed graduate work on her M. A. For the past three years she has been in Winnipeg, Manitoba, where she taught piano and school music.

BLUFFTON SUMMER SCHOOL

Bluffton College's third term of summer school is from July 21 to August 8. Eighty-one students enrolled for courses given during this three-week period. Two courses, not in the original schedule, were offered: Life of Jesus and Kindergarten Workshop. Courses previously announced were: Basic Mathematics, Principles of Geography, Speech for Teachers, and American School System.

Counting each student who registered for the summer only once, the total number in summer school so far is 185. This number already exceeds the 1958 summer school all-time high of 157 students.

MCC news and notes

SEMINARY SECRETARY REPORTS

INDIA—An MCC secretary writing from the Yeotmal Union Biblical Seminary in India, Jean Geiger (Kitchener, Ont.) reports, "God is working in India! Today several missionaries participating in a panel shared some thrilling reports. One testimony especially caused rejoicing: an area considered heartbreakingly sterile for many years has recently experienced a genuine seeking after God. Pray more diligently than ever before for India! This summer it has been a joy to hear from many of our students—past and present—who are engaged in evangelistic activities. How we rejoice when they tell of Hindus expressing interest in Christianity and finally accepting our Saviour."

98 IN CANADIAN PROJECTS

KITCHENER—Of the 203 volunteers serving in the total MCC summer service program, 98 serve in eight Canadian projects. Seventy-seven volunteers work as attendants in mental hospitals: thirteen at Brandon Hospital for Mental Diseases (Brandon, Man.); fourteen at Ontario Hospital (London, Ont.), a mental hospital; six at Clearwater Lake Sanatorium (The Pas, Man.), a tuberculosis sanatorium for Indians and Eskimos; ten at Ninette Sanatorium, (Ninette, Man.), a tuberculosis sanatorium; thirty-four at Winnipeg Municipal Hospitals for post-polio and chronic patients (Winnipeg, Man.). One volunteer is a counselor at Camp Shalom, Kearney, Ont. Two workers serve as household assistants and counsellors to the emotionally disturbed boys at Ailsa Craig Boys Farm, Ailsa Craig, Ont. Eighteen volunteers work at Portage la Prairie, Man., a school for the mentally retarded.

PAX DIRECTOR VISITS

GREECE—European Pax Director Ray Kauffman visited Mrs. Helen Maximos in Athens during a recent visit to Greece. Mrs. Maximos claims to be the only Mennonite living permanently in Greece. She was born in Hillsboro, Kan. When she was a child her parents moved back to Russia where she grew up in the Chortitza area. Mrs. Maximo's father, a prosperous flour miller and exporter, allowed her the very best in home comfort and education. Her father exported flour through a Greek shipper in the Odessa region. Eventually she met the son of the Greek shipper; they were married and in 1919 moved to Athens. Her husband became a well-to-do jeweler in Athens. Through the two world wars and German occupation, however, they lost everything. Two years ago her husband died; they had no children.

Kauffman writes that Mrs. Maximos is well-educated, very much alive and interesting, but needy in her present circumstances. Mrs. Maximos speeks five languages fluently and has always been able to secure good jobs from various foreign installations. Now that she is older it is difficult for her to find work. At present she teaches some English and works as a volunteer with Congregational Christian Service program in Athens. "When I left," Kauffman writes, "Mrs. Maximos said, 'You were God sent.' "

MTS TOUR PLANNED

Menno Travel Service, a service arm of the Mennonite Church, is arranging another tour especially designed for ministers, Bible teachers, and Sunday school teachers. However, any other interested individuals will not be excluded.

The tour, a response to numerous inquiries on the possibility of another Mennonite sponsored tour, will cover interest spots in Europe and the Holy Land.

Abner Stoltzfus, pastor of the Maple Grove Mennonite Church, Atglen, Pa., will be the tour conductor. Brother Stoltzfus has previously conducted a similar tour and has done considerable travel in Europe and the Near East.

The tour will leave N. Y. on Sept. 30 and will return on Nov. 9. The total inclusive cost of the tour is $1,425.00.

For further information write to Menno Travel Service, Akron, Pa., or the branch office nearest you: 111 Marilyn Ave., Goshen, Ind.; 213 Pine St., Newton, Kan.; 302 Power Building, Winnipeg 1, Man.

BEGINNING PERSONNEL

PAX—Five fellows who completed orientation school July 14-23 will soon begin their Pax assignments. Richard S. Boshart (Goshen, Ind.), Paul Harnish (Lancaster, Pa.), C. Kenneth Hershey (Bird-in-Hand, Pa.), and Daniel G. Rohrer (Ronks, Pa.) arrived in Europe on August 1. Joseph Haines (West Milton, Ohio) will assist in the Hebron Mennonite Orphanage in Jordan. He is replacing Leron Peters.

JORDAN—In addition to Paxman Joe Haines, Grace Bergey (Souderton, Pa.) and Mr. and Mrs. Gene Caskey (Sterling, Ohio) will serve as MCC workers in Jordan. Designated for material aid distribution work, Miss Bergey will be stationed in Jericho and the Caskeys in Amman. The Middle East workers plan to arrive in Jordan, August 8.

URUGUAY—Mr. and Mrs. Clarence Epp (Winnipeg, Man.) stopped in Akron enroute to South America where he will serve as MCC director in Montevideo, Uruguay. The Epps are filling the vacancy left by the Alvin Beckers (Burrton, Kan.) who returned to the United States July 2. Their work in Uruguay will be primarily in assisting the Mennonite colonies in their economic and religious concerns.

HAITI—Anna Eby, R.N. (Paradise, Pa.) and Esther Gehman, R.N. (Ephrata, Pa.) have begun terms of service as nurses in Hospital Albert Schweitzer in Haiti.

JUNIOR VILLAGE—Robert J. Carlson (San Anselmo, Calif.) is serving as chaplain at Junior Village, Washington, D.C., as well as area leader of the National Institutes of Health, Laurel Children's Center, and Junior Village VS units. Previous to his assignment Carlson attended Messiah Junior College, Upland College, and San Francisco Theological Seminary, from which he received his Bachelor of Divinity degree this spring.

AKRON—Dennis Good (Kouts, Ind.) has begun his 1-W term serving in the business office. Mr. and Mrs. Harleigh Moyer (Telford, Pa.) recently arrived. Moyer will serve his 1-W assignment on the maintenance crew while his wife, Jean, will be working as a secretary. Another new secretary is Mary Lou Nussbaum (Dalton, Ohio). Ellen Miller, who taught at Hesston College the past nine years, is joining the Menno Travel Service staff and will spend a short time in the home office before leaving for an MTS assignment in Amsterdam.

RETURNING PAXMAN

EUROPE—On July 22 another MCC Paxman returned to Akron enroute to his home in Canada. With usual Pax enthusiasm, but with an expressly individual appreciative understanding of his participation in the Pax program, Peter Derksen (Taber, Alberta) reported on his work in Europe.

Derksen's Pax appointment began July 6, 1957. His two years in Europe took him to four assignments. Two months were spent in Enkenbach building refugee homes. In Krefeld Derksen labored five months helping construct a building with church offices, living quarters for a pastor, and space for storage of material aid. Bad Duerkheim provided a variety of work for Derksen: his ten months there as maintenance man in the children's home made him, among other things, a gardener and a barber.

For the remainder of his two years Derksen worked in Austria helping seven Austrians, nine Brethren Service fellows, and eight other Paxmen renovate a large Protestant school in Vienna. The project in Karlsschule was his most stimulating work, Derksen asserted. "Though this work was a bit slower and does not seem as progressive as my other assignments," he said, "it gave me a great deal of satisfaction and for me definitely proved its worth."

PAX REUNION

A three-day festivity is being planned for about 200 Paxmen. The nation-wide Pax reunion to be held at Camp Friedenswald in southern Michigan from August 14-17 is open to all ex-Paxmen. A variety of program events have been scheduled to help the Pax fellows, their wives and friends reminisce and catch up on recent Pax developments and to help them get re-acquainted with one another. Detailed information is available from LeMar E. Stauffer, 275 Redwood Drive, Lancaster, Pa.

VS REUNION AT ESPELKAMP

Over 100 young people from seven different countries representing various Christian confessions have served in MCC-VS at Espelkamp, Germany, from 1949-1959. On June 20-21 a small group of former VS workers gathered at Espelkamp to celebrate the tenth anniversary of their service there. Representing the countries of Germany, Holland, and the United States, eleven campers with their families attended a reunion held in the chapel and community building built by the Conservative Mennonite Mission and dedicated this year. For the Saturday evening program about 200 former refugees who settled in Espelkamp, many of whom were helped by MVS, joined the group to express their gratitude for the material and spiritual aid they received. Sunday the group was invited to worship with the German Mennonite congregation where Pastor Albert Bartel led the service.

jottings

PEACE SPEAKER

Toronto United Church, Toronto, Canada: Dr. J. M. Findlay of Carlton St. United Church served as guest speaker April 25, at an evening service sponsored by the Peace Comm. He challenged us to see the opportunities available to witness our peace principle. From his rich background of experience he was able to make pacifism both meaningful and realistic. May 10 nine children were dedicated to the Lord by their parents at the Mother's Day service. The S. S. choir rendered two numbers. The Waterloo-Kitchener United Mennonite Church choir, under the direction of J. H. Ens, rendered a fine program of spring songs. We enjoyed a meal and informal fellowship with them before the performance. Among other guests were Missionary Bruno Epps and their children. June 13 a delightful holiday weekend was spent by some fifty of our church group at Scaracliffe. We were guests of Hedwig and Victor Dyck. Baptismal and communion services were held June 28. One new member was received by baptism and one by laying on of hands. Daily vacation Bible school was held two weeks during July.

Mrs. Mary Fransen

CHURCH GROUP GIVES CONCERT

Bethel Church, Marion, S. D.: A sacred music concert was given at our May C. E. service by the men's chorus, the ladies' trio, and Junior S. S. On June 7, thirty-three Christmas bundles were dedicated. Our church joined with the Bethesda Church in DVBS. A program was given June 7. Recent births were a daughter, Charlene Kay, to Mr. and Mrs. Walter Epp on May 2; a daughter, Valerie Lou, to Mr. and Mrs. Lee Allen Hofer on May 28. Recently we have had visiting clergy in our midst: on June 7, Abe Krause spoke on "Decisions," on June 14 Arthur Ortman spoke on "The Way of Life," on June 21 John Hofer spoke on "The Living Water," on July 5 Don Kaufman spoke on "How Large Is Your Circle?" Our annual S. S. picnic was held July 4 with Glen Boese as speaker. On June 17 Rev. and Mrs. Albert Jantzen were with us and presented a challenging report of their mission work at Oraibi, Arizona. Many of our members attended the recent Northern District conference.—Corr.

PASTOR SERVES FORTY YEARS

Bethel Church, Inman, Kan.: A series of meetings with Irvin Wedel of Jackson, Miss., as speaker began April 5. On the following Sunday Dr. Kaufman showed pictures and related of the conditions in Jordan. A children's consecration service was held on Mother's Day. A musical program by the Pretty Prairie men's choir was given that evening. The Goessel men's choir also gave us a program of sacred music one evening. A reception for Dr. and Mrs. Arthur Thiessen was held. On Pentecost Sunday nine young persons were baptized and taken into the church fellowship. Mr. and Mrs. Abe F. Enns observed their twenty-fifth wedding anniversary with open house and a short program. May 24 was a special day for our congregation, in the morning service Holy Communion was observed and three persons were received into the church fellowship by letter: Mr. and Mrs. D. A. Thiessen, and Gerrit Veendorp. In the afternoon a recognition service was held for forty years of faithful service to the church by Pastor and Mrs. P. T. Neufeld after which a fellowship meal was enjoyed by all present. Recent marriages were those of Darrel Dean Doerksen and Eunice Warkentin, and Harry D. Neufeld and Donna Kaufman. Janet Soldner reported of the work in Colombia and also showed pictures on June 21. Dr. Arthur Thiessen spoke on "The Work of the Holy Spirit," June 28. Pastor P. T. Neufeld led in a short dedication service for the seventy-five Christmas bundles. June 28 the Jacob Thiessen family had a reunion with an attendance of a few more than two hundred persons.—Corr.

MISSION EMPHASIS MEETINGS

Spring Valley Church, Newport, Wash.: The Grace Bible Institute Gospelairs of Omaha, Nebr., were with us June 24. Miss Betty Quiring of Frazer, Mont., is one of our missionaries in the Belgian Congo of Africa. She was with us for a service June 26. Our congregation is planning for a series of special services on July 26-28. The emphasis of these meetings shall be based on mission work. The Willing Workers are sponsoring the Sunday afternoon program. A special dinner shall be served at noon. Mr. and Mrs. Paul Burkhart of Milwaukee, Wis., shall be with us for these services. They are working with the New Tribes Mission of Milwaukee, Wis., where Mr. Burkhart is teaching in the Bible Institute. The Burkharts are planning to go out to the foreign field as soon as a replacement can be made for Mr. Burkhart in the teaching staff. Mrs. Edith Burkhart is the daughter of our pastor, Rev. and Mrs. Rudolf Toews.

—Mrs. J. W. Riffel.

SIXTIETH ANNIVERSARY PLANNED

Herold Church, Bessie, Okla.: From June 1 to 5 Pastor Richard Tschetter spoke for the Indian Retreat at Hydro. On May 25 a goodly number of brethren and a few sisters gathered at the church graveyard with lawn mowers and other tools to clean up. Our regular monthly mission society meeting for June 4 was cancelled because of harvest. Our Wed. evening prayer services have also been dismissed for the busy summer months. There were retreats at Hydro for three different age groups during July. Our sisters were asked to cook for the retreaters and plans were made. Plans are being made for another coming event: the 60th anniversary of the Herold Church. There was a short business meeting in regard to that on June 7. Dwight Zuercher of Fort Worth, Tex., brought the message Sunday, June 7. Because of a heavy rain the evening of June 21, special program which had been planned by our mission society could not be given. There are still too many members who do not have hard-surface roads to church. Recent marriages were Agnes Regier to Joe Wynn Wampler, Helen Jantzen to Dannie Lee Stehr, and Virgie Harms to Russel Mueller.

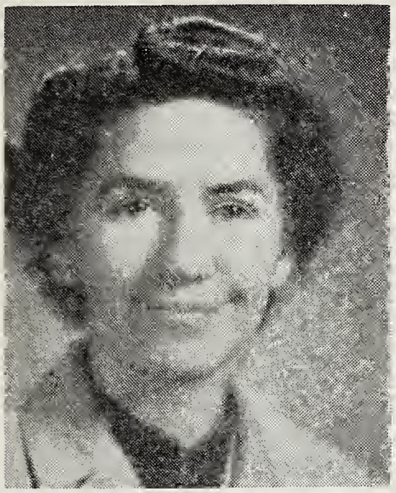
—Mrs. Margaret Horn

conference notes

continued from last page

MARY SCHRAG SAILS TO INDIA

Mary Schrag will leave New York for India on August 14 on the Bangai, a freighter on the Holland-American Line. This will be her second term of missionary service in India under the General Conference Board of Missions. She will again take up nursing duties in the Christian Hospital at Champa, M. P. Her home in the States is at Pretty Prairie, Kansas.



Medical work in India continues to be a real challenge. There is a special need for missionary nurses in all three General Conference hospitals: the general hospitals at Champa and Jagdeeshpur and the Bethesda Leprosy Hospital at Champa.

TEACHERS NEEDED IN INDIA

The Board of Missions shares a request that comes from Woodstock School, Landour, P. O., Mussoorie, U. P., India. Approximately 450 students, mostly children of missionaries, study in this school. The following personnel is being called for.

Needed immediately: school doctor; music teacher for strings, orchestra (needed immediately), piano, woodwinds, brass; physics teacher.

Teachers needed by June of 1960: languages (French and German), physical education (teachers for boys and girls), music (piano, strings, woodwinds, brass), industrial arts, grade teachers, and kindergarten.

Teachers needed by June of 1961: chemistry, mathematics, English, and grade teachers.

The school desires teachers with strong Christian background and motivation. Preference is given to those who have had training and experience.

Those interested may correspond with the Executive Secretary of the Board of Missions, 722 Main Street, Newton, Kansas.

A CENTURY OF WITNESS

That's the name of a book—a book you will want to read. It consists of 110 pages, including charts of Mennonite migrations, constitutions, and illustrations. It is the story of the General Conference Mennonite Church.

The book has six chapters: "The Witness—Yesterday and Today" written by Cornelius Krahn; "A Century Ago—The Founding of the Conference" written by S. F. Pannabecker; "The Swiss Join the Conference" by Delbert Gratz; "Prusso-Russian Mennonites Join the Conference" by Gerhard Lohrenz; "The Conference Organized for Work" by H. A. Fast; and "Whitherbound?" written by Erland Waltner.

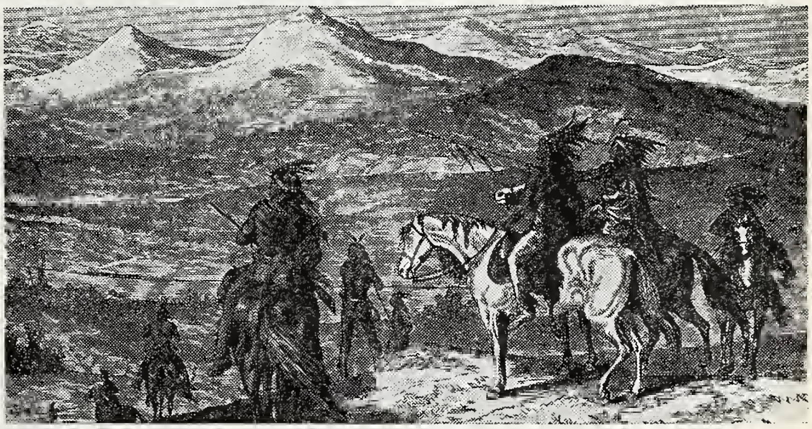
A Century of Witness will be available at a special price at the conference sessions in Bluffton. In the future it will be available at all of the Conference bookstores.

CENTENNIAL LECTURES

As has already been announced, lectures will be given simultaneously with the pageant on Centennial Sunday, August 16, at the General Assembly in Bluffton, Ohio.

S. F. Pannabecker, dean of Mennonite Biblical Seminary, will speak in the afternoon on the topic: "The Making of a Modern Mennonite."

In the evening Cornelius Krahn will give an illustrated lecture entitled "Looking into the Mirror." Both meetings will be in the high school auditorium in Bluffton.



CHEYENNE TRAILS

Lois R. Habegger

Cheyenne trails lead in many directions: to 1680 when Cheyenne Indians had their first contact with white people; to the arrival of the first General Conference Mennonite missionaries on the Montana reservation in 1904; to the first baptism in 1906; the writing of a Cheyenne-English dictionary; the translation of Scripture into the Cheyenne language; the building of churches.

Reading **Cheyenne Trails** takes only a short while and is a profitable experience for the historian as well as the mission study circle, for the student as well as the homemaker. Customs and religious beliefs of the Cheyennes as well as experiences of Cheyenne Christians and missionaries bring to life an interesting story. The little book has fifty-eight black and white illustrations. $2.00.

Order from: Mennonite Bookstore, 720 Main Street, Newton, Kansas.

conference notes

LOOKING TOWARD GENERAL CONFERENCE

General Conference triennial sessions symbolize a reunion of the Mennonite family in fellowship, business, and inspiration. Through one hundred years it has changed to a family affair involving men, women and young people.

Going to conference can be an educational experience for our children. They, too, will sense the urgency of work to be done in spreading the gospel. As parents we can help them to understand how our church is operating in service, education, publication, missions, and business. May we keep our hearts and minds open to new visions, new opportunities, other's opinions, and the leading of the Holy Spirit.

The centennial celebration adds a special glow to the business sessions. The review of the past one hundred years may help us find our place of service and see the future more clearly. We may ask whether we are giving of ourselves as honestly, daringly, and faithfully as our pilgrim ancestors did. Our reaction will either cause us to shrink or pull back our shoulders in determination. May we be strengthened by mutual sharing and dare to live looking toward Christ.

Mrs. Griselda Shelly
Newton, Kansas

BLUFFTON
AUG. 12-20
1959

NEW EDITOR APPOINTED FOR "JUNIOR MESSENGER"

Cornelia, a member of Women in Columbia, is the new editor of the *Junior Messenger*, a children's storypaper published by the Board of Education and Publication. She succeeds Mrs. Maynard Shelly, who has edited the paper since January 1, 1956.

Cornelia, a member of Women in Church Vocations, has spent several years in service under the Mennonite Central Committee. She is a graduate of Canadian Mennonite Bible College and Bethel College. Last year she studied at Mennonite Biblical Seminary.

In the late summer Cornelia will join the central office staff at Newton, Kansas, where she will be employed by the Board of Education and Publication. Her work will have to do with curriculum materials, particularly the translation into German of the graded Sunday school materials now being published. She also edits a German storypaper, *Der Kinderbote.*

MCC CROP PROGRAM UNDER WAY

The 1959 drive for MCC CROP (Christian Rural Overseas Program) got under way in Kansas in July. Many Mennonites will be taking part in this program of sharing with people in need.

Approximately $75,000 was contributed in Kansas through this channel last year. McPherson County ranked first in the nation, in large part because of the many gifts designated for Mennonite Central Committee and Lutheran World Relief.

In areas in which a considerable percentage of the population is Mennonite, MCC co-sponsors this nationwide CROP program.

WHOM SHALL WE SEND — NOW?

Seldom has the Board of Christian Service been so outspoken and aggressive in making its needs known as at the present time.

If you are a nurse or if you know of a nurse who could meet the challenge of becoming a missionary in uniform, keep on reading.

The place is Mexico. More specifically, the place is a thirty-five bed hospital in the city of Cuauhtemoc serving, for the most part, the Old Colony and Sommerfelder Mennonites who live in villages surrounding the town.

Eight years ago the Mennonite Central Committee opened the doors of the hospital which had been closed because of lack of personnel. In August of 1957 the work was turned over to the Board of Christian Service.

The hospital is now staffed by four General Conference workers in addition to Mexican doctors, six to eight Mexican nurse aides, and one Mexican nurse. Our workers are: Erwin Schrag, administrator who was recently elected to the local "Patronata" or governing board; Tina Fehr, head nurse; and two long term VS nurses, Elfrieda Rempel and Esther Unruh. A third nurse left Mexico earlier this year and as yet no replacement has been found. With Elfrieda Rempel's term ending this month, the minimum need for the immediate future is two nurses.

You may be wondering whether the Board of Christian Service is obligated to fulfill a certain quota of hospital staff members. The Board has a cordial and written arrangement with the hospital authorities to "supply personnel" as needed. There is no fixed obligation except the words with which Jesus challenged His disciples when He told them the parable of the last judgment: "Then shall they also answer him, saying, Lord, when saw we thee . . . sick . . . and did not minister unto thee?"

AUGUST 11, 1959

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THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

Orie O. Miller—PARAGUAYAN DIARY

Alice Franklin Bryant—RADIATION AND THE RACE

in this issue

COVER

Flat land floods often clog construction of the Trans-Choco Roadway being cut northeast into the underdeveloped, sparsely populated Gran Choco of northern Paraguay where approximately 10,000 Mennonites are settled.

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# of things to come

Aug. 12-20—General Conference, Bluffton, Ohio
Aug. 17-22—"Faith and Life" radio speaker on KJRG (Newton, Kan.): Roland R. Goering.
Aug. 30—Freeman Junior College opens
Sept. 8—Bethel College opens
Sept. 11—Bluffton College opens
Sept. 25—Rosthern Junior College opens
Sept. 29—Canadian Menn. College opens
Oct. 4—Western District Sunday School Convention, Halstead High School Auditorium, Halstead, Kan.
Oct. 4—World Communion Sunday
Oct. 12—Canadian Thanksgiving Day
Oct. 24-27—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

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editorials

SHARING THE CONFERENCE This issue of THE MENNONITE probably reaches the readers at the eve of conference. Many delegates and visitors are on their way to Bluffton, Ohio. Some may already be there and others about to start. But what of the majority who, for one reason or another, are unable to attend? How can they receive any benefit from the conference?

It is possible for both those who attend and those at home to co-operate and share in the blessings of conference week. Those unable to attend may be remembering in prayer the conference and those in responsible positions, that all may move along in accord with the will of God. They can watch for and read the reports of the Conference in the church publications. They may even be able to borrow from the pastor or delegates the printed reports of the various boards and committees. And, as soon as available, they can read the minutes and resolutions of the business sessions, as well as the reports of the auxiliary groups and of the special meetings.

Those attending can do much to acquaint the home church of the events of the conference. A carefully planned report of all phases of the conference should be given as soon as possible after returning. Various side-lights can be presented. Panel discussions with questions and answers may help clear up points for all.

The delegates should not only report the bare resolutions or action taken, but each should be able to pass on something of the total spirit of the conference so that all may catch a portion of it. In this way the whole church may be informed and enlightened and, we hope, strengthened and blessed by this spiritual experience.

GOD IS NOT ON VACATION A vacation can be very helpful and stimulating and refreshing; and it may also be exhausting and tiring. Its real purpose should be to "re-create" the powers of mind and body, and to "vacate" the mind of troublesome worries and cares.

But care should be exercised that we do not vacate the real essentials of life—the moral and spiritual values. Church-going, for instance, can easily be neglected during vacation. If properly planned, however, there can be some fine experiences in worshipping in other churches where we happen to be. A deeper appreciation for God's beauty in nature and His wisdom, guidance, and protection may also be stimulated.

But how fortunate for all of us that God takes no vacation. He is always to be found by the sincere seeker. He is ever faithful to His promises. He never forgets us nor turns from us when we seek for Him with all our heart. He is always "at home" to those who call upon Him in truth.

On our vacation may we keep close to our Heavenly Father who continually watches over us wherever we are, and may we remember to thank and praise Him in the midst of our travels and visits.

Crackpots, "Commies," or Christians?

Pacifist Witness at Omaha

James Waltner

FOR THE past months a group of pacifists have been keeping vigil at the construction entrance to the Mead ICBM base west of Omaha, Neb. Their protest, known as "Omaha Action," is aimed at arousing the conscience of the people of the nation to protest the feverish arms race in which this country is engaged.

The focal point of the arms race is the Inter-Continental Ballistic Missile——a network of pre-aimed solid fuel missiles housed in underground launching sites, ready to rain their nuclear terror on enemy targets at the push of a button. The argument for the ICBM is "deterrence." Our weapons must be so terrible that the enemy dare not use his.

"Omaha Action" is a group of pacifists protesting the arms race and particularly the construction of these missile bases with the conviction that this is preparation for genocide—mass extermination.

On June 18-19 public meetings were held in Lincoln and Omaha followed by a two-day training period for the thirty participants in the protest. On June 22 the participants began walks from Omaha and Lincoln to the Mead base. Then followed a week of vigil at the construction entrance to the base. On July 1 several of the "Omaha Action" pacifists began direct action such as speaking to the guards and attempting to walk into the base to speak to the workers. As a result, several protestors have been arrested and given jail sentences.

Representing the Western District Peace and Service Committee, Peter W. Goering (from Lehigh, Kan.) and I went to Mead on June 29 to try to find out more about "Omaha Action."

We spent an hour talking with three of the pacifists at the entrance to the base and an hour with Dr. Herbert Jahle, professor of physics at the University of Nebraska in Lincoln, who has been been vocally and actively participating in the protest.

Who are these pacifists? What is the motive and effect of their protest? Is this the type of witness that Mennonite people should defend, encourage, or even participate in?

Here are some of my observations in "Omaha Action."

● The group of pacifists participating in this protest come from diverse backgrounds, from all parts of the country. Denominational backgrounds represented include Friends, Presbyterians, Catholics, Unitarians, Brethren, Methodists, and others. Several of them have participated in previous protests such as at the Nevada atomic tests in 1957 and at Cheyenne last year.

The motivation is a religious concern about our country's participation in the race toward mass suicide. There are differences in the degree of commitment on the part of the participants. Some will participate in the walk, distribute literature, and keep vigil at the base entrance. Some have committed themselves to acts of civil disobedience such as entering the base and standing in the way of trucks.

● Reactions to this type of protest are varied. Hecklers come with signs suggesting: "Your hammer and sickle are showing." A number of newspaper articles and letters have labeled this "communist activity." Others have labeled this pacifist group as "crackpot publicity seekers," and look upon the protest with amusement. Still other newspaper accounts and letters are sympathetic, defending the right of citizens to make this type of protest.

● The local press, radio, and TV coverage has been thorough—(with some distortion). The *Lincoln Journal* has been covering "Omaha Action" objectively and sympathetically.

Some of the incidents, such as the arrest and sentencing of 22-year-old Karl H. Meyer, son of Rep. William H. Meyer of Vermont, have been carried nationally by the Associated Press.

● I was impressed with the motivation and dedication of the people involved. This is not a group of "crackpots," but a group of men and women who are voicing the deep concern of many citizens.

Dr. Herbert Jahle, who spent a year in a Nazi concentration camp because he refused to build bombers in World War II, said that a number of people have told him, "We are glad you are speaking out." The participants know that the protest of a small group of citizens will not stop the construction of these bases—but this is their witness to arouse the conscience of the nation.

WHAT should be our attitude toward "Omaha Action"?

The "Omaha Action" leaflet, *Discipline,* outlines the spirit and aim for the participants: "All action will be taken in the spirit of nonviolence and of consideration for all men, appealing to the best in persons in order to win them to the nonviolent way of life." The action is based upon Gandhian principles.

As Mennonite people, with a 400-year witness of conscientious objection to war and the instruments of violence, we have seen the improvement of "nonviolent resistance" (non-co-operation, boycott) over resistance by murderous violence. Yet we have reservations about the dangers inherent in boycott and strike and the unchristian attitudes and actions which can result.

Certainly our concern to speak the evangelical gospel of the love of God through Jesus Christ in its power to make lives new should be our primary concern. But with this message of the gospel must be spoken our conviction that the Christian way is the way of the Cross—the love of Jesus Christ. This will involve witnessing against our nation's participation in the arms race.

Whether we should become involved in the "Omaha Action" type of protest including civil disobedience is a question we need to evaluate in the light of questions such as: Is the refusal to protest merely on the grounds of saving our name? Will civil disobedience negate our witness in other areas? With the arms race and ICBM's moving us ever closer to a suicidal nuclear war, is there any alternative *but* to protest as our Christian responsibility to God, to country, and to man throughout the world?

Certainly we must defend the right of a minority group as "Omaha Action" to make their witness.

As Mennonite people we must be pricked in conscience by this type of action for our inconsistencies—our clinging to the principle of nonresistance traditionally, our sometime willingness to speak, our hesitancy to act.

And certainly we ought to be moved to find out all we can about nuclear weapons, the possibility of nuclear war, and our involvement in it, and then to make our witness on that basis—for preparation to visit mass extermination on another people is a complete denial of the Christian faith.

penned by Orie O. Miller, MCC Associate Secretary

Paraguayan Diary

June 17, MCC Home, Asuncion, Paraguay—Coming here yesterday from Montevideo via Buenos Aires took three hours and cost $17 (US). In 1931 it took four days by river steamer and cost over $30. Then Paraguay was the poorest and most backward of South American countries. Now there seems to be steady progress in its living standard, in stability of government, in communication and contacts with the outside. This is one of the world's underpopulated areas with plenty of room to expand.

This morning in the USOM offices we reviewed our status and planning on the Trans-Chaco Roadway which is of vital interest to the 9,000 Mennonites living in the Chaco. Four million dollars is the cost estimate. Of this, $200,000 is expected in labor and other contributions from Mennonites. It will require about three years to complete it to Filadelfia.

The rest of today was spent at the Leper Services Thank You project 50 miles east of Asuncion. Here the Dr. John Schmidt family as well as families from all the Paraguay colonies (numbering about 40 persons) have served and witnessed since 1951.

June 19, MCC, Filadelfia, Chaco—Our DC-3 plane was loaded to capacity with freight and passengers en route here from Asuncion this morning (a two-hour trip). The Paraguay River at Asuncion is at a high point from rains; here, however, they have drought.

Yesterday we came one-fifth the distance on the new Trans-Chaco Roadway.

June 21, MCC Filadelfia—This morning we attended harvest services at the distant Indian mission church. About 400 Indians were present. While one Indian helped with the preaching, others helped in ushering and in keeping order. Church was held in an unfinished new mud brick structure.

Of the estimated 2,500 Lenguas and 900 Chilupis in this area (100 miles radius) about 3,000 attend services: 206 Lenguas and 51 Chilupis are baptized communicant Christians. They have over 100 children in school. The mission is reaching into the Paraguayan community and has begun a Spanish elementary boarding school with thirty-one pupils.

June 23—Yesterday we visited Menno Colony, which was settled in 1926. The colony now numbers almost 4500. It has a net annual increase of about three per cent. There are 41 elementary schools. The church has seven deacons, nineteen ministers, two elders and now has three Indian mission stations with 155 baptized members.

We were at the hospital plant, attended the thirty-eight pupil Bible Academy, saw the growing industrial center, spent a short time at the Indian mission station, visited with Bishop Martin Friesen and had afternoon coffee in the Dr. Kaetler home.

It is most interesting how the Indian and Mennonite communities are accepting each other. It is probably significant too, as the colonist mother put it, that "The Indi-

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ans are praying more for the Mennonites than the Mennonites do for the Indians."

June 24—Yesterday I visited Neuland Colony. This colony has the smallest population (1715) but the largest land area. It is the newest settlement (1947). Over a third of the original settlers have left for Canada; now, however, the increased birth rate is offsetting the loss caused by migration. Annual family cash income has doubled in the past four years. The economic prospects for the next four years indicate similar gain. The colony is well equipped with hospital, health, school and social service facilities, and good leadership.

June 26—The past two days were spent in and around the thriving little Chaco Mennonite city of Filadelfia. Here are the beginnings of shoe manufacturing tile making industry and an airport trading center. With four churches, 110 students in high school, forty-one in the four month Bible Academy, a nurse's aide school, the new mental hospital, as well as home of almost 300 families, it is in prospect the largest Chaco city.

June 28, Hotel Paraguay, Asuncion is at its best with balmy, sunshiny, winter weather. This morning I attended the Albert Ens Spanish Mission service in the Southwest part of city. Here is a good location, a good beginning, but mission work at its hardest. At 10:30 we attended the Union English service at the Disciples church. Of the seventy present about one-fourth were Mennonites. At 4 p.m. we attended the German Mennonite service. This evening approximately 200 were present at the MCC center for African mission pictures and an evangelistic message. Tomorrow we begin our plane-hopping visits to four east Paraguay colonies.

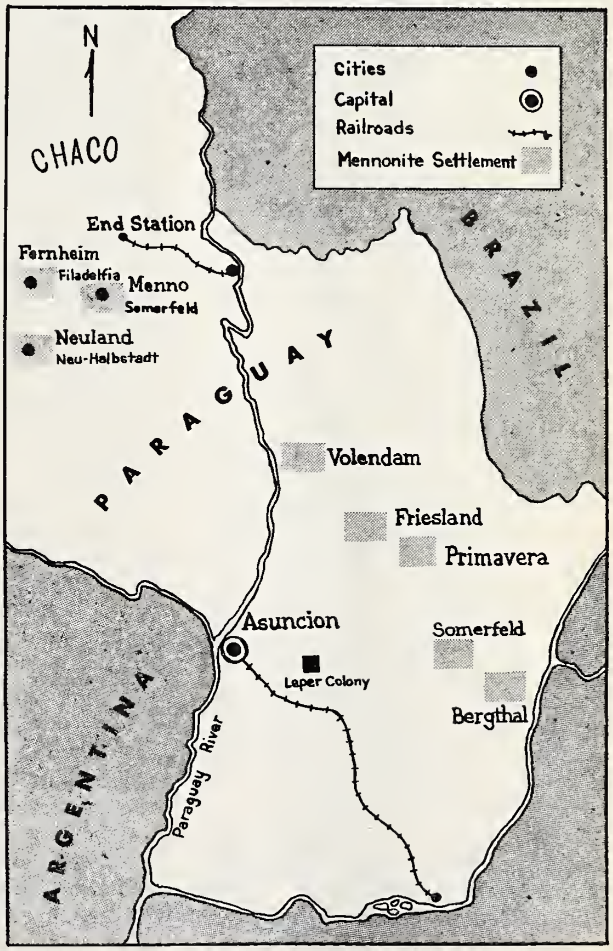
June 30, Volendam and Friesland—Volendam colony is in difficult circumstances. Of the 2,729 immigrants and births, 1,300 have emigrated again, mostly to Canada. Many of the remaining 843 also want to leave. It is still hoped that 500 or more will stay.

This morning we arrived at the Prima Vera airstrip. The Society of Brothers colony continues to number around 550 persons. It is discontinuing its farm operation, except for colony sustenance needs and an unfinished rice growing experiment. Its whole energy is put into wood crafts, industries, and meat cattle. The colony's surplus population is building up in Asuncion and Montevideo. We appreciated the usual cordial hospitality and visiting over coffee, lunch, and tea.

June 31—The 22-year old Friesland colony (906 persons) seems to have found its genius and is healthily progressing. The colony store, hospital, sawmill-industry enterprise, and the first rice harvest project all give evidence of good programming, management, and morale. The rice growing machinery investment of $17,000, adequate for 250 acre annual production, is successfully demonstrating its first year on half this acreage. Corn, rice, and mandioca, plus dairying and chickens for Asuncion and world markets, seem an assured base for the ongoing rising living standard.

July 4, Enflight Charter Caaguazu, Asuncion—The youngest east Paraguayan colony, which came from Canada in 1949, is located 125 miles east of Asuncion. Caaguazu numbers about 1450 people or 240 families. The new international highway to Iguazu Falls and Brazil bisects the 100,000 acres on which the two groups (Bergthal and Sommerfeld) live.

The average colony family income is around $1000. It has the highest income of any of the Paraguayan colonies, almost all from lumber, timber, and eggs. After the lumber resource is gone, corn, cotton, and hogs will be developed as income sources. The good colony roads, the sturdy wooden houses, and the healthy blond children impressed me. After the Trans-Chaco Roadway completion, Caaguazu and Menno will be only a day apart via auto. I am greatly impressed with the home Paraguay has afforded to most of the 13,000 Mennonites now living here.



Our world faces a crisis as yet unperceived by those possessing the power to make great decisions for good or evil. The unleashed power of the atom has changed everything save our modes of thinking, and thus we drift toward unparalleled catastrophe.—Albert Einstein

Radiation and the Race

Alice Franklin Bryant

Ages ago there was much radiation on the earth and no life. As time went on radiation declined. First low forms of life and then higher ones developed—and the latter are more easily damaged by radiation than the former.

An atomic war would speedily reverse the lowering of radiation levels which has made our life possible on this planet. Even our testing of weapons has made a small beginning on such a reversal.

Can We Trust the AEC?

We have received repeated assurances that all is well and that there is really no danger from nuclear tests. But disbelief in regard to these assurances has been increasing for several reasons. One is that they come from people whose obvious interest in the arms race conflicts with their presumed interest in the human race.

Another reason for doubting the reassuring statements is that they are characterized by double-talk.

One misleading phrase overworked by the Atomic Energy Commission is: "at the present rate of testing." There has never been any standard rate but rather a fluctuating and constantly increasing one. It will continue to go up as additional countries get A and H-bombs; and we have absolutely no control over how much testing is done by other nations. Up to the present we are the worst offender, having exploded more than twice as many nuclear weapons as the USSR.

Experts Confess Ignorance

A third reason for discounting the reassuring statements is that they are made from ignorance. There is no reason to believe that our scientists have yet attained an approximation of knowledge concerning radiation dangers.

Congressman Chet Holifield who conducted hearings on radiation in May and June of last year writes: "As a layman I was somewhat shocked to find out how much the experts admitted they did not know about the long-term effects of radiation. In fact, when I thought over how little is known for sure, I wondered how some officials of the government could be so positive that bomb-tests were so safe...

"The Atomic Energy Commission has continually given out assurances that we have nothing to worry about and yet we find, using testimony from our own experts, that there is reason to worry."

Aside from this general ignorance and propaganda, the charge has been made by exceptionally well informed persons, including Dr. Edward U. Condon, former chief of the United States Bureau of Standards and now head of the Physics department of Washington University, that the true facts are being obscured.

Nuclear Weapon Testing Injurious

Cancer specialists predict that many thousands of persons will suffer agonizing deaths from leukemia and other forms of cancer as a result of A and H-bomb tests already made.

The genetic threat is even worse and involves not just risk but certain damage. Congressman Holifield reports that the scientists who testified before his committee—although they differed on whether there was a threshold for non-genetic damage—agreed that there was no threshold for this genetic threat to the human race. They agreed that natural radiation causes some defective children to be born, and that any increase of radiation increases the number of them.

Not only will more obviously deformed and feeble-minded individuals be born, but others—apparently normal—will have greater tendencies than we to colds, headaches, allergies, arthritis, cancer, and also lowered mental capacity.

Dr. Herman J. Muller, Nobel Prize winning geneticist, believes that this impairment of the apparently normal will be a much greater total burden on the human race than the increased number of obvious defectives. He warns: "Our genetic heritage is the most precious thing we have. If it deteriorates, we deteriorate. The human race must become genetic conscious... (Aside from this genetic damage) the tests are doing more harm than good because they raise war feelings between nations."

Despite the Atomic Energy Commission's well-publicized reassurances, its document on "The Biological Hazard to Man of Carbon-14 from Nuclear Weapons" issued in September, 1958, contains this grim estimate of the damage to humanity of carbon-14 created by weapons tests already held: 100,000 cases of gross physical or mental defects and 1,280,000 cases of embryonic, infant, and childhood deaths. Carbon-14 is produced by "clean" as well as dirty bombs, and it has a half-life of thousands of years. It is just one of several bomb-test products that cause damage to the present and future generations.

The author of this article spent over two years in Internment Camp in the Philippines during World War II.

Some Facts Are Available

Some unsurpassed figures can be found. An article, "Strontium-90 in Man," in the Feb. 7, 1958, issue of *Science,* gives data on this radio-active substance—which, created and blasted into the atmosphere by the bomb tests, drifts down to earth in the course of years, is taken up by plants and animals, and thus finds its way into our food and milk.

Basing its findings on autopsy samples of human bone, this article shows that the amount of cancer and leukemia producing strontium-90 per gram of calcium is rapidly increasing in the bones of young children. At present they have ten times as much as the bones of adults, which were built in pre-atomic times and now require only a little replenishing.

The estimate is made that the amount of strontium-90 per gram of calcium in children's bones will keep on increasing until it is four times what it is at present even if no more tests are made. Of course if testing is continued, the amount will be further multiplied.

The *London Times* has reported radiation thirty times normal in its city. Apparently the authorities did not intend for this to be revealed, but it leaked. The radioactivity that alarmed Los Angeles Oct. 30, 1958, was eighty-seven times normal for that vicinity. Scientists at the University of Minnesota have reported radioactivity levels in the area of Minneapolis a hundred times the national average. And I have it on authority of some one in government employ who cannot be quoted that the levels in some localities have been 500-600 times normal after bomb-tests as winds carried the radioactive debris from Nevada across the United States.

A heavy March rain 200 times as radioactive as is considered safe for drinking water fell on the San Francisco region in 1958. Outraged residents in protest shipped vegetables contaminated by it to the White House.

The Peaceful Atom Has Its Dangers

At the dawn of the atomic age we were given glowing prophecies in regard to the possibilities of atomic industrial power, and most of us remain undeceived on this. The result is that many excellent and generally well-informed people have been passing resolutions for speeding the development of this power who are unaware that it is a major stumbling block to disarmament, a very uneconomic process, and a serious menace to mental and physical health.

James J. Wadsworth, head of our delegation to the present conference in Geneva, has said, "Put simply, the difficulty is that at the same time power is produced, fissionable material used in weapons is produced. An atomic power plant is thus a weapons producing plant." It is easy to make bombs if fissionable material is available. Lack of it has retarded bomb development in France.

The worst reactor accident so far was at Windscale, England in October, 1957. For some time after it occurred, milk from a 200 square mile surrounding area was dumped at sea. Our newspapers then reported that the farmers were complaining that they had had trouble with sterility among their cattle for five years. This, of course, was not brought about ex post facto by the accident, but must have been caused by increased radioactivity in the area surrounding the reactor.

Even enthusiastic officials of companies that are profiting from atomic contracts admit that the problem of the disposal of radioactive waste—produced in immense quantities in industrial power reactors—is an unsolved problem. They admit that the radioactivity will outlive the tanks in which it is buried and dumped at sea. Since this is the case, is it not acting irresponsibly toward the future to push industrial power production? Graham Du Shane, editor of *Science,* in his May 17, 1957, editorial writes that "the hazard from nuclear reactors for power production is a greater potential threat than that from atomic weapons (testing)."

Dr. Arthur Squires, who was one of the team who produced the atomic bomb during World War II, and who later was engaged in inspecting nuclear installations throughout our country, wrote me recently, "This whole area is one which appalls me. I mean, the area of radioactive waste disposal from power operations. Anything you can do to arouse the public to this danger will be a real service." The atom may some day provide cheap and safe power if and when the fusion process for its production is perfected. But since the fusion of nuclei is utterly different from the fission, or atom-splitting, process, work with the latter does not advance the former.

Our Choice: Human Race or Arms

If our race deserves its scientific name—homo sapiens, wise man—the two great countries who co-operated to defeat Hitler surely can co-operate to mutual advantage in controlling and restricting nuclear activities. In this the people at large show more wisdom than their officials. In May of 1957 the Gallup Poll asked: "If all other countries, including Russia, agree to stop making any more tests with nuclear weapons and H-bombs, should the United States agree to stop?" The responses were: yes, 63 per cent; no, 27 per cent; no opinion, 10 per cent. However, a year later our administration flatly rejected such a proposal from Krushchev as a "propaganda gimmick."

An informal agreement of the three atomic powers could have been quickly followed by a multilateral treaty adopted in the United Nations outlawing nuclear testing and providing for reasonable inspection. The inspection required for this would be adequate to monitor missile tests so that stopping them might well be the second step on the way toward disarmament.

The facts confirm Albert Schweitzer's belief that we cannot hope for governments to solve these life and death problems unless we *push* them into doing so. Surely the time has come when we must loudly and insistently demand a permanent ban on nuclear weapons testing—without any of the "bombs for peace" hypocrisy of our proposed "Operation Plowshare"—as a first step toward disarmament.

In the earth's crust are the remains of many animals that formerly flourished on earth and then became extinct because they couldn't adjust to changed environment. This could happen to us. In all probability it will happen to us unless the arms race is ended. The arms race will not be ended while the United Nations is starved and disregarded and policy makers continue to play their puerile, outmoded game of great power struggle—which is usually presented to the people as a holy crusade.

things you should know about

Christian Literature in Congo

1. How many people of Congo can read?

Current literacy rate of the total population is probably 25 per cent. The latest UNESCO figures state that 75 per cent of Congo's school age children (tomorrow's church) are literate. This is one of the highest youth literacy rates in Africa.

2. How much literature is now available to our Congolese Christians?

Three languages are used by Congo Inland Mission. Counting all types of Protestant Christian Literature including textbooks, there are currently about 75 titles in Tshilubi, 25 in Gipendi and 15 in Chokwe. The first correspondence courses are being introduced. There is a good variety of tracts available for evangelizing the unsaved. The Tshilubi edition of *Sankai,* a colorful religious monthly, has completed its first year and has made an impact on the literate masses.

3. What kinds of literature are especially needed?

Books that will establish believers in the faith, devotionals, African Christian biographies, religious classics, Bible study helps, instruction on victorious Christian living in a pagan society are key needs at the present time.

4. Who is preparing this literature?

Most of it is now being prepared by missionaries. However, some literary talent is being developed among our talented Congolese. Our hope is in African writers who will incorporate into their writings the thought patterns, proverbs, folklore, and points of view which will grip the hearts of their own people.

5. Where is it printed?

Practically all of it on Protestant mission presses in the Congo. At our Charlesville station we have two platen presses and equipment capable of preparing smaller books and tracts.

6. How is CIM financing this program?

In addition to the operational budget of the press there are two literature funds dependent on your voluntary gifts: a) the Bible and Christian Literature Fund, a "revolving" fund which enables the purchase of large editions of Bibles, hymnbooks, and other Christian literature the money for which is reimbursed as the books are sold; and b) the Christian Literature Subsidy Fund in which higher priced books and Bibles are subsidized to bring them within the price range of the people. For example a complete Bible is sold for eighty cents and a New Testament for forty-five cents.

7. What will eventually become of this equipment and funds if the missionaries are forced to leave?

This shows the importance of Christian literature. These funds and this equipment in the hands of trained and dedicated Christian nationals will continue their important service to the Congo church.

8. Why expand the Congo literature program in the face of rising nationalism?

The Bible and Christian literature keep on witnessing long after the live human witness is forced to leave or is silenced. Literature is the key to a rapid inexpensive evangelical witness to the masses. Literature calls individuals to a dedication of life and service that will help stabilize communities and governments. Manuscripts by native authors are beginning to appear and will increase rapidly. This is reason for hope for a healthy church in Africa.

9. How can we help?

Current literature funds have been provided largely by memorial gifts. In memory of a departed loved one you may give tangible tokens of remembrance that will soon wither and die or you may invest a gift in Christian authors, artists, press men, and colporteurs (distributors). You can have a real and vital part in the proclamation of the gospel.

10. What limits our literature program?

There is a lack of personnel, both foreign missionaries and native Congolese lay workers who will both produce and distribute Christian literature. There is a lack of funds to support the workers and provide their expenses, to purchase tracts, Gospels, Bibles, books, pamphlets, picture rolls, posters, teaching helps, commentaries. There is a lack of prayer and genuine Christian concern for unsaved souls on the part of many of God's redeemed children.

You can help in this ministry through your family, Sunday school, young people's group, Christian Endeavor, girls' group, boys, club, women's auxiliary, men's fellowship by giving a consecrated offering for Christian literature in Congo and in other parts of the world.

—Levi Keidel

speaking of the
General Conference,
here's what happened when
on the

Calendar

1860—West Point, Iowa: Pennsylvania churches, represented by John Oberholtzer, meet with Iowa churches. They agree to meet the following year in Wadsworth.

1861—Wadsworth, Ohio: Churches in Waterloo, Ont., and Summerfield, Ill., send representatives to meetings of newly formed General Conference.

1863—Summerfield, Ill.: Third meeting of General Conference. Plans are begun for Wadsworth school.

1868—Wadsworth school opens and remains in operation for ten years.

1880—Mr. and Mrs. S. S. Haury establish first American Mennonite Mission among Arapahoe Indians in which is now Oklahoma.

1881—Pennsylvania: *The Mennonite* published for the first time.

1887—Halstead, Kan.: A Mennonite school is opened which later develops in Bethel College.

1893—North Newton, Kan.: Bethel College administration building dedicated and school opened.

1896—Arizona: H. R. Voths are first missionaries to the Hopi Indians.

1900—India: General Conference foreign mission work begun by the P. A. Penners and the J. F. Kroekers.

1900—Bluffton, Ohio: First building erected on Bluffton College campus, to be known then as Central Mennonite College.

1903—Freeman, S. D.: Freeman Junior College opened and dedicated.

1903—Rosthern, Sask.: Rosthern Junior College founded.

1904—Montana G. A. Linscheid is first missionary to the Cheyennes.

1906—Africa: First missionaries sent by Central Conference of Mennonites.

1908—Newton, Kan.: Bethel Deaconess Hospital and School of Nursing opened.

1909—China: General Conference mission work begun by Mr. and Mrs. H. J. Brown.

1919—Bloomington, Ill.: Mennonite Hospital and School of Nursing opened.

1924—Rosthern, Sask.: Publication of *Der Bote* begun.

1941—Young People's Union organized in present form.

1945—Chicago, Ill.: Mennonite Biblical Seminary opened.

1945—Leamington, Ont.: United Mennonite Educational Institute started.

1945—Colombia, S. A.: General Conference mission work begun in Cachipay by Mr. and Mrs. Gerald Stucky, Janet Soldner, and Mary Becker (now Mrs. Hector Valencia).

1946—Central District joins General Conference.

1947—Winnipeg, Man.: Canadian Mennonite Bible College opened and dedicated.

1950—Freeman, S. D.: New constitution adopted at General Conference sessions. The four Conference boards are formed.

1950—Japan: General Conference mission work begun. Leonore Friesen sent as first missionary following exploration work done by W. C. Voth.

1954—Taiwan: General Conference mission work begun following work done by Glen Graber under MCC and a visit by Verney Unruh and W. C. Voth from Japan.

1956—Montevideo, Uruguay: Biblico Seminario Menonito begun in co-operation with (Old) Mennonites and South American Mennonites.

1957—Central and Middle Districts merge.

1958—Paraguay: General Conference begins co-operation with Menno Colony Mennonites in work among Lengua Indians. Eleanor Matthies is sent as first General Conference missionary.

1958—Elkhart, Ind.: New campus for Mennonite Biblical Seminary dedicated.

1959—Bluffton, Ohio: Centennial of General Conference celebrated.

A PENNY A WORD

Dorothy C. Haskin

THE religious field is a wide and welcoming one to writers. It consists of publications which pay as little as one-quarter cent a word to those which pay five cents. But, if you are prolific, know the angles, and keep regular working hours, you can make a living writing for the religious markets. It has been done!

The easiest way to begin is with a "how-to-do" article. What can you do well that someone else would like to know how to do? Write a letter, follow a hobby, give a bang-up party, or run a church library?

The need for how-to-do's is practically limitless. Most of mine were about Sunday church school work, because that was what I knew. But editors are eager to have plans for a successful party, handwork, making scrapbooks, posters, or amusing a child on a rainy day. They print articles on improved methods of church work, and they are equally interested in ideas for a happier, Christian home life.

THE next easiest article for the beginner is fillers. I worked three months at Gospel Publishing House to learn their needs. My first day, the editor of their three Sunday school papers, showed me to a typewriter and said, "Write fillers."

For two solid days I wrote short items about the experiences of myself and my friends, and interesting incidents I had read in books or in letters from missionaries.

You can write fillers from the minister's sermon. One Sunday, my pastor mentioned that, although Nero had been the Roman emperor, and the Apostle Paul a prisoner, the worth of a man was measured not by his possessions but by his character. He proved it by reminding us that nowadays we name our dogs "Nero" and our sons "Paul." The illustration struck me forcibly, so I went home and wrote, "Nero or Paul?" and it was published in *Power*.

You can find material for fillers in books. In the life of Oliver Cromwell, I read that he allowed his granddaughter to sit in the cabinet meetings. The other members were apprehensive lest she tell state secrets. To prove her integrity, Cromwell whispered an important secret to her and then set her mother to pry it from the child. She would not tell, even though her mother whipped her. Cromwell's granddaughter could be trusted to keep her word. Seeing the application to children today, I wrote the incident into a filler and it was published.

Another item frequently printed but more difficult to write is the quiz. Many beginners make the mistake of submitting an idea that has been done too often, such as "Name These Bible Women." A quiz needs a twist to sell. A successful one was "Men and Their Character," a list of names of men in the Bible and a list of character traits, such as, meekness, patience, etc. The reader had to match the man with the quality.

While Dorothy Haskin was teaching vacation Bible school for the American Sunday School Union, she overworked, became ill, and had to be hospitalized.

"Now, how can I serve the Lord?" she pondered. Then, an inspiration came—God given, she always claims. As new strength came to her body she began writing her vacation experiences. Perhaps someone would print them. Someone did, and paid her for them. It was not much, but enough to encourage her to go on.

"No one had ever as much as hinted one could write for the Lord. I found that out quite by chance," Dorothy now tells.

It wasn't long, however, before she realized she must know more about writing to be able to produce work of merit.

"I read every library book on writing I could find, beginning with A's and ending with the Y's. I never did locate an author who spelled his name with a Z."

RELIGIOUS publications print far more articles than stories. Even the so-called "story papers" often print two or three articles in one issue. For most people the easiest article to write is the personal experience type. After I left the stage and became a Christian, I was a church visitor, going into poverty-stricken homes on the East side of Los Angeles. The emotional strain drained me, and I had to quit. But I wrote about my experiences, entitled it "Ringing Doorbells for Church," and it was my first sale to a religious publication.

It takes courage to hang your heart on the highway for the world to stare at, but also, it is helpful to others. Write about your answers to prayer, or how you found your faith, or your most interesting Christmas experience.

The only "don't" in article writing is to avoid the devotional or sermonic article. Write a devotional article only if your idea is definitely different.

Articles in the religious papers cover a wide variety of subjects. Their standard is that a man's religion affects his entire life. Editors are interested in nature articles for junior papers, places of interest for teen-age and adult, sports for teenagers (both how to play and how to raise the moral standards of the players), challenging careers and social problems.

News items sell. When twelve of the young people from our church went to Europe to spend the summer in a work camp, cleaning debris and building an orphanage, I wrote up the facts and sold that article.

THE most popular article of all is the personality article. It may be about someone who is well known. Scores of newspapers and magazines have run articles about Billy Graham, the evangelist. Just to be a little different, I interviewed Cliff Barrows, his song leader, and sold articles about him.

You do not have to write about someone who is well known. There does, however, have to be some point of interest about the person. Not only people but organizations are suitable material.

If you cannot interview, you can get books from the library and write about historical persons. For magazines such as *Christian Life* and *Christian Herald* you have to have a "news peg" to sell a historical article. When I became interested in the Waldenses in Italy, and wrote, "Church that Wouldn't Die," it was sheer chance that they celebrated their one hundredth anniversary free from physical persecution.

The smaller magazines, however, print articles about a historical person without a news peg. Research takes time, and one way to make it pay is by writing several articles about the same person or group.

There is also the historical fiction story. After writing an article about Robert Raikes, credited with founding the first Sunday school, I wrote a story entitled "Sam of Sooty Alley." All the facts were as accurate as research could make them, but the lead character, Sam, was pure fiction. He was supposedly one of the boys who attended Raikes' "Ragged School."

THE top step on the ladder of writing for religious publications is the feature article. That means taking a subject of general interest and discussing it from all angles. There are few religious writers who will do the necessary leg work and research. I wrote my first one because *Christian Life* asked me to write about the increased number of private religious schools. They suggested a school to visit, and that I contact the National Association of Christian Schools. There was much correspondence, and two days spent at the school—one for interviews, another for shooting pictures. In the article I told about the school and discussed the problems and advantages of the privite school. It was a great deal of work for one article, but I have since written on the same subject for two other periodicals.

As for stories, some Sunday school papers print two or three a week. The first requisite is that the story be age-slanted. Roughly, the ages served by these papers divide into primary, junior, teen-age young people, and adult. Stories must be about ordinary people, with everyday backgrounds, who live their average lives in a heroic manner. Writing stories is not something you do with a typewriter, but with your heart. You can preach, but only if the truth preached is vital to the lead character.

THIS is what to write. But the big question is the marketing. Submit first to your own denomination. You will be more in sympathy with their principles. The first year and a half I sold only to the American Sunday School Union. One reason was that I did not know about the other papers. But another reason was that I had worked for the Sunday School Union, teaching summer Bible school in the rural districts, and knew their needs.

As I visited the homes of relatives and friends, I picked up their church papers, and branched out into different publications. Now, after eighteen years, I have sold over 3000 articles and stories to about 250 different publications.

You can make a living at a cent a word. I have done it!

—*The Compass*
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The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

FRENCH TEACHER APPOINTED

The Bluffton College administration has announced the appointment of Johannes de Jonge to teach French for the coming school year. Mr. de Jonge is a native of the Netherlands, having been born in Amsterdam but having lived most of the time in Middleburg on the island of Walchern.

Mr. de Jonge comes with a rich background of experience and training. He has studied at the University of Leiden and received his master's degree at Groningen University in 1951. His chosen field of study has been law and political science. He served as a junior member of a law firm, being located in Almelo, for five years from 1951 to 1956.

In 1957 he left his law office to serve for two years with the Mennonite Central Committee. He first spent six months as a cultural exchange visitor in the United States. After that he was assigned to various service projects in Spain, France, and Germany. When the organization *Eirene*, more formally known as International Christian Service for Peace, was organized by the historic peace churches, he was appointed as the first project director in Morocco. It is hoped that visa and passage may be arranged so that Mr. de Jonge can be here by the first of September. He will be replacing Mrs. Kenneth Luginbuhl.

SLOTTER NAMED DEAN OF MEN

Arden Slotter, assistant professor of chemistry at Bluffton College will be replacing Dale Dickey as dean of men. Mr. Dickey recently resigned as assistant professor of speech and dean of men and will be interim pastor of a Presbyterian Church in Peru, Indiana.

Mrs. Marcella Burry has been hired full-time at the college as head resident of Lincoln Hall, the men's dormitory. She will also have some responsibility in the dining hall and will serve as hostess.

STUDENT NURSES GIVE CONCERT

Students of the Mennonite Hospital School of Nursing presented a Musicale in the Nurses' Home auditorium, Sunday, July 26. The group was directed by Mrs. W. G. Ball. Accompanists were Mrs. Louise Haskell and Mrs. Shiloh Strouse. Student nurses participating were: Frances Garber, Jeanette Hillis, Louise Keeran, Sue Lunde, Chloe Neuenschwander, Rosemary Stauffer, Becky Witham, Ruth Baughman, Virginia Duncan, Eva Durham, Irlene Gierman, Barbara Manchester, Delores Miller, Charmaine Simmons, Sandra Williams, Joan Breniser, Miriam Gierman, Rosemary Milan, and Gene Ann Roth.

MCC news and notes

DEATH AND LIFE IN INDONESIA

It was Tuesday night and I thought the day's work was done when we heard steps outside and there was a soft knock on the door. I opened the door and was handed a letter. There was a call for the doctor to come and help a young woman who had delivered her second baby on Monday afternoon and by the next morning the placenta had still not delivered. It had taken twelve hours to come by prahu, their hand-made boat.

Another hospital worker, Ratalangi, and I started off with them about midnight. Again the winds were not favorable and we could not sail. As we lay down to sleep in the center of the prahu, the oarsmen began their rhythmic rowing. Hour after hour the regular striking of the oars against the boat continued. By daylight we had reached the island of Meti, and we stopped for a quick breakfast of tea and fried bread.

About noon we waded ashore in Pediwang and walked up to the village. We passed a freshly dug grave and knew what had happened. Evidently the woman had bled to death.

She was the daughter of the Chinese merchant and we sat down in the store as the Christian funeral began. Standing before the simple wooden box, the schoolteacher-preacher gave a short talk. While the people sang softly the carpenter solemnly nailed the black, cloth-covered coffin shut. Then it was carried down the path on the shoulders of six young men.

The young hushand and parents were grief-stricken. All we could do for them was to send some donated vitamin-enriched milk powder for the new baby. Perhaps if there had been radio or telephone communications or a fast motor-boat, we could have helped. Sixty kilometers here is as far as six hundred miles back home. Here there are 50,000 people to one doctor and one hospital.

In the afternoon we began to see patients. Mothers with anemia brought babies with fever. Many children had yaws, which cover the body with open sores. A single shot of penicillin is usually enough to bring about a rapid cure. Before dark we had used all of our penicillin, so we promised to send a male nurse with more medicine in the near future. After caring for about 200 patients and having a dinner of rice, deer, chicken, greens, bananas, and delicious pineapples, we went to bed. We were disappointed that the woman we had come to see had died, but we were happy to have been able to help others.

—Clarence Rutt, M.D.

TRAINEES RETURN

AKRON — Thirty-four trainees from eight foreign countries left for their homelands on July 28. As guests of the Mennonite Central Committee the ninth group of trainees completed a year in America. They lived in Mennonite homes and divided their year's stay into two six-month periods so that they could work and live in at least two different states.

Their purpose of being here was one of "friendship and understanding between neighbors; to get acquainted with the United States—its people, its way of life and its family and community living." While in their new environment the trainees became temporary members of American families in the homes of their sponsors, as well as becoming an integrated part of the social orbit of the community and church in which they lived.

In the trainee representation were 18 young people from West Germany, one from Luxembourg, seven from the Netherlands, one from Japan, four from France, one from Uruguay, and one from Paraguay. Occupationally the group included farmers, housekeepers, nurses, children's workers, construction men, and secretaries.

Recapitulating their stay in the states they all had generous things to say about America: "We were always greeted everywhere with friendliness," said Roely Beintema from Drachten, Holland.

Marie-Claire Kohler, of Belfort, France, said that she was overwhelmed with what she found here. "I wouldn't want to live in America," she said, "because my family is in France, but I certainly want to try and come back again."

The language barrier was troublesome for some of the visitors. Gerhard Dyck, Frankfurt am Main, Germany, said that he knew no English when he came here. He spent his first six-month period working in a furniture factory in Indiana. "There was a man there who spoke German," he said, "and another who spoke Swiss German, so that I never really needed to know English."

He said he ran into trouble when he arrived in Intercourse, Pa. "All they spoke there was Pennsylvania Dutch and I couldn't understand a word of it, so I was forced to learn English."

Mieneke Knipscheer of Groningen, Holland, said that her language problem was a result of learning British English in school. "I couldn't understand what everybody was saying here at first."

Heinrich Dueck of Uruguay and Rudolf Loewen of Paraguay are both sons of settlers who left Germany to join the farmers in the South American Mennonite settlements. They said they were impressed with the way Mennonites "form a sort of family and use their churches for both religious and social purposes in the United States."

Before leaving Pennsylvania the trainees were entertained at the home of Enos Witmer (Lancaster, Pa.) with a farewell picnic on July 23. On July 25 the group returned to MCC headquarters after a sightseeing tour of Washington, D. C. Sunday, July 26, the trainees left Akron for a hasty tour of New York City and went on to Montreal, Quebec, where they met their ship. Pauline Jahnke, MCC trainee program administrator, organized and conducted the group's activities.

Because of the positive results of the trainee arrangement MCC is interested in continuing and enlarging its trainee program. On Aug. 21 a tenth group composed of thirty-six Europeans and two South Americans will arrive in New York City to begin their first six-month term of living and working in the United States.

SNYDER, MILLER FINISH TOURS

William T. Snyder (MCC Executive Secretary) is back in Akron from a visit with Far East, Middle East, and European MCC units. Having completed his commissioner's trip to South America, Orie O. Miller (MCC Associate Executive Secretary) returned to Akron headquarters Aug. 1.

MCC WORKERS RETURN

Milton Harder and family (Butterfield, Minn.) returned July 22 from a five-year term in Kaiserslautern, Germany. Harder was in charge of the community center program at Kaiserslautern and served as executive secretary of *Eirene*.

The Erwin Goering family (North Newton, Kan.) arrived in New York, July 28. They are returning from two years of service in Kaiserslautern, Germany, where Mr. Goering was executive secretary of European Mennonite Voluntary Service.

Five Paxmen returned on July 7 from two years of service in Europe: Cleason Dietzel (Pigeon, Mich.), David Gingerich (Chappel, Neb.), Jesse Mack (Collegeville, Pa.), Stephen Philips (Ottsville, Pa.), and Alvin Rempel (Rosthern, Sask.).

Harry Moyer (Perkasie, Pa.) arrived July 20 from two years of Pax service in South America. Moyer worked in the LeTourneau road construction project in Peru.

Isabel Gingerich (Kitchener, Ont.) returned July 27 from Enkenbach, Germany, where she served as Pax matron for three years. Lucinda Snyder (Floradale, Ont.) arrived in Montreal July 24 after completing five years of service in the Children's Home in Bad Duerkheim, Germany.

1-W WORKSHOPS IN OHIO

Two 1-W study meetings were recently held in Ohio. The Akron MCC 1-W office sponsored the first workshop at Hartville, Ohio, in the Beachy Amish Church on July 23. Participants in the meeting included MCC representatives, 1-W sponsors, and leaders of the Amish church. Sponsored by the Ohio Mennonite Conference the second workshop, July 24, was held in Lewisville, Ohio, with Elkhart and MCC 1-W office representatives, 1-W sponsors and local pastors from the Ohio Mennonite Conference in attendance.

The workshops' concern centered around a discussion of assisting 1-W men in making their terms of 1-W service effective and meaningful. Assistance, the workshops pointed out, should be given to young men prior to their 1-W assignment. Dwight Wiebe, MCC 1-W director discussed "Representing the Church During 1-W Service" at both sessions.

jottings

NINE NEW MEMBERS RECEIVED

First Church, Normal, Ill.: On July 19, the following were received into the church by baptism: Cathy Spencer, Patty Reeser, Patty Heiser, Ann Sommer, Lena Kaufman, and Leo Desch. Those received as members by transfer of church letter were: Mrs. Katie Stahly, Glenda Shoultz, and Bessie Bourn. Walter A. Yoder attended Harvard University during the last two weeks in July taking special graduate work in law. Mr. and Mrs. Paul Harder of North Newton, Kan., Verlin Harder, and Miss Roberta Magee of Evanston were week-end guests of Pastor and Mrs. H. N. Harder over July 19. Our pastor and his wife were on vacation July 20-29. In his absence Ronald Ropp brought the message. The nurses of Mennonite Hospital gave a musicale at Troyer Memorial Auditorium July 26. A number from our church are planning to attend the General Conference at Bluffton, August 12-20. —Alma Galloway

TESTIMONY SERVICE HELD

First Church, Beatrice, Neb.: On May 10, in a fitting and well-planned program by Pastor Harold Buller, ten young people gave their personal testimonies during the S.S. hour. On Pentecost they were received into our fellowship by the rite of baptism. Seven babies were brought to the consecration service on Mother's Day. May 10, for our C. E. program, the men's chorus rendered their spring concert. Our DVBS had an enrollment of eighty-three. Edwin Peters, student at our seminary, is our assistant pastor for the summer. He taught the intermediate group in DVBS. Mrs. Peters, R.N., works at our hospital part time. Rev. and Mrs. H. P. Wiebe, parents of Mrs. Harold Buller, are making their home in our community. Rev. Wiebe is visitation chaplain in our hospital. May 31, we observed our spring Communion service. The Junior Sunday school department gave a program before our pastor gave the morning message. On June 14, we met at Chautauqua Park for our annual Sunday school picnic. The YPF met for a one day retreat at Crystal Springs Park in Fairbury on July 5. May these various church activities be a real inspiration to us all. —M. Albrecht

COMMUNITY HYMN SING HELD

Deep Run, Bedminster, Pa.: Vacation Bible school was held June 15-26. The closing program was given June 25. June 8 the entire Bible school staff had had orientation in preparation for the two wonderful weeks. On June 10 the junior and senior choirs had a picnic to close their season. On Children's Day there was parent-child consecration. Many Christmas bundles were dedicated June 21. In the evening of June 21 a community hymn sing was held in our sanctuary, sponsored by the music council. Church cleaning day was held June 27. On June 28, after the morning worship service, families gathered outdoors for a family fellowship picnic dinner. June 29 to July 4 Pastor Boyer conducted radio devotions. The same week, five Deep Run girls attended the High School Retreat at Men-O-Lan. There were many attending the Junior High Retreat July 5-11. The father-son banquet was held July 22. —Doris Moyer, Corr.

TWO MEMBERS BEGIN MCC VS

First Church, Mountain Lake, Minn.: Seven children were dedicated to the Lord at two different services held during May. On Pentecost six boys were baptized. Nelson P. Johnson and Mrs. Melvin joined by church letter and Richard Moyer by reaffirmation of faith. A Communion service was observed May 24. Over 800 pounds of clothing were packed and sent by our relief committee. Frank Dyck, who spent a term in Paraguay, spoke to us May 31. Karen Harder, Ruth Kompars, and Grace Hiebner left for northern Minnesota to teach vacation Bible school. Laura Pankratz and Vernelle Derksen left for a year of Voluntary Service under MCC. Darlene Fast and Reinhold Mager were married June 5. On June 7 Elaine Teichroew and LeRoy Unruh were married. Agnes Adrian was married to Aasten Broaten on June 13. We had our annual Children's Day and Mission Festival June 28. Wilhelmina Kuyf was guest speaker. The new film of our Japan mission field *The Miyazaki Story*, was shown in the evening. Two of our members passed away recently: Jacob G. Baerg on May 17, and Isaac A. Derksen on July 6. J. Harold Curtis of Saint James showed slides and spoke of his experience in Old Mexico. Charlotte Teichroew is completing her DVBS service in Chicago. Lowell Teichroew has begun work at MCC in Akron, and James Falk is now at the NIH in Maryland. Elmer A. Wall brought the morning message July 26, while the pastor and his family were on vacation. Dr. H. Clair Amstutz of Goshen, Indiana, spoke to the combined adult and young people's Sunday school on July 26. —Mrs. Sam Quiring

LADIES SPONSOR SOCIAL

Mayfair Church, Saskatoon, Sask.: A son, Dale Anthony, was born to Mr. and Mrs. Henry Martens on May 12, and a daughter, Dianne Agatha, to Mr. and Mrs. Jacob Derksen (nee Agatha Bartsch) on May 30. Baptismal service was held on May 17 with Elder P. G. Sawatzky officiating. Baptized on confession of faith were Reatha Reimer, Hilda Voth, Frank Denk, and Jacob Thiessen. Received into the church by transfer were Mr. and Mrs. Peter Teichroeb, Mr. and Mrs. Dick Driedger, Eric Friesen, and Ken Epp. Communion service was observed at seven o'clock in the evening. The Junior Ladies Aid held their annual wiener roast June 18. Their guests were their husbands, children, the boys from the local church boys' club, and ladies from the Senior Ladies Aid. Funeral services held for Mrs. C. Friesen (nee Katherina Boschman) on June 23 were conducted by Rev. P. G. Sawatzky. She had reached the age of 68 years. She leaves to mourn two daughters, Leona (Mrs. Earl Peters) and Mona (Mrs. Bill Penner), five sisters, four grandchildren, and many relatives and friends. She was laid to rest in the Waldheim cemetery.

—Mrs. Henry Sawatzky

into the beyond

Mrs. Frieda Lichti of the Paso Robles (Calif.) Nursing Home and member of the First Mennonite Church of Paso Robles was born April 23, 1882, and died July 19, 1959.

conference notes

continued from last page

4TH CONFERENCE IN BLUFFTON

Though the coming Centennial Conference of the General Conference Mennonite Church to be held in Bluffton, Ohio, August 12-20, promises to be one of the largest in its one-hundred-year history, it is not the first conference to be held in Bluffton, Ohio. In fact, it will be the fourth such meeting for this northeastern Ohio community.

The 1959 sessions will be the group's thirty-fifth triennial conference, which in itself is quite a feat, since thirty-three plus one is what you get when one hundred is divided by three. The reason, of course, is that in the first few years the Conference met more often, but as the church grew larger and distances longer, the time for regular meetings of all congregations in Canada and United States was set for every third year.

The thirteenth session in 1913, the nineteenth in 1911, and the twenty-sixth in 1933 all met in Bluffton, Ohio.

In 1893 the congregation at Bluffton was the largest in the General Conference, an honor now held by the First Mennonite Church in the sister Swiss community of Berne, Indiana. Instead of two hundred and seventy congregations, the Conference had thirty-eight congregations when it began on November 19, and fifty when it closed on the twenty-sixth, a phenomenal one-third increase. Of these twelve, two were from Iowa, five from Kansas, one from Nebraska, two from Ohio, one from Pennsylvania, and one from Washington.

The delegates spent quite a bit of their time wrestling with constitutional problems and incorporation procedures. They decided to incorporate under the state laws of Kansas, but put off adopting the proposed constitution.

Delegates from the Bluffton area were listed as B. Diller, A. Zurfluh, P. B. Hilty, P. P. Steiner, P. C. Suter, P. Bixler, Jr., C. D. Amstutz, C. S. Schumacher, and Joh. Moser.

The General Conference decided to return to Bluffton in 1911. The big issue at this conference was the matter of education of the ministry. Should ministers be educated or not, and if so, who should support such a school was the question. Some vague recommendations about education were offered, but they were tabled.

W. S. Gottschall was pastor of the Bluffton congregation in 1911. Delegates from the Bluffton community included Benj. Diller, S. K. Mosiman, E. J. Hirschler, Eli Neuenschwander, Peter Amstutz, Karl Roethlisberger, Amos Diller, Noah Bixel, and John Schneck. S. K. Mosiman was elected vice-president of the conference at this session. Beginning on the thirty-first of August, this conference closed on the sixth of September.

The twenty-sixth session ws also planned for Bluffton in 1932 but because of the depression was postponed until 1933. Sessions were held in the First Mennonite Church, and meals were served in the basement of the Methodist Church at the nominal sum of 25 cents a meal. As many as 800 were served at a single meal. The conference opened on August 22 and continued for eight more days.

A. E. Kreider was pastor of the local church at that time. The other congregations in the community assisted in entertaining the conference: Ebenezer Mennonite Church, P. A. Kliewer, pastor; Grace Mennonite Church of Pandora, Paul E. Whitmer, pastor; and St. John Mennonite Church of Pandora, Edgar Toews, pastor.

A community chorus presented the oratorio, "The Holy City," under the direction of Russell A. Lantz.

Many of the discussions at this conference were related to the financial crisis faced by the church. It was not a time of expansion, but a time of retrenchment. Missionaries' salaries had been reduced and some Conference funds had been lost in the bank failures.

SOMETHING ALWAYS HAPPENS

When a thousand people get together for a business meeting or any other kind of meeting, something is sure to happen.

This has been the experience of the General Conference Mennonite Church in sessions that it has held previous to the present one scheduled for Bluffton, Ohio, August 12-20.

Meeting every three years, the Conference met at Freeman, South Dakota, in 1950; at Jennings Lodge near Portland, Oregon, in 1953; and at Winnipeg in 1956.

The Freeman Conference is remembered for its change in constitution which modernized and streamlined the organization into four major boards — missions, Christian service, education and publication, and business administration. It was at this conference that the Conference adopted its Every Home Plan, a method of circulating its church papers to every home in the constituency.

The Portland Conference brought adoption of a broader statement on the Conference's position against participation in war. The statement attempted to list the implications not only for its young men but for all members.

At the Winnipeg sessions the major issue was the transfer of the brotherhood's theological seminary from Chicago to Elkhart. Faced with the necessity of abandoning its Chicago campus, the Conference needed to decide between locating its school near a school of another Mennonite group or participating in seminary education with non-Mennonite denominations. After deliberate consideration the Conference chose the former and located their seminary campus at Elkhart, Indiana, with the prospect of entering into an educational program with several other Mennonite groups.

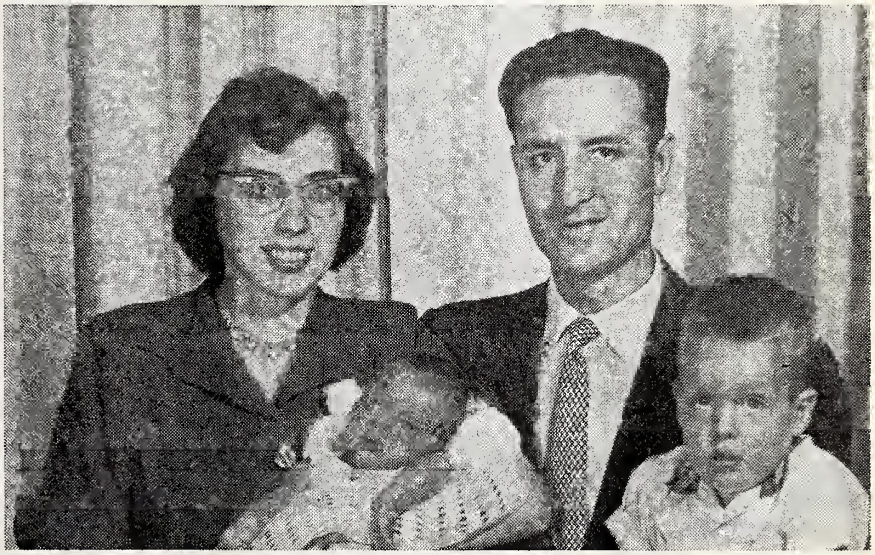
The Winnipeg Conference also adopted statements on civil defense and the nature of the church. A vocational fellowship called Women in Church Vocations was also organized.

FORMER MISSIONARY PASSES

Clara Kuehny, guest at the Bethel Home for the Aged, Newton, Kan., passed away July 31, 1959.

Miss Kuehny went to India as a missionary under the General Conference Mission Board in 1921. She served as teacher and nurse in Champa, Korba, and Janjgir. At one time she was principal of the school in Janjgir.

GLENDON KLAASSENS TO COLOMBIA



Mr. and Mrs. Glendon Klaassen and their two boys, Mark Allan and Steven Jay, leave August 28 for Costa Rica. They will study Spanish for a year in this Central American country in preparation for missionary service in Colombia, South America.

Mr. Klaassen, from Mountain Lake, Minn., was ordained in the Gospel Mennonite Church on July 19. Mrs. Klaassen is the former Reitha Kaufman of Peabody, Kan. Both are graduates of Grace Bible Institute, Omaha, Neb., and Mr. Klaassen also attended Goshen College. The Klaassens recently completed a year of Voluntary Service at Gulfport, Miss., where they taught Bible classes in public schools.

Serving under the Board of Missions, the Klaassens will join the ten General Conference missionaries already in Colombia.

conference notes

ISSUES FOR THE BLUFFTON CONFERENCE

When the General Conference Mennonite Church meets for its three-yearly session in Bluffton, Ohio, August 12 to 20, its more than one thousand delegates will find a number of crucial issues for their study. Included in these problems will be matters on church discipline, racial problems, the use of atomic energy, and further co-operation with other Mennonite groups.

A lengthy statement of church discipline will be presented to the Conference encouraging a moderate and wholesome program of church discipline. This report will be made by Jacob T. Friesen, Bluffton, Ohio, chairman of a special committee appointed to study church discipline. Other members of the committee are A. E. Kreider, Goshen, Indiana; Cornelius J. Dyck, Elkhart, Indiana; and Henry Poettcker, Winnipeg, Manitoba.

The practice of church discipline is for the purpose of maintaining the spiritual health of congregations and their members. The report warns against the vindictive use of discipline and pleads for a spirit of repentance and prayer on the part of all members in their approach to problems in religion and moral life.

Studies in Church Discipline is a book sponsored by the committee which has been widely studied in Mennonite churches.

Mennonites have sponsored mission work and benevolent programs among people of other races for many decades, but most of this has been in other countries. Only in recent years has attention been given to work among the Negroes in America. Proposals will be made to strengthen the denomination's Negro work in Mississippi and Chicago. The extent to which racial prejudice is prevalent among Mennonites has not been measured, though the fact that until recent years the group's membership was almost totally in all-white communities is an indication of some aloofness. Delegates will be asked to subscribe to a statement supporting racial equality.

The use of atomic energy will also be discussed in this session. Mennonites have a long history of resistance to war, a doctrine which has encouraged alternative service rather than military service for its young men. A vote will be taken on a statement calling for the outlawing of atomic weapons.

Among Protestant bodies the Mennonite bodies have been noted for their divisiveness and exclusiveness. The General Conference Mennonite Church was organized one hundred years ago in an attempt to unite all Mennonite bodies. In the shadow of the Centennial celebration, the group will soberly assess its limited success in achieving this goal.

We will also need to evaluate more recent ventures in Mennonite co-operation including the establishing of the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, which has just completed its first year of operation. This seminary is a beginning in co-operative theological education with a sister group, The Mennonite Church, commonly known as the (Old) Mennonite Church.

Other ventures in Mennonite co-operation have included the publishing of the *Mennonite Encyclopedia,* the publishing of Sunday school materials for children, and overseas relief work.

The completed *Mennonite Encyclopedia,* a four-volume reference work will be placed on sale for the first time at this session. This comprehensive compilation on Mennonite history was made possible through the investment of two groups in addition to the General Conference: The (Old) Mennonite Church and the Mennonite Brethren Church. The sections in the Encyclopedia on Europe were prepared by European Mennonite congregations.

Also to be presented to the Conference for the first time will be the first edition of a Sunday school course for children produced in co-operation with the (Old) Mennonite Church. The results of ten years of planning, the course will provide curriculum material for children from nursery up to ninth grade.

The Mennonite Central Committee is the oldest and most influential of all inter-Mennonite activities. The MCC is the agency of twenty Mennonite groups for a world-wide program of relief and service.

MEMBERSHIP AND STEWARDSHIP

Though it is a small group as denominations go, the General Conference Mennonite Church has kept abreast of other religious groups in its membership and finances. This will be the substance of a report that P. K. Regier, Newton, Kansas, the General Conference's executive secretary will give in the opening session of the church's convention at Bluffton, Ohio, August 12-20.

At its last meeting in Winnipeg, Manitoba, in August 1956 the Conference set for itself the goal of establishing fifteen new congregations before its next meeting this year. This goal represents slightly more than the normal growth of other Protestant bodies.

Prior to the opening of the current sessions, Regier reported sixteen applications on hand with several more applications in process.

A survey of the brotherhood's financial reports shows a per capita giving of $92.83 for all causes. The Conference ranks seventh among Protestant bodies in its per capita giving for benevolence.

Present membership of the General Conference Mennonite Church is 52,014, showing an increase of 5 per cent in the last three years. These members are divided into 270 congregations in the United States, Canada, and South America. Seventy-eight congregations are in Canada with a membership of almost 15,000.

Correction:

The first paragraph of the article "New Editor Appointed for 'Junior Messenger' " in Conference Notes of the Aug. 4 issue should have read as follows:

Cornelia Lehn, of Sardis, British Columbia, is the new editor of the *Junior Messenger,* a children's story paper published by the Board of Education and Publication.

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AUGUST 18, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

in this issue

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Photo by Bob Taylor of Agricultural Photos.

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# of things to come

Aug. 12-20—General Conference, Bluffton, Ohio
Aug. 24-29—"Faith and Life" radio speaker, KJRG, Newton, Kan.: Orlo Kaufman.
Aug. 30—Freeman Junior College opens
Sept. 8—Bethel College opens
Sept. 11—Bluffton College opens
Sept. 25—Rosthern Junior College opens
Sept. 29—Canadian Menn. College opens
Oct. 4—Western District Sunday School Convention, Halstead High School Auditorium, Halstead, Kan.
Oct. 4—World Communion Sunday
Oct. 12—Canadian Thanksgiving Day
Oct. 24-27—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

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editorials

"OUR FOUNDATION—JESUS CHRIST" The scripture verse found on the cover page of every issue of THE MENNONITE, and which was chosen as the theme for the Centennial Conference, is closely connected with our church history. It was a favorite of Menno Simons, the Anabaptist leader of our group, and has become an accepted "text" of our denomination.

How important it is to look well to our foundations is dramatically portrayed in the close of the Sermon on the Mount. Jesus likens our lives to a house whose real strength is brought out in times of testing. It is not so much the general appearance of the house, nor yet its many conveniences, but is it built solidly on a firm foundation? Does our church have its roots anchored firmly in the truths and teachings of our Lord? Are our homes built solidly on a true foundation? These are questions for each of us to face honestly, seeking the right answer.

It is well to note the thrust of the word "do" with which Jesus concludes this great sermon. It may be possible to respect and admire His teachings, to pay tribute to them and discuss them at length, but if we fail to DO them—build upon them completely—we will sooner or later find the foundation giving way and life crashing in ruins.

The house built on sand is not necessarily the picture of a wicked and malicious man, but he is simply thoughtless and "foolish." He listened to the teachings of Jesus, but went on his own way living just as before, Christ's great truths having no real control over his actions. His life may be pleasant, polished, and respectable, but if it is not built solidly on the foundation of Jesus Christ so that his deeds are determined by Christ's will, he has no real foundation and cannot withstand life's tests and shocks. His soul has no anchorage in the eternal and so life crashes when the floods of criticism, the winds of temptation, or the rains of adversity beat down upon him. All other foundations are too flimsy to bear the heavy load of a full life. The sands of our own ideas, desires, and self-will cannot really stand the tests, however strong we think them to be.

But when Christ is our foundation, what a difference! To "live" the teachings of Christ and to build them into our life and character is to build with permanence. Our life may not be particularly impressive; it may be small and humble. But it can be serviceable and durable if built solidly on Christ who is "the Way, the Truth, and the Life."

We choose the foundation upon which we build our life; not to choose is to build on sand. To choose Christ and His way of life without reservations, to listen carefully to His teachings and do them, this is to build on solid rock. Have His way and His teachings merely our approval or admiration or have they our complete allegiance so that we can build solidly upon them? Here is genuine security. Here is something solid upon which to build. Here is the Rock of Ages, steadfast and sure. "Other foundation can no man lay than that is laid, which is Jesus Christ."

Making Religion Real In the Home

G. S. Stoneback

MOST things are made real in the home by unconscious influence. This is especially true of religion.

One day little Stanley came rushing from the window and shouted, "Oh, Mother, a car as big as a barn just went by!" Shaking her finger at Stanley, Mother said, "Why do you exaggerate like that? I told you forty million times about that bad habit of yours and it does no good."

You see, Stanley learned more from Mother's unconscious influence than from her preaching. Likely he could not explain it, but he felt and could act upon the fact. The truth his mother conveyed unconsciously had far more reality in her life than the truth she spoke.

In similar fashion, religion is or is not made real in the family circle.

There are two aspects to this way of making religion real in the home. One is illustrated by the way Stanley absorbed his mother's habit. Thus children absorb parents' attitudes even before they know the meaning of them.

As the child comes to do more thinking and develops some skill in parent psychology, he soon sees and understands what is real to his parents. Mother and Dad may preach loud and long about loyalty to Christ and His church, but if a Sunday morning sleep or reading the fat Sunday edition of the newspaper seems more important than an hour of thinking together with fellow Christians in Sunday school and worship service, need we be surprised if getting intermediates to Sunday school becomes increasingly difficult?

If overtime business, a club, the call of the fishing tackle, or the climbing of the social ladder are by far greater realities in the parent's life than his Christian faith, then how can we expect religion to become a reality in the life of the children?

If parents, by their actions, imply that the mastery of chemistry or some musical instrument is more important than mastery of the life of Jesus or the contents of the Bible, need we be surprised if Christianity seems slow in becoming a reality in the child's life?

If when trials hit the family the parents meet the crisis with the calm strength that comes from real faith in God, that will go much farther in helping children make religion real in their lives than much preaching about faith in God if that faith fails to support the parents when trial comes.

Religion is or is not made real by the absorption of the parents' attitudes, and by the child's attitude toward his parents. Dr. Smiley Blanton, Christian psychiatrist, tells us: "Our idea of God is to a great extent derived from our relationship with and our attitudes toward our parents."

Some people find it difficult to pray the Lord's Prayer because the term "Father" conjures for them pictures of an ungodly, cruel, capricious, or unloving parent. The experience of a warm personal relationship with God cannot become a reality in their lives because of their attitude toward their fathers.

We make or fail to make religion real in the family by our unconscious influence. We had better take inventory once in a while to see what kind of effect our influence has on the children.

Remember what Jesus said about the profound and eternal consequences of our influence in the home: "If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

WE make religion real in the home through our conversation. That which we talk about naturally in the home is that which is real to us. What do we talk about in the home? Baseball standings? Financial problems? Having good times? The way people hurt us? The new car we wish we had? Do we ever talk about the deeper meanings of life?

How wise is the advice in Deuteronomy, the sixth chapter: "These things you must learn by heart, this charge of mine; you must impress upon your children, you must talk about them when you are sitting at home and when you are on the road, when you lie down and when you rise up. . . . When God brings you to the promised land . . . you must not forget God . . . and when your sons ask you about the meaning . . . then you must tell him" Deut. 6:6ff (Moffatt).

What do you say when Johnny comes and asks: "Where is God?" Or when Jane comes and says: "Mary says God watches us all the time and knows everything we do, and He will do something awful to us if we are bad. Is it true that He sees all we do? What will He do if we are bad?"

Will you sink behind the paper and say: "You're too young, you wouldn't understand if I told you." Or would you push it to someone else, saying: "I'm too tired now—go ask Mother." Perhaps you would say: "I don't know the answers. Ask your Sunday school teacher—that's what she's for." Or will you help the inquiring little mind to begin exploring the vast reaches of Christian truth, and so help him to find reality in his faith?

WE can help make religion real by discipline in the home. God wants us all to learn about the dependable order of right and wrong He has built into the heart of the

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George Stoneback, author of this article, is pastor of the Lorraine Avenue Mennonite Church in Wichita, Kan.

universe. That order can, because of man's freedom, be flouted—but not with impunity.

When a person comes to grips with this basic principle of the universe, he is coming into grips with reality—with religion. If we fail to learn this moral order in the home, then, in a much rougher way, the law must take its turn in teaching this truth of the moral order of things.

The Gluecks, famous penologists of Harvard keep stressing that the most important deterrant to juvenile delinquency is a "father who is both strict and loving." Commenting on this, Ferre says: "Many children are unruly brats because they are not loved enough to be spanked."

When children are not taught respect for the moral order they are in effect taught disrespect for God. But if children are taught respect for the moral order, they are taught respect for the Author of that order. Thus, through discipline we can help make religion real in the family.

WE can help make religion real through family worship. This implies two aspects: worship together in the church and worship in the home.

Recent studies have shown us that over-all average of divorces as compared with the number of weddings in the United States is one divorce to every four marriages. The average of divorces among those who worship together regularly in the church is one divorce to every fifty-seven marriages. Among those who worship regularly in the church and have worship in the home, there is one divorce for every five hundred marriages.

We can help make religion real by helping children experience the joy of love and service in the name of Christ. What were those knights in the days of old seeking when they sought the Holy Grail? Was not that cup the symbol of the reality of religion?

In Lowell's telling of the search of one of those knights ("The Vision of Sir Launfal") there is a deeply moving climax. Sir Launfal searched in many climes and through many years. His search was not blessed with success until one day on the shore of a cold northern lake he cut a hole through the ice to get a cup of water to give a drink and half of his last mouldy crust of bread to a starving leper. Then it was that he had his vision of the Master, and his religion became real.

When we experience the great joy of love and service in the name of Christ, we are grappling with ultimate reality—and our religion becomes real.

In our day, a great example of the Christlike suffering and self-giving love is Albert Schweitzer. He considers Africa worth saving because there is found the brother for whom Christ died. That's why, at the age of eighty-four, he keeps on working long days every day in the African jungle. "Physical misery is great everywhere out here. Millions and millions are without help and without hope of it. . . . Sooner or later this idea of sharing must conquer the world."

Where did he get that idea? "As far back as I can remember I was saddened by the amount of misery I saw in the world," he has said. Religion had become real to Schweitzer in the little parsonage in Alsace as, with his family, he experienced the joy of sharing in the name of Christ.

What Makes Homes Wonderful?

Arvid F. Carlson

The author of this article is pastor of the Mission Covenant Church, Pasadena, Calif.

HOMES do not just happen. They are the result of perpetual thought, discipline, prayer, and action. They can be either a "bit of heaven" on earth or "hell within four walls."

We are told that there are "two inescapable things: memories of home and the love of God." Tragic is that life whose memories of home are but haunting shadows of bitter childhood experiences. On the other hand, even the most ungrateful child sometimes will feel urged to rise up and call his home blessed if it provided him with fragrant reminiscences of a happy homelife.

The question immediately before us is: How can we make our homes wonderful? What factors will contribute to the creation of the place which we believe is "more than a house"? In answering the question, we must first of all consider the matter of family fellowship.

One of the saddest commentaries

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of our time is the separateness and compartmentalization of family life, not to say anything of the same situation in society itself. Today's families, although smaller, are less a unit than in the past. The craving for real family fellowship has largely ceased. Children seem to thrive as well away from home as at home.

To some degree, the answer lies in the manifold diversions available to the present-day family. The old-fashioned home was not in competition with every bit of clap-trap out of the world. Life patterns were more simple.

There are many contributing factors to family fellowship apart from the headship of Christ and the centrality of the family altar. A home that is called a Christian home is not necessarily a happy home. Indeed, some people may seem to qualify as good Christians but not good parents.

The first requisite to a wonderful home is, therefore, its atmosphere. Homes are not created by a set of rules. They are not "legislatures," "courts," "barracks," or "dormitories." Rather, they are "incubators" of the highest ideals and the finest Christian virtues of which we are capable as parents and Christians.

When unforgiving attitudes, harsh words, and critical temperaments make way for unsolicited kindnesses, unconscious courtesies, and unbounded joy, the atmosphere in which Christian graces flourish is definitely assured. Character craves a climate, and we must provide only the best.

Take, for example, the seemingly trivial matter of conversation. Idle, unplanned, and selfish talk will detract. The thoughts and problems of all members of the family should reflect and react upon each other.

"Table talks" may linger as the happiest memories of childhood. School activities, achievements, and plans should enter into the thought-sharing of a loving family. Psychologists point out that even the matter of voice control sets a prevailing tone in the home. Loud and nagging conversation makes for psychological deafness, akin to a gunner's ability to sleep amid the roar of firing cannons.

Another means to the enjoyment of family fellowship is to spend profitable evenings at home. Because of the scarcity of such a commodity, we are apt to smile at the suggestion. On the other hand, we should approach the problem in all sincerity and Christian seriousness.

Today's children know little of "firesides," "songfests," or recreation in the rumpus room. Livingrooms are waste space and a luxury. The "den" is ever so much more appealing and it is usually centered on the family television set.

And, even if the family discovers an evening free, it seldom enjoys its own fellowship because of a lack of planned activity. No wonder some children prefer the neighbor's house to their own.

Moreover, family fellowship can be cultivated along divergent cultural lines. Good music, whether "live" or recorded, should be abundantly provided. High quality reading material, ranging from school reference books to classical and Christian literature, should be found on the family library shelves.

The proper use of the radio and the television set is a must. A worldly crowd, once frowned upon by Christian parents, now parades before eager eyes within the sanctuary of the home—with or without parental censorship.

These communicating media are not necessarily evil. On the contrary, they can be instruments for great good. "Television," says Dr. Carnell, "can become a medium for endless increase of human happiness and security. This is our hope. But, it may fall into the hands of those who will use it as a further means to exploit sinful potentialities in man. This is our fear."

A final factor in the promotion of family fellowship is the utilization of leisure time. It has been axiomatically said that "the family which prays together stays together." Might not the word "plays" be substituted with considerable effect? When parents permit themselves to become so "old" in either body or spirit as to eliminate the family playtime, it is indeed high time to take inventory.

Let us turn to a second major contribution to homes: family loyalty. It is interesting to notice that the first institution created by divine love and power is the human family. Society and the state follow each other in that order.

It is also worthwhile to note that the threatened collapse of this ideal social unit is couched in Cain's caustic question: "Am I my brother's keeper?"

When family loyalty vanishes and crass irresponsibility creeps in, the demise of the family is well-nigh accomplished. On the other hand, when family loyalty is developed along the lines of personnel, principles, and projects, the home will unshakably stand the tests and tensions of modern temptations. When each member will be unflinchingly true and supremely loyal to every other member, our homes will be "little heavens."

Ideals and principles must become the common property of all, as well as the responsibility of each individual member. Finally, the family should be totally together in its projects. Hobbies and diversions may vary within the family framework, but certain unifying interests must be promoted if loyalty is to achieve perfection.

Does not the Word condemn us when it says, "They made me keeper of the vineyards; but my own vineyard I have not kept" Song of Solomon 1:6. Again, "As your servant was busy here and there, he was gone" I Kings 20:40. Many Christian parents have been so busy looking after someone else's children, they have unknowingly lost their own.

In order to portray completely a home as wonderful, something must be said regarding family responsibilities. The relationship between the husband and the wife and the relationship of both to the children are exceedingly important.

Homes where anarchy prevails can never be wonderful. A sense of responsibility toward each other must prevail. Parents are to be examples. We owe our children more than money. We owe them the finest manhood and womanhood in our redeemed nature.

This then is our task, to make our homes so wonderful that a coming generation will treasure the inheritance of a happy and wholesome life, filled with the sunshine of God's love.

—From National Sunday School Association

Christian Peace Conference

From a report by Erwin C. Goering

"To deal with a suggestion of the Continuation Committee to arrange a day of repentance on the anniversary of the first atomic raid on Hiroshima, and to deliberate on the possibilities of convening a general Christian Congress at which churches of all denominations and confessions could utter a clear and binding word in the problem of atomic weapons" was the invitatorily stated purpose of the Christian Peace Conference held April 16-19 in Prague, Czechoslovakia.

This conference, which set out to establish a world-wide plea for penitence, concluded with a recommendation for a world day of prayer on Hiroshima anniversary.

The second conference of its kind, it was attended by 92 participants from 13 countries. There was only a handful of delegates from the West, except West Germany which had 14 listed. Three Americans (one Mennonite and two Quakers) attended.

Baptist leader J. I. Zhidkov was among the Soviet Union delegation. Among the participants were representatives of Orthodox, Roman Catholic, and Protestant groups. After an official opening by Dr. Viktor Najeck, conference president, "Grosser Gott wir loben Dich" was sung and André Trocmé conducted a brief devotional reading from the Sermon on the Mount.

In lectures delivered by distinguished scholars various subjects were sensitively discussed. Those who spoke included professor M. Pakozdy (Hungary) and Professor Hromadka (Czechoslovakia) on "The Theological Aspects of the Cold War" and Professor H. Gollwitzer on "War and Christianity." Though he did not represent an historic peace church, Gollwitzer explicitly pointed out the position of the historic peace church: "A Christian can do no violence. Law has recourse to violence but the Christian can not. We need not try to justify the concept of a just war. We cannot take part in any war."

The essence of the tasks presented at the second meeting of the Christian Peace Conference is summarized in the *Message to All Christians*:

Grace be unto you and peace. We greet you, Brothers and Sisters, with this apostolic salutation. As we did last year, we appeal to you in this world-wide distress.

God so loved His world that He gave His only begotten Son for it. It is His will that all men should be helped and should come to the knowledge of the truth. When the atom bomb of Hiroshima burst over that unsuspecting city, we entered a new era. Powers hitherto undreamt of, capable of either good or evil, have been given to man today. He has taken control over death in a horrible fashion, has stored it in his arsenals. He can destroy the whole of mankind like vermin by his methods of mass destruction.

All life has been deprived of peace and love by the mere threat, and has been perverted into fear and terror. When the atom bomb of Hiroshima burst over that unsuspecting city it lit up in a flash the road of Christendom. It is only by the word of God that our eyes have been opened.

All of us share the guilt for the fact that man fears man, that man hates man, that man kills man. Because of our selfishness we have not loved Him who loved so much. Being of little faith we have thought that weapons and human power were our help. We have gambled away the future given us by God. The bomb that burst over that unsuspecting city has become a signal.

We believe, however, that the Creative Word that once sounded for the earth that was without form and void, is strong enough to awaken the conscience of men and to save life on earth from complete destruction. We believe that God allowed man to discover atomic energy that he might use it responsibly for the welfare of mankind. Hiroshima must not happen again. We are profoundly disturbed by the fact that more and more countries aspire to and acquire nuclear weapons instead of working for the general disarmament which is essential.

When therefore we shall come together with our congregations and churches on the day of Hiroshima this year to hold a service of penitence and prayer, we ask all of you, both in East and West and all over the world, not to withhold your communion with us. Let us together stand before God and let us, His human children, make a new beginning through His forgiveness.

The gospel alone can liberate us from the terror of mutual terrorisation and deterrence and from enmeshment in all kinds of propaganda. The gospel gives us the possibility to look at the conditions of the world with true realism. It gives us the strength to see and to overcome the discord in our own ranks. It calls us to solve without violence the burning problems of the world. It gives us authority to deliver the message of peace in a convincing way and to call the world to rise above its divisions the guilt for which we all share. For Christ is our peace who has put an end to strife and has broken down the wall of partition.

It is in His name that we may make peace, and we must begin with ourselves. Therefore let us renounce above all the cold war, through which evil acquires the appearance of good. Faced with all these factors which poison the atmosphere even between Christians, we pray and must see to it that amongst ourselves, in our congregations and churches, that trust takes the place of distrust. Let us take the other man's word in the way he says it. We must see to it that the arbitrary classification of friend and enemy holds no place amongst us. Let us take heed lest we contribute to the preparation of a hot war by an ideological propaganda concerned only about self-security. If we fail in this task, our struggle for peace is an empty phrase.

We think the time has come that the churches should meet, in a way transcending the present form of their co-operation, for an "All-Christian Assembly for the Peace of the World." It will be its task to help in the establishment of a lasting peace, to work for general disarmament, especially the removal of nuclear armaments, and through this all to serve the understanding and reconciliation between the nations. We know that this is no easy task. We are, however, convinced that such an assembly, if wisely planned, will further the ecumenical movement and will strengthen all the forces for peace in the world.

Frankfurt-Main Welcomes You

Joyce Zuercher

IT IS not a particularly attractive book, with its plain brown cover and many blotted and scribbled pages, yet people can be absorbed in it for an hour or more, looking for names of families or friends. New, it was priced at eight marks; once used, it is priceless.

This, our guest book, is to us a concrete reminder of many intangible blessings. A reminder of an important segment of our work in the MCC center at Frankfurt, Germany, as a record of our guests, it delightfully recounts our experiences entertaining all sorts of people.

Guests come to us from many countries, faiths, and occupations. We have entertained missionaries and MCC workers on vacations or going to and from assignments from Europe, Asia, Africa, and South America. Exchange students and trainees come here for interviews, or to stay while they file for passport, visas and other official papers. After they return from the States they occasionally come to visit and renew friendships and reminisce about their new experiences. University students, Canadian, American, and European come for Christian fellowship. And many others — American tourists, Pax personnel, European ministers, and church workers—use the center as a point of reference in our city of Frankfurt.

We have the signature of a real princess in our guest book. A tiny white-haired sparkling-eyed old lady who is now a minister and missionary in Paris was born Princess Sophie of Russia. A young couple spending their honeymoon carrying a wooden cross as a witness along the German highways stayed with us one night and walked on the next morning, carrying the heavy cross. And two little old refugee ladies on vacation with a missionary, identically dressed and clinging to each other, spent a night in our guest room and wrote their names next morning in quavery spidery script.

Each different visitor contributes much to building our lives. We hear about mission and MCC programs around the world. We learn about life in many countries and listen to many ideas and outlooks concerning world affairs. With this knowledge comes a deeper understanding of people.

In exchange for this abundant wealth received we give, of course, food, drink, and clean warm beds; but we hope that we, too, are giving lessons of better understanding.

For instance, there was Frau Regier. At times it seemed a bit inconvenient to have her here while her son was in the hospital for an operation for a congenital liver defect, particularly when the entire family arrived unannounced around noon on Sunday without any dinner. Mornings when she could not visit the hospital she had to be busy, or her refugee mind, already filled with many worries and fears, would dwell on her fear for her son. So, she peeled potatoes and darned socks, asking nervously, anxiously, if every little thing she did was all right. Her son, nevertheless, died. His death caused us to do some sober reflecting. Had we really shown her that we loved her? Had we been patient enough with her worries? Had we given her enough sympathy and understanding?

Sami, a young Jordanian student in a German university, stayed with us while visiting a friend in Frankfurt. He came to us warily, seeming to be on the defensive against queer American ideas and foods. But when he left he was not afraid to look any of us squarely in the eye, and he laboriously wrote a note of thanks before his name in the best English he could muster. We felt that Sami, too, had his understanding broadened.

Our guest book is a reminder of rich gifts exchanged. Every name and every message written there stands for another new acquaintance, for broadened horizons and for further experiences in love and friendship.

Joyce Zuercher is an MCC matron.

The Bible Versus Communist Literature

Many friends of the American Bible Society have been distressed by the claim that the works of Communist writers have outstripped the Bible as a best seller. The Bible Society has learned, through the Library of Congress, that according to Russian sources more than 1,000 editions of the Communist Manifesto (usually of about 25 pages) had been published from 1848 to 1952 in 77 languages. Over a billion copies of the works of Marx, Engle, Lenin, and Stalin are said to have been printed in 101 languages from 1917 to 1954.

What about the Bible? From 1917 to 1957 the American Bible Society distributed 393,246,474 volumes. To this should be added the distribution of the British and Foreign Bible Society, which was somewhat larger than that of the American Bible Society, and of other Bible Societies. In addition, there are the commercial Bible publishers, who do not make public their figures.

While there is little Bible publishing by such concerns in languages other than English, French, German, Greek, and Hebrew, the number of Bibles issued each year by the Oxford and Cambridge University Presses and the Bible printers in this country and Great Britain is very considerable. The total would certainly be a billion and a half. So that even for a period from 1917 to 1957 it would still appear to be true that the Bible "out-published" Communistic literature.

Furthermore, the Bible was being printed nearly 500 years before 1917, and parts of it had already appeared in more than 750 languages and dialects. In addition to the actual Bible text must be added the vast volume of Christian literature.

The fact, however, that the Communists put out a great deal of printed matter, often very attractively produced and priced, in many languages and in many parts of the world, continues to be a great challenge which must be met by the Christian community through the world-wide program of the great Bible Societies of the world.

the reader says

Women are clamoring for more to say in some Mennonite churches. They wish to have a voice in the important decisions which formerly were left to the "brudershaft." When discipline problems are discussed they wish to have their voices heard. When wedding rules are laid down or a new pastor is to be installed, they desire to have a share in the event.

Attractive new churches with ample Sunday school rooms show that changes are taking place in Mennonite churches. Projects for which women were responsible are evident in various areas of church structures. In missionary societies and in Sunday school teaching, the services of women have long been recognized. In some cases women have carried the responsibilities of junior Sunday school superintendents. In recent years, young women have also been accepted in church-related vocations. This shows a trend in giving women more opportunity in church work.

My question is this: Are we, as women ready to make worthwhile contributions, in what we say or in the choices we make?

If what we say is going to be colored by prejudice or blinded by emotion, the cause of Christ is not going to be furthered even though we get our "say so."

It takes discipline and reflective thinking to come up with choices comparable to those which Ruth made in Bible times. It takes an inner appreciation of the greatness of God to make the choice to serve the true God. It takes a depth of character to utter her poetic words, which even today are sung and chanted. It takes insight into the true meaning of life and an ability to adjust to join the ranks of the people of God. May Ruth's immortal words inspire us today to think and say noble things.

Mrs. Mary J. Toews

Dear Editor:

It is time that I voice my appreciation for this church paper. Your article about post-office wastebaskets (May 26) made me realize that you should know not all issues of *The Mennonite* share that fate.

I deeply appreciate the scholarly messages, and the whole paper so attractively laid out. It is a bridge between the busy church life and us scattered in lonely posts. One item I would welcome in this paper is more beautiful poetry.

May God bless the ministries of written word.

Sara Lehn
La Crete, Alberta

One Hundred Seventy-Eight in Summer Service

THE following people were in General Conference Summer Voluntary Service in 1959.

Arizona: Joy Ann Dirks, Turpin, Oklahoma; Irene Friesen, Henderson, Nebraska; Iris Kaufman, Freeman, South Dakota; Lois Kopper, Arlington, Kansas; Esther Preheim, Marion, South Dakota; Juanita Preheim, Hurley, South Dakota; Mr. and Mrs. Paul Stucky, McPherson, Kansas.

Camp Friedenswald: Anna Grace Wiens, Inman, Kansas.

Camp Mennoscah: Kay Ann Schrag, McPherson, Kansas.

Camp Sholom, Kearney, Ont.: Martha Berger, Arlington, Kansas; Margaret Wiens, Rosetown, Sask.

Chicago: Lois Heidebrecht, Inman, Kansas; Marilyn Mierau, Henderson, Nebraska; Elizabeth Donna Rivers, Wadsworth, Ohio; Charlotte Teichroew, Mountain Lake, Minnesota; Shirley Unrau, Lehigh, Kansas; Dianne Waltner, Hurley, South Dakota.

Colombia: Anne Martens, Sanford, Manitoba; Anna Marie Peterson, Mt. Pleasant, Iowa; Gladys Russell, Chicago, Illinois; Ray Yoder, Goshen, Indiana.

Eloy, Arizona: Mrs. Dave Wiebe, Newton, Kansas.

Fresno, California: Judy Miller, Freeman, South Dakota; Twyla Preheim, Marion, South Dakota.

Gulfport, Mississippi: Marina Dyck, Drake, Sask.; Delores Frey, Newton, Kansas; Arlyss Hofer, Freeman, South Dakota; Cora Ann Miller, Freeman, South Dakota; Luana Reimer, Canton, Kansas; Mary Jane Unruh, Tampa, Kansas; Rachel Varnado, Chicago, Illinois.

Kansas City: Marie Preheim, Marion, South Dakota; Joyce Schmidt, Inman, Kansas; Elizabeth Ann Voth, Inman, Kansas; Glennis Waltner, Freeman, South Dakota.

Meadowlark Homestead Unit, Newton, Kan.: Mr. and Mrs. Daniel Mierau, Aurora, Nebraska.

Mennonite Youth Farm: Shirley Anne Derksen, Langham, Sask.; Marjorie Snyder, Nappanee, Indiana; Wilbur Lorin Litwiller, Hopedale, Illinois.

Montana: Elaine Duncan, Winfield, Iowa; Thomas Engel, Congerville, Illinois; Arlis J. Hege, Aberdeen, Idaho; Elaine Schirmer, Birney, Montana; Edward L. Sandcrane, Busby, Montana.

Oklahoma: Glendene Krause, Hillsboro, Kansas; Nadine Nikkel, Canton, Kansas; Alice Rempel, Rosthern, Sask; Delmar Rempel, Rosthern, Sask.; Evelyn Schmidt, Canton, Kansas; Linda Sebes, Hanston, Kansas; Judith Voth, Goessel, Kansas; Margie Wedel, Ringwood, Oklahoma; Ruth Doerksen, Inman, Kansas; Margaret Ruth Enns, Inman, Kansas; Helena Pauls, Inman, Kansas.

Paint Rock, North Carolina: Rose Ann Frey, Guide Rock, Nebraska; Shirley Goertzen, Mountain Lake, Minnesota; Mary S. Shavender, Stonewall, North Carolina; Marcella Thieszen, Henderson, Nebraska.

Teen-Age Work Camp, Elkhart, Indiana: Mrs. Gerhard Buhler, Freeman, South Dakota; Gerhard Buhler, Freeman, South Dakota; Ruth Buhler, Freeman, South Dakota; Verda Epp, Hillsboro, Kansas; JoAnn Ewert, Hillsboro, Kansas; Ruth Ewy, Halstead, Kansas; Erwin Friesen, Henderson, Nebraska; Ivan Friesen, Henderson, Nebraska; Edith Funk, Hillsboro, Kansas; Ronald Goossen, Beatrice, Nebraska; Wendell Kaufman, Moundridge, Kansas; Velma Kroeker, Henderson, Nebraska; Doris Nikkel, North Newton, Kansas; LaVerna Penner, Hillsboro, Kansas; James von Riesen, Beatrice, Nebraska; Sherwin Schrag, Moundridge, Kansas; Leslie Siemens, Buhler, Kansas; Erna Thieszen, Henderson, Nebraska; Donald Quiring, Henderson, Nebraska; Adelyn Waltner, Newton, Kansas; Sharon Waltner, Freeman, South Dakota; Donald Wiebe, Beatrice, Nebraska; David Yoder, Bluffton, Ohio.

Thompson, Manitoba: Henry Dueck, Winnipeg, Manitoba; Tony Enns, Winnipeg, Manitoba; Jake Friesen, Winnipeg, Manitoba; Alfred Heinrichs, Winnipeg, Manitoba; Hielke de Jong, Vineland, Ontario; Ivan Unger, Rosthern, Sask; John Franz, Edmonton, Alberta; John Pankratz, Watrous, Sask.; Henry Engebrecht, Boisevain, Manitoba; Ted Klassen, Gretna, Manitoba; George Peters, Gnadenthal, Manitoba; David Penner, Winnipeg, Manitoba; Frank Bergen, Altona, Manitoba.

SERVING in MCC summer units were the following people.

Brandon Hospital for Mental Diseases, Brandon, Manitoba: Harold Dyck, Winkler, Manitoba; Henry L. Friesen, Lena, Manitoba; Henry V. Friesen, Eyebrow, Sask.; Helen Heinrichs, Abbotsford, B.C.; Helen Rempel, Sardis, B.C.; Joyce Williams, Rosthern, Sask.

Ninette Sanatorium, Ninette,

Manitoba: Norma Braun, Lowe Farm, Manitoba; Erna Enns, Sperling, Manitoba; Sigrid Funk, Winnipeg, Manitoba; Joyce Heinrichs, Lowe Farm, Manitoba.

Winnipeg Municipal Hospitals, Winnipeg 13, Manitoba: Marie Bergen, Stephenfield, Manitoba; John Braun, Rosthern, Sask; Walter Braun, Lowe Farm, Manitoba; Erna Dick, Rapid City, Manitoba; Olga Dick, Rapid City, Manitoba; Judith Enns, Winkler, Manitoba; Linda Epp, Clearbrook, B.C.; Hazel Hamm, Rosthern, Sask.; Elizabeth Klassen, Hague, Sask.; Erica Koop, St. Catharines, Ontario; Esther Neufeld, Didsbury, Alberta; Peter Neufeld, Rosthern, Sask; Anne Nickel, Miami, Manitoba; Helen Peters, Carstairs, Alberta; Hilda Schroeder, Plum Coulee, Manitoba; Bertha Tiessen, Leamington, Ontario; Ronald Unger, Saskatoon, Sask.; Elsie Unrau, Altona, Manitoba; Nettie Wiebe, Grunthal, Manitoba; Elizabeth Wieler, Vancouver, B. C.; Elsie Sawatzky, Killarney, Manitoba.

Manitoba School, Portage la Prairie, Manitoba: Cornelius Friesen, Horndeal, Manitoba; Erna Grunau, Sardis, B. C.; Martha Klassen, Roseisle, Manitoba; Pauline Klassen, Matsqui, B. C.; Robert Loewen, Altona, Manitoba; Ernest Neufeld, Abbotsford, B. C.; Erika Schmidt, Sardis, B. C.; George Schmidt, Sardis, B. C.; Sara Schroeder, Abbotsford, B. C.; Cornelius Toews, Gretna, Manitoba; Bernhard Wiebe, Lowe Farm, Manitoba.

Ontario Hospital, London, Ontario: Doreen Dueck, Abbotsford, B.C.; Cora Enns, Winkler, Manitoba; Victor Loewen, Steinbach, Manitoba; Anne Neufeld, Leamington, Ontario; Henry Peters, Altona, Manitoba; Dave Stoesz, Altona, Manitoba; Hilda Penner, Winnipegosis, Manitoba.

Camp Paivika, Crestline, California: Elfrieda Driedger, Leamington, Ontario; Evelyn Franz, Inman, Kansas; Louise Friesen, Whitewater, Kansas; Patsy Janzen, York, Nebraska; Joleen Krehbiel, Pretty Prairie, Kansas; Evelyn Unruh, Bloomfield, Montana.

Hastings State Hospital, Hastings, Minnesota: Gary Epp, Lincoln, Nebraska; George Salisbury, Monroe, Washington.

Fergus Falls State Hospital, Fergus Falls, Minnesota: Anna Herr, Goshen, Indiana; Loretta Hilty, Versailles, Missouri; Luise Kraft, Schwenksville, Pennsylvania; Donald Slaubaugh, Walford, North Dakota.

Migrant Service Unit, Hamilton, New York: Gwendolyn Entz, Newton, Kansas; Harriet Mueller, Freeman, South Dakota.

Institute of Logopedics, Wichita, Kansas: Nola Epp, Aurora, Nebraska; Darryll Graber, Freeman, South Dakota; Judith Harms, Clinton, Oklahoma; Winifred Kaufman, Marion, South Dakota; Miriam Mitchell, Meadows, Illinois; Deanne Pankratz, Freeman, South Dakota.

National Institutes of Health, Bethesda, Maryland: James Falk, Butterfield, Minnesota; Burton Fretz, North Newton, Kansas; Judith Hilty, Bluffton, Ohio; Barbara Lehman, Dalton, Ohio; Laura Martin, Fairfield, Pennsylvania; David Plaut, Goshen, Indiana; Jim Schmidt, Ferndale, Washington; Joan Shank, Goshen, Indiana; Larry Smucker, Bluffton, Ohio; Mary Jo Diller, Bluffton, Ohio; Wallace Nyce, Hatfield, Pennsylvania.

Waterville Migrant Work, Waterville, New York: Vernelle Derksen, Mountain Lake, Minnesota; Marlene Ruth, Souderton, Pennsylvania.

Youth News

New officers of the Pacific District YPU, elected at the conference this summer, are: Roland Isaak, Aberdeen, Idaho—second vice president; Leona Schrag, Odessa, Wash.—secretary; and Allan Tscheigg, Salem, Ore.—pastor-adviser. Officers continuing from before are: Clayton Auernheimer, Reedley, Calif.—president; Marvin Rempel, Dallas, Ore.—first vice president and district youth editor; and Lorena Quiring, Dallas, Ore.—treasurer.

New faces in the Eastern District cabinet are: Carol Moyer (Zion Church in Souderton), fellowship area chairman; Doris Moyer (Deep Run Church), service area chairman; and Alice Hetrick (Bally), secretary. Henry Grimm was reelected as pastor-counselor. Ralph Shelly, formerly the service chairman was elected to the vice presidency. Barbara Gottschall, member of the Eden Schwenksville Church, was elected as representative on the retreat committee. Continuing officers are Ray Hacker, president; John Slotter, faith and life chairman; and David Bower, treasurer.

One of the incentives used to promote attendance at the General Session of the Eastern District Conference is the awarding of a plaque to the group that has the highest percentage of members present. This year the Eden Schwenksville youth fellowship received the plaque for the second consecutive year. They had eighty-five per cent of their membership in attendance.

During the past fiscal year the Eastern District YPU celebrated four "firsts": their first leadership training clinic, first hayride, first work day project, and their first district wide exchange night.

Highlighting the YPU activities at the Northern District Conference sessions this summer was a presentation of work in Taiwan by Palmer and Ardys Becker with the use of slides and a tape recording. The Northern District YPU is giving money for the partial support of Palmer and Ardys while they are in Taiwan.

Sizing up the list of summer service personnel which appears in this issue: sixty-nine are from the Canadian district (Bergthaler churches included), forty-three from Western District, forty from the Northern District, nineteen from Central District, four from Eastern District, and three from Pacific District, mak- a total of a hundred and seventy-eight.

Figured up in percentages (the number of summer service workers in relation to the population of each district) the picture changes a little. Northern District tops the list with .711%, Canadian District has .417%, Western District has .323%, Central District has .233%, Eastern District has .091%, and Pacific District has .089%.

Speeches from Korea

Two National Winners

Koreans want to learn English. To encourage Korean students in using good English, the Korean Mennonite Vocational School for orphan boys at Kyong San participates in a national speech contest. Students prepare and deliver their own speeches. Since only two entries are eligible from each school, the Mennonite Vocational School held a preliminary regional contest. The two winning contestants presented their speeches June 13, 1959, at the national contest. Here they won second and third prizes. Following are portions of the winning speeches submitted by Mrs. Leland Voth, MCC worker in Korea:

Love's Power

by Cheh Sahng Yull

Ladies and Gentlemen, do you want peace, prosperity, and right living? Of course you will say "yes." Do you know what can bring true peace to our country and ourselves? It is love.

A family that does not have love cannot be a happy family. This is also true of our nation. If we do not love, we cannot have peace and prosperity. There are many things which prevent peace in our country—jealousy, dishonesty, lewd actions, selfishness, and anger.

Many people who work in government offices, in commerce and business are only interested in getting more for themselves, so are deceiving others and dishonest in their dealings. Their motives are always selfish so they don't have peace in their lives.

I once heard a foreigner in this country say, "Korea is a wonderful and beautiful country with natural resources. People here are very intelligent and resourceful. Why doesn't Korea have peace? Why cannot Koreans raise their standards? It is because they lack love and so are selfish and dishonest; thy lack peace in their lives and so are considered a backward country in comparison to other countries. . . ."

With an unjust, selfish government we cannot maintain our country and go forward to a better life.

Napoleon was a powerful and influential leader in the world. When he failed to win the battle at Waterloo, however, he was banished to Senta Helena Island. Before he died there he said, "I failed to occupy all the world with great force, but the Jesus who was born in Bethlehem occupied all the world without a soldier or any armed force. He occupied this world only with love. Jesus proved that love is more powerful than force."

Love is like a flower. When it blossoms its beauty penetrates the mind, giving peace to our heart. . . . If you want to reconstruct our country, love your neighbor as yourself. This love will build up instead of tear down, because its power is great. True love does not know dishonesty, selfishness, and anger but only peace.

The True Road to Success

by Ee Juhng Eel

As you know, when we set a high goal, there are always many barriers in the way to success. Does this mean that we should lower our standards? Of course not! Instead we must try even harder to bring forth better friends from our humble efforts.

But alas! Many of us students in Korea only talk about our ideas and do not actually accomplish anything. Many students are seen in the shadows — drinking, smoking, being dishonest, or talking about other people's defects. It has been reported on the French radio that we are thieves, gangsters, and fornicators. Even though we deny their words, we must take a second look at their accusations and determine if there is some truth in them.

It is not too late to change our hearts to do good and concentrate on our objectives of improving our status and reputation and lead ourselves to a brighter future. Some people may ask, "But how can we change when our surroundings are evil?" Some encouragement to these people can perhaps be found in the example of Joseph Pulitzer who came from a garlic-growing town in Hungary. He was so poor that his first bed in America was a bench in the park. One cold winter night he tried to warm himself in a hotel lobby and was kicked out. Even in such distress he continued his efforts to succeed. Twenty years later he bought the same hotel for $635,000.

Pulitzer not only became a remarkably successful publisher, but also one of the first persons to build a skyscraper. . . . Did he try only with his mouth to succeed? No! He cherished a steady thought and followed it through with much effort in spite of his background and environment. Today many of us dream of a bright future, but this future can only be bought with the effort Mr. Pulitzer put forth. He practiced what he preached.

Secondly, we must love each other. There are many kinds of love, but the kind I refer to is not only love between members of a family, but also for people who are not so lovable. . . . The only true love is given by Christ and practiced on the seemingly unlovable, even on beggars (groaning on the side of the road) looking for some food and money to allow them to exist a few more days. With love in our hearts, our hand will reach into our pocket for money or, if necessary, will take the coat off of our backs. True love is difficult to practice. It loves the unlovely, the hateful, the mean, the unco-operative, and the rebellious. It loves in spite of what others do or say. . . .

This love is not impossible, even though we as humans are self-centered. The perfect example for us to follow is Christ. He loved even those who tortured Him and

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The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

put Him on the cross. He told us to "Love our neighbors as ourselves." If we can strive towards this goal, we shall help our nation, our people and ourselves.

As patriotic citizens of our great country we owe Korea the best we can give. As we think about the future let us remember that success takes effort and concentration upon high goals. It means not only talking about, but practicing what we say. The only way to real success for us and for our country is to pave the way with a spirit of true love. I hope you will always remember Joseph Pulitzer's steady thought and Christ's love. —MCC

our schools

BETHEL CHORALE ON TOUR

The Bethel College Chorale is making several appearances at the conference sessions at Bluffton, Ohio.

Going to and from Bluffton, a number of concerts were scheduled in Mennonite churches in Missouri, Iowa, Illinois, Indiana, Ohio, and Ontario.

First stop for the chorale was at Kansas City, August 9, where two appearances were scheduled. Stops were then scheduled on successive days at Fortuna, Missouri; Bloomfield, Iowa; North Danvers, Illinois; Meadows, Illinois; and Topeka, Ind.

After the Bluffton conference concerts are scheduled at Sugarcreek, Dalton, and Wadsworth, Ohio. Crossing into Canada, the group will sing at Vineland, St. Catharines, Lowbanks, Waterloo, and Wheatley, Ontario.

On the return trip, the chorale will sing at the Mennonite Biblical Seminary, Elkhart, Indiana; Wayland, Iowa; and Donnellson, Iowa.

The group spent August 4-8 on the Bethel College campus rehearsing under the direction of David H. Suderman. An extensive repertoire of religious selections has been prepared for this concert tour from which the group will return August 31.

BETHEL REGISTRATION

As of August 1, a total of 439 students have been registered at Bethel College according to the office of the registrar.

This compares with last year's total of 364 of the same date.

Freshman applications constitute 160 of this year's total as compared to 137 a year ago. Altogether, 216 new students have been accepted in contrast to 164 last year.

A total of 223 former students have re-enrolled while a year ago this number totaled 200.

FACULTY RETREAT

Bethel College faculty and staff members will go to Camp Webster, Salina, Kan., September 3-4 for their annual faculty study-retreat.

Morning devotions on both days will be led by Vernon Neufeld, new member of the faculty in the area of Bible.

Among the retreat speakers will be two members of the faculty who were on leave last year: J. W. Fretz who was in South America and Eldon Graber who served at Bluffton College, Ohio.

Harold Gross will talk on the Christian teacher and Erwin Goering will discuss Voluntary Service and Christian education.

Russell Mast, pastor of the Bethel College Church, will review *J. B.* by Archibald Macleish, the book chosen as the basis for this year's senior comprehensive examination.

The members of the college board of directors will be guests of the faculty at the retreat.

SCHOLARSHIPS GRANTED

Honor scholarships granted to entering freshmen by Bethel College include the following in addition to those announced earlier:

Richard Rempel and Howard Schmidt from Newton, Kan.; Barbara Burdette from Valley Center; Brian Eugene Schrag, Kingman; Gladys Goertzen, Hillsboro; Nola Janzen, Liberal; Diane Major, Dorrance; Jeanne Schmidt, Walton; V. Lynn Simpson, Augusta; DeLayne Graber, Freeman, S. D.; Rita Fliginger, Hurley, S. D.; Irvin Isaak, Aberdeen, Idaho; and Eleanor Hiebert, Mt. Lake, Minn.

Music scholarships for freshmen and others have been approved for: Barbara Claassen, Newton; Ruth Ewy, Halstead; John Zerger, Kingman; Harvey Harms, Vallejo, Calif.; and Rita Fliginger, Hurley, S. D.

Richard Hirschler, Harbine, Neb., who did not use the honor scholarship granted him in 1958, was added to the current list of honor scholarships.

INSTRUCTOR APPOINTED

The most recent appointment to the Bluffton College faculty is Mariellen Schellenberger as instructor in women's physical education. Miss Schellenberger, from Buhler, Kansas, graduated from Bethel College in 1958 and will receive her Master of Science degree from Indiana University in September. She has also attended two summer sessions at the University of Colorado.

In addition to her teaching experience, Miss Schellenberger has had experience as counselor or in other positions in various camps in Colorado and Indiana and spent two summers as a volunteer member of the Rocky Mountain Rescue Group at Boulder, Colorado. She is a member of the American Recreation Society and Women in Church Vocations.

BLUFFTON REGISTRATION

John H. Purves, Bluffton College admissions counselor, has announced the enrollment for this fall as of August 1. Thus far, 118 freshmen have been admitted. Nineteen freshman applications are pending.

Compared to similar figures of a year ago, these figures indicate that there will be a slight increase in the size of the student body.

HOHMANN GRANTED PH.D.

Rupert Hohmann of the Bethel College faculty has been notified that Northwestern University at Evanston, Ill., has granted him the Doctor of Philosophy degree in music history and literature.

Hohmann's study and dissertation dealt with "The Church Music of the Old Order Amish of the United States."

Through the use of recordings of Amish music he was able to identify the melodies used and by a study of hymn tune sources, he traced the melodies to their original tunes of the late 15th and early 16th century.

Hohmann, son of Dr. and Mrs. Walter H. Hohmann, is known locally as an accomplished violin soloist having appeared with the Newton Civic Orchestra, such concert groups as the Dutton Concert Trio, and in various concert recitals.

A graduate of Bethel College where his father has taught music for many years, Rupert Hohmann was granted the Master of Music degree by the University of Wichita in 1951. He has studied violin under Robert Quick, Jacob Krachmalmick, and David Robertson, now dean of the Oberlin Conservatory.

During this period he also worked in instrumental and vocal therapy at the Philadelphia State Hospital. At present, he is a member of the Wichita Symphony Orchestra.

At Bethel, Dr. Hohmann will teach instrumental music and supervise and conduct orchestra, band, and instrumental ensembles.

BACCALAUREATE SERVICE

A baccalaureate service for the 1959 graduates of Mennonite Hospital School of Nursing, Bloomington, Ill., will be held Aug. 23 in the Carlock Mennonite Church, Carlock, Ill.

Special music for the occasion will be presented by the Carlock church choir and by the student nurses' ensemble. Walter McDowell, pastor of the Groveland Evangelical Mennonite Church, will lead in Scripture reading and prayer. R. L. Hartzler, president of the hospital board of trustees, will make the presentations of Bibles to the nurses. Henry J. King, pastor of the Bloomington Mennonite Church, will give the address, the topic of which is: "And Who Is My Neighbor?" Paul Roth, pastor of the Carlock Mennonite Church, will lead in the benediction.

MCC news and notes

EXECUTIVE COMMITTEE MEETS

AKRON—MCC's role in helping Far Eastern refugees in Calcutta and Hong Kong will be high on the agenda for the Executive Committee in Akron August 29. Executive Secretary William T. Snyder, just back from his 81-day visit to MCC overseas projects, will report observations of the needs of these two refugee concentrations as well as present other program recommendations growing out of his trip. Also scheduled during the August 29 meeting is discussion with representatives of the Lancaster Mennonite Conference concerning total MCC outreach and witness.

VSERS BEGIN SERVICE

AKRON — Twenty-five Voluntary Service persons who participated in orientation Aug. 3-7 were assigned to various positions in seven locations.

Newfoundland: To begin the 1959 school year in Newfoundland ten teachers will work in six community schools. Since 1951, forty-one teachers have taught a total of fifty-four school years in Newfoundland. They have taught in isolated and often inadequately equipped schools which would have remained closed or served by poorly qualified teachers.

Before leaving for their assignments Aug. 11, the Newfoundland VSers met in Kitchener-Waterloo, Ont., for a three-day stay in the vicinity. A farewell and commissioning service was planned for the group Sunday, Aug. 9, at the First Mennonite Church, Kitchener. The farewell session, which pointed out the VS avenue of Christian service, was open to all area churches. Bishop J. B. Martin, moderator of the Ontario Mennonite Conference and MCC member, will speak and offer the commissioning prayer.

The following, identified with their designated communities, are enroute to their assigned schools: Alice Bartsch (Abbotsford, B. C.) and Doris Martin (Lancaster, Pa.), Twillingate; Fern Cender (Gibson City, Ill.), St. Anthony; Mr. and Mrs. Lowell Detweiler (Mio, Mich), Wild Cove; Marvin Friesen (Hillsboro, Kan.), St. Anthony Bight; Harry Isaac (Meade, Kan.) and Henry Kliewer (Ulysses, Kan.), Woodstock; Mr. and Mrs. Harry Taylor (Bluffton, Ohio), Wild Bight.

The following nurses will join other MCC nurses to assist with the medical service in Newfoundland: Carolyn Swartzendruber (Minier, Ill.), Twillingate; Fannie Yoder (Charlottesville, Va.), St. Anthony. Lina Yoder (Lancaster, Pa.) will begin her service in January.

Haiti: Haiti appointments will have three more VSers serving in Hospital Albert Schweitzer and in community improvement work. Ronald C. Yoder (Kalona, Iowa) and James P. Schertz (Lowpoint, Ill.) will assist in a new Haitian agricultural development. Rev. Shirer, an experienced missionary, will supervise the project. Agnes Martens (Clearbrook, B. C.) will serve as a nurse in Hospital Albert Schweitzer.

United States: Kings View Hospital, Reedley, Calif.—Matilda Bergen (Drake, Sask.), Lorraine Brown (Winkler, Sask.), Wilma Loewen, (Glenbush, Sask.).

Children's Center, Laurel, Md.—Joyce Albrecht (Grabill, Ind.), Marguerite Schultz (Glendive, Mont.).

Boys Village Smithville, Ohio—Mr. and Mrs. John Thiessen (Vancouver, B. C.).

Brook Lane Farm, Hagerstown, Md.—Dorothy Delagrange (Woodburn, Ind.).

Akron Staff — Rosalie Bartel (Hillsboro, Kan.) and John Unruh (Freeman, S. D.)

PROGRESS EVIDENT IN GREECE

GREECE—After several weeks in Greece, Pax leader Larry Eisenbeis (Marion, S. D.) sends optimistic reports of the nation's development since 1955. Eisenbeis performed his Pax service in Tsakones, Greece, 1953-55.

"In Tsakones there are many changes since four years ago. A rash of building has occurred including homes, barns, and storage facilities for crops. Another evidence of prosperity is the many bicylces one sees about the village. Four years ago the bicycles in the village could be counted on the fingers of one hand. Virtually all the families have rabbits, whereas four years ago only two or three families kept them. Except for a few families who are at the bottom of the totem pole, the day when entire families have to work for hire to pay for the barest essentials is past.

"What I have seen of Greece seems to have progressed greatly. If the number of new gas stations is any indication of the increase in tractors, trucks, and cars, it is not an overstatement to say that their number has tripled. In Saloniki and Edessa modernization of stores and storefronts, plus many new buildings, as well as an increase in variety of merchandise, goods, and services is the trend."

INTERNATIONAL YOUTH WORK

EUROPE — Mennonite Voluntary Service, a European workcamp organization supported by Mennonites of Germany, France, Holland, Switzerland, and North America, is another service channel through which Pax makes a contribution. Taking part in this summer's sixteen workcamps will be 300 volunteers from 25 different countries. Included in this number are sixteen Paxmen. Work to be undertaken in the camps includes landscaping a new children's home, laying block for a new church, and helping to build a new youth center.

From May 24 to June 27 young people from Sweden, America, Germany, Denmark, Holland, Spain, and Finland stepped outside their usual roles as teachers, nurses, and semi-professional laborers to spend five weeks of international fellowship together. They constructed a home for retarded children at the Treffen, Austria, MVS workcamp.

Paxmen formed the backbone of the Treffen workcamp. A former paxman, Dave Gingerich (Chappell, Neb.) writes:

"The administrator of the Evangelische Children's Home near Villach, Austria, handed over the tools, building plan, and materials, along with his blessing and let the campers go ahead. The four Paxmen got things going since no one else had the slightest idea how to go about building a house. In spite of the inexperienced workers, the house began to emerge.

"Progress, yes. Progress in international relations, human understanding, and spiritual growth were a part of our camp experience. We were a mixed group in many ways but the diversities made little difference."

BEGINNING PERSONNEL

KOREA — Harry Harms (Greendale, B. C.) who served in Pax in Taegu, Korea, 1954-1957 will return to Korea to direct the material aid distribution. He is scheduled to arrive in Korea Aug. 26. Harms, who is replacing Joseph Smucker (Goshen, Ind.), will work with Jacob Klassen, MCC director in Korea.

INDONESIA — Having completed an orientation period at Akron MCC headquarters and at the Church World Service center in New York City, Melvin Schmidt (Newton, Kan.) has been assigned to a three-year term in Indonesia. He is scheduled to arrive in Djkarta, Indonesia, Aug. 21.

Schmidt replaces Carl Hurst who completed his term June 25. On loan to Indonesian Council of Churches, Schmidt's responsibilities include distribution of surplus foods and handling correspondence in behalf of the Indonesian Council of Churches. Schmidt attended Hesston College, Hesston, Kan., and is a 1959 graduate of Bethel College, North Newton, Kan.

EUROPE—Rev. and Mrs. Clarence Hiebert and son Tim (Enid, Okla.) and Elsie Bechtel (Canton, Ohio) arrived in Europe Aug. 15. They left the US Aug. 6 aboard the Maasdam.

Rev. Hiebert's duties as Pax pastor include visitations to European Pax units, counseling with individual Paxmen, and making a library service available to the men. He will also have opportunities to meet with European Mennonites. Miss Bechtel will serve as a matron at one of the Pax units.

jottings

NEW PARSONAGE PURCHASED

WOODLAND CHURCH, WARROAD, MINN.: Mr. and Mrs. Sam Fast of the Ponemah Indian reservation spoke at our July 4 program and also showed slides of the work there. The Ladies' Aid met at the church on July 10 with Mrs. Frank Heppner as hostess. Quilt blocks were cut and bandages were rolled. New sheets and underwear were brought for relief. A new parsonage has been purchased. Pastor Giesbrecht and his family moved in July 15. We want to welcome our new pastor and wish him God's blessings as he takes over his work here. A farewell for our former pastor, Rev. Arthur Ortmann, was held July 16. He will be taking over work at Middlebro, Man. Mr. and Mrs. Lawrence Fast, Sam Mitterling, and Jim Krahn, who are in 1-W service in Minneapolis, spent the weekend with their parents recently. Mr. and Mrs. Nick Fast drove along with Rev. Ortmann and family to Meniseno, Man., where he showed interesting slides. Mr. and Mrs. D. S. Heppner and Mr. and Mrs. John Harder and Jerry drove to Butterfield, Minn., to attend the funeral of Mrs. Jake Lapp. Film for the month was entitled "Cain and Abel and Lazarus" and dealt especially with 1-W work. A young people's rally was held at our pastor's home on July 31.—Mrs. Nick Fast

FAREWELL FOR PASTOR

IMMANUEL CHURCH, DELFT, MINN.: March 20 farewell services were held for Pastor and Mrs. Walter McDowell with A. H. Schultz of the Gospel Mennonite Church as main speaker. Special pre-Easter services were held March 22-27, with L. W. Harder from Alsen, N. D., as speaker. Pastor McDowell gave his last message on Easter Sunday morning, after which they left for their new pastorate at the Groveland Mennonite Church at Pekin, Ill. Among those who have ministered to us at our Sun. morning worship services since are: Ben. J. Nickel, J. J. Esau, the Gideons, Merle Christiansen, Marvin Wall, Clayton Goertzen, and Bob Radtke. Sun. eve, May 31, Ben J. Nickel showed slides from Alaska. June 1-12 daily vacation Bible school was held at the Delft school with Mr. and Mrs. Marvin Wall as directors. We had our Children's Day program on June 28 in the evening. Mary Buhler, missionary of Panama, was the special speaker. June 29 Missionary and Mrs. Albert Jantzen of Oraibi, Arizona, spoke at our church and told of their work.—Corr.

MISSION STUDIES HELD

SPRINGFIELD CHURCH, PLEASANT VALLEY, PA.: Our missionary society had interesting studies of our mission work in Mexico and Canada. Miss Janet Soldner gave a talk on her mission work in S. A. Paul Hunsberger, a member of the mission board, presented the mission work being done in Paint Rock, N. C. Our ladies visited the Deep Run W.M.A. in April. The West

Swamp C. E. visited our group and gave a very interesting program. Our C. E. took the program to Saucon Church April 5. The topic was: "Exercising Our Faith." DVBS was held June 15-26. Average attendance for the two weeks was 99. The mission offering of $43.13 was sent to Japan. Christmas bundles were brought by the primary dept. with the quarterly mission offerings. A number of our pupils have been attending the retreats at Men-O-Lan. The youth choir participated in the Junior Choir Festival in Lansdale, May 17.—Corr.

TWO MEN ORDAINED

Gospel Church, Mt. Lake. Minn.: An impressive service of unique interest was held Sunday evening, July 19, at which time two young men of the congregation were ordained for the gospel ministry. Glendon Klaassen, son of Mr. and Mrs. Jacob A. Klaassen was ordained to the ministry and he and his wife were commissioned as missionaries. Abe Krause, son of Mrs. Peter Krause, was ordained as an elder in the General Conference. The service was begun with general singing after which J. J. Esau led in the devotional period and prayer. Pastor A. H. Schultz gave the ordination sermon and the men's chorus of the church furnished the special music. Willard Wiebe, Northern District Conference president and member of the General Conference Mission Board, performed the ordination rites. The ministers participating in the laying on of hands included A. H. Schultz, J. J. Esau, H. H. Quiring, and I. J. Dick. Following the ordination Mr. and Mrs. Klaassen and Mr. Krause gave brief words of response. After the closing prayer by Pastor Schultz, an informal time for fellowship and lunch was enjoyed by the friends and relatives who gathered for the occasion. The Klaassens with their two boys, Mark and Steven, will be leaving for Costa Rica the latter part of August for a year of language before going to South America. They have been accepted by the General Conference Mission Board for mission work in Colombia, S. A. Mr. and Mrs. Krause will assume the pastorate of the Eden Mennonite Church at Inola, Okla.

COLLEGE STUDENT SPEAKS

Walton Church, Walton, Kan.: Charles Flowers, a Bethel College student from Gulfport, Miss., spoke at our youth fellowship April 5. Mrs. Hector Valencia, a missionary to Colombia, S. A., brought the morning message April 13. J. J. Esau of Mountain Lake preached May 3. Our congregation has voted to ask C. D. Boese to be our pastor for three more years. David Richard was born to Mr. and Mrs. Richard E. Janzen on May 27. Melvin Schmidt, a '59 graduate of Bethel College, was our guest minister June 7, while our pastor was vacationing in Oklahoma. Joleen Klassen, daughter of Mr. and Mrs. Menno Klassen, was married June 28, to Max Seacat, son of Mr. and Mrs. C. N. Seacat of Bucklin, Kan. Janet Soldner, missionary to Colombia, spoke to our June 30 mission society meeting—Harold Peters.

JOINT MISSION SOCIETY MEETING

Butterfield Church, Butterfield, Minn.: Mr. and Mrs. Harold Wolston of San Antonio, Tex., spoke at our C. E. program June 14. On the following Tues. our senior mission society entertained members of the Mary-Martha Society and the mission society of the north church. Guest speaker was Edna Buller of Mountain Lake. On June 19 vacation Bible school children held their picnic in the local park and presented a program in the high school auditorium in the evening. On June 21 Casey Lloyd of our fellowship showed interesting colored slides he took on his recent travels in Germany, France, and Spain. Our young people met in New Ulm for fellowship and devotions on the last Sunday in June.

PEACE TEAM GIVES PROGRAM

Tiefengrund Church, Laird, Sask., Canada: On April 19 a program was presented by a choir of the Rosthern Junior College with A. Dahl directing. Elmer Richert spoke on 1 Corinthians 3:11 and showed what constitutes a good foundation. Otto Driedger, a social worker at Prince Albert rendered the message at the Sunday evening service, May 3. Taking his cue from Caleb (Joshua 14), he visualized the conquering of enemies' strongholds in spite of almost insurmountable difficulties. At the baptismal service, May 18, Marianna Neufeldt was the sole candidate. The Communion service was held June 7. The annual brotherhood meeting of the Rosenort Church with its four other branches took place at Tiefengrund on June 10. Walter Funk was elected as delegate to the Canadian Conference. The peace team presented their course July 10. George Neufeld said that the origin of strife is sin. Unlike the world which meets evil on the same physical level upon which it was committed, the Christian must meet evil by the Way of the Cross. Menno Wiebe, with a background of Christian service and with the help of slides portrayed the positive Christian witness in needy areas. —Corr.

SIX NEW MEMBERS ADDED

Bethany Church, Kingman, Kan.: On May 10 six members were added to the church through baptism. May 17 we observed Communion. On June 7 Rev. and Mrs. Paul Tschetter were present and delivered the morning sermon. Myron Schrag, son of Mr. and Mrs. Dave Schrag, of Norwich, left in June for a two year period of service at the Ailsa Craig Boys Farm in Ontario, under the MCC service program. Rev. and Mrs. Frank Fothopolas brought us the sermon and a special number in song on June 28. William Unruh showed slides and Rev. and Mrs. John Gaeddert favored us with a duet. On Aug. 2 Rev. and Mrs. Erwin Albrecht were present and brought us the morning sermon. All these visitors mentioned came to visit their parents and were former members from our church.

into the beyond

Raymond Relph of Rialto, Calif., and member of the First Mennonite Church of Upland was born December 16, 1906, and died June 6, 1959.

Mary C. Brand of Cucamonga, Calif., and member of the First Mennonite Church of Upland, was born March 20, 1868, and died July 24, 1959.

Anna N. Gery (nee Clemmer)of East Greenville, Pa., and member of the Hereford Mennonite Church, Bally, was born November 27, 1904, and died July 26, 1959.

mutual aid placement

PERSONNEL WANTED

Physical Therapist—Excellent opening in a Mennonite general hospital for a trained physical therapist. For information contact: Mutual Aid, 722 Main, Newton, Kan. (No. 594)

Matron—Christian lady needed for excellent opportunity in a Mennonite home for the aging. Qualifications include a liking for older persons, a pleasing personality, and a desire to be a friend to others. Contact: Mutual Aid, 722 Main, Newton, Kan. (No. 595)

conference notes

NEW MODERATOR ELECTED

J. M. Pauls of Winkler, Man., is the new moderator of the Conference of Mennonites in Canada. He succeeds J. J. Thiessen of Saskatoon, Sask., who held this position for many years. Henry Poettcker, Winnipeg, Man., is vice president; and Henry H. Epp, Waterloo, Ont., is secretary. Elections were held at the annual conference in Clearbrook, B. C., July 4-8.

S. A. SEMINARY TO BUILD

The need for a larger educational plant was discussed at the June meeting of the board of the Mennonite seminary in South America, *Seminario Biblico Evangelico*. Agreement was reached on planning for buildings capable of housing sixty single students and ten families.

The seminary emphasizes high academic standards coupled with a vision of Christian service and dedication characteristic of a school pledged to the preparation of missionary personnel for the evangelization of Latin America.

Professor Ernst Harder, General Conference representative on the seminary board, has been asked to assume responsibilities as seminary director during the second semester while President Litwiller is in North America.

OPENINGS FOR TEACHERS AT CHRISTIAN MEDICAL COLLEGES

The Christian Medical Colleges at Ludhiana and Vellore, India, are urgently asking for medical faculty members for current vacancies. Their capable Indian staffs must be reinforced by specialists who have had about five years teaching experience.

At present forty-nine non-Indian doctors are serving on these faculties as missionaries of their respective churches in Canada, Britain, Australia, Europe, and the United States. Our own church cooperates with fifty-five others in the provision of funds or personnel.

The vacancies are in these departments: physiology, pathology, preventive medicine, urology and general surgery, radiology, anatomy, pharmacology, pediatrics, and gynecology. Also there is a request for a general works manager. Most of these are permanent positions, but shorter terms will be considered.

Please direct inquiries to your denominational missionary personnel secretary, O. A. Waltner, 722 Main Street, Newton, Kan., or to the Vellore-Ludhiana Joint Office, 156 Fifth Avenue, New York 10, N.Y.

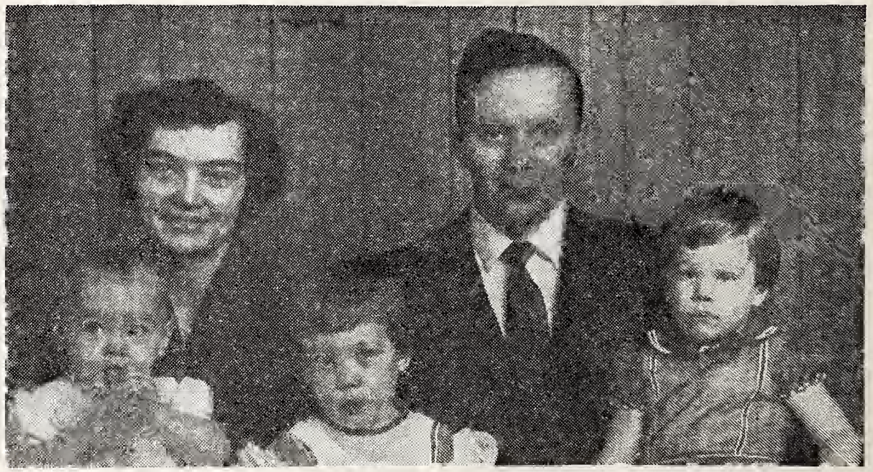
VS IN PARAGUAY

The Paraguay Leprosy Project offers an outlet for Voluntary Service (Christlicher Dienst) to young people and others of the Mennonite colonies. Coming for terms of three months to a year, three hundred Mennonites have had a part in this work which was begun as an expression of gratitude to the Paraguayan government.

Dr. and Mrs. John R. Schmidt of the General Conference Mennonite Church are in charge of this work which is supported by Mennonite Central Committee and American Leprosy Missions, Inc. The Board of Missions contributes to the support of a pastor from the colonies to serve the patients and staff of the project.

Voluntary Service in Paraguay was begun in 1957, and is another indication of the awakening of Mennonites all over the world to their opportunities and responsibilities as Christians. Besides the service given to the leprosy project, VS workers have been assigned to a hospital for the mentally ill, a TB hospital, and a children's home in Asuncion.

NEW MISSIONARIES TO OKLAHOMA



Herman and Alice Walde of Kindersley, Sask., are beginning their ministry at Seiling, Oklahoma, this month. They are taking over the work from Mr. and Mrs. H. T. Neufeld who are retiring from active missionary service.

The work in Oklahoma for the Board of Missions of the General Conference Mennonite Church is among the Cheyenne Indians. The Waldes will conduct various church activities at Seiling, Fonda, and Canton. Mr. Walde will also alternate with other missionaries in leading the worship services at the Concho Indian School where a large number of Cheyenne young people attend.

Mr. Walde is a graduate of Canadian Mennonite Bible College and Bluffton College. He studied at Mennonite Biblical Seminary, Elkhart, Ind., for two years. Mrs. Walde is a registered nurse, formerly of Chilliwack, B. C.

AUGUST 25, 1959

THE MENNONITE

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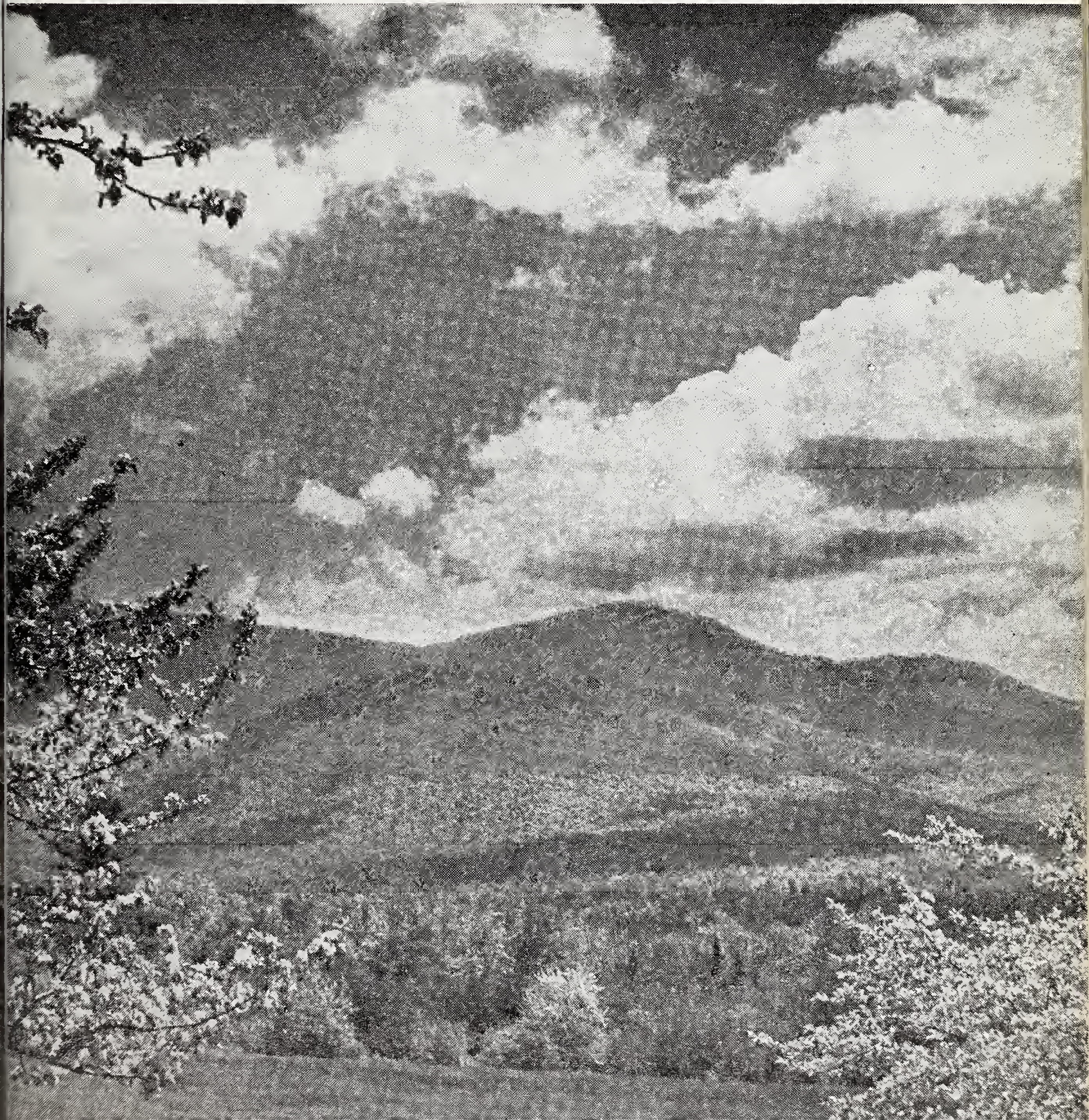
OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST



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of things to come

Aug. 24-29—"Faith and Life" radio speaker, KJRG, Newton, Kan.: Orlo Kaufman.
Aug. 30—Freeman Junior College opens
Aug. 31-Sept. 5—"Faith and Life" radio speaker, KJRG, Newton, Kan.: Philip A. Wedel.
Sept. 8—Bethel College opens
Sept. 11—Bluffton College opens
Sept. 25—Rosthern Junior College opens
Sept. 29—Canadian Mennonite Bible College opens
Oct. 4—Western District Sunday School Convention, Halstead High School Auditorium, Halstead, Kan.
Oct. 4—World Communion Sunday
Oct. 12—Canadian Thanksgiving Day
Oct. 24-27—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 33**

editorials

WHAT GOD HATH WROUGHT Now that we are beginning the centennial anniversary of our General Conference we are made more keenly aware of the influence of far-sighted leaders upon our present generation. They had visions of religious education and training that are now being emphasized more and more. Our colleges are growing; our seminary has had a good year in its new Elkhart location. Our Sunday schools are being supplied with fine lesson material. Our missions continue to hold great interest.

Of special interest is the opening of new opportunities for our youth. The Voluntary Service, Pax, and 1-W programs are opening new avenues of service. The retreats throughout the Conference make possible rich experiences for the children and young adults.

For young women who desire to become trained church workers in various avenues of Conference service, there is the organization, "Women in Church Vocations." This is one of the newest Conference organizations. It offers channels of service designated to meet the special need of women serving in church-related capacities.

The men of the Conference are becoming increasingly active in church and spiritual affairs through the organization of "Mennonite Men." A number of churches have local organizations of laymen who are contributing in various ways to the needs of the world and the activities of the church. The men's organization has as one of its projects the "Boys' League" work which is developing in the local churches.

The whole area of Christian service has been steadily advancing and launching out into new areas. The "Disaster Service" has rendered valuable aid in stricken communities and borne a splendid witness through sacrificial service. New areas of peace witness are opening up, and a new concern for society in general is being stimulated. During our hundred years of history we have too much been a somewhat secluded and sheltered minority group holding aloof from the rugged needs of the world in general. We have gradually been creeping out of our shell, and through relief and service in many areas around the world we have come to realize that religion that does not express itself in deeds and in meeting needs of others is a false religion.

We like to think that the first hundred years have laid the ground-work for much greater service and usefulness in the second hundred years. There is much to be done in the field of church unity, which was dear to the hearts of the founders. There can be a more adequate and active peace witness. The women have long done a noble work and are expanding into new areas. The men are feeling more responsibility for Christian service. The young people are ready to move ahead.

Being profoundly grateful for what God hath wrought in the first hundred years, may we be such faithful co-laborers with Him in the years to come that we may be channels of greater usefulness. Perhaps God would say to us as He said to Moses: "Tell the people that they go forward."

The Conference sermon, given at Bluffton, Ohio, Aug. 13, 1959

Builders for Eternity

ON the base of the Mennostein on the outskirts of Witmarsum in Friesland there is inscribed the oft-quoted Scripture motto of Menno Simons from I Cor. 3:11: "Einen andern Grund kan niemand legen ausser dem der gelegt ist, Jesus Christus."

This motto has become a significant and decisive word in the history of our General Conference Mennonite Church. It appears in the minutes of some of the earliest sessions of the General Conference where the founding fathers made explicit reference to our "Mennonitische Grundlehre, von Menno gegründet auf das Evangelium, nach 1 Kor. 3:11."

It appeared right under the masthead of the first issue of *The Mennonite* published in Philadelphia, back in October, 1885, "For other foundation can no man lay than that which is laid which is Jesus Christ."

It had already appeared on the masthead of *Der Christlicher Bundesbote,* since 1883, along with 1 Cor. 3:14: "If any man's work abide, which he hath built thereupon, he shall receive a reward." It was also written firmly into the first constitution of the General Conference.

For this historic occasion as we gather for our centennial sessions of the General Conference this word of God stands out for us above all others. This theme, "Our Foundation . . . Jesus Christ," was prayerfully chosen by our Program Committee and speaks to this moment.

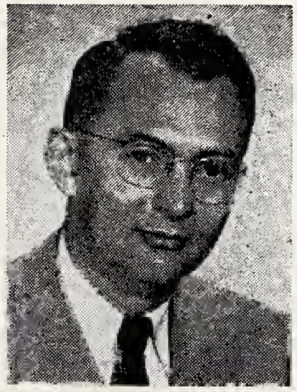
This is God's word for us as those who build, not for a day, not for a year, nor even for a century, but for eternity.

It is significant that this word in 1 Cor. 3:11 lies in a context of concern for the unity of the church. There was dissension at Corinth. Paul is concerned for the wholeness and unity of the fellowship and thus he speaks patiently but pointedly to this urgent need.

It was a similar deep concern for scattered and divided Mennonite congregations as well as for winning the lost that moved our Conference founders to convene at West Point, Iowa, back in 1860. They sought to establish a fellowship which would bring together these separate congregations into a functioning whole. Their slogan from the beginning was "unity in essentials, liberty in nonessentials, and charity in all things."

As we meet here in this centennial conference session we are still concerned about unity and about building for eternity.

A centennial is a time to remember the past with gratitude, but it is also a time to evaluate the present with honesty and to chart the future with vision and hope. In this process this third chapter of 1 Corinthians continues to speak to us here at Bluffton as it spoke to Menno Simons at Witmarsum and to our Conference founders at West Point, Iowa, and Wadsworth, Ohio.



Erland Waltner

President of the

Gen. Conference Mennonite Church

Not everything which has been undertaken in our Conference history has endured even the ravages of time, say nothing of the eternal judgment of God. It is important then that we ask ourselves, "When are we indeed building for eternity?"

The True Foundation

We are builders for eternity only when we build on the true foundation, Jesus Christ. Let no one for a moment consider this a time-worn pious platitude.

To say that our foundation is Jesus Christ is to deny the adequacy of other foundations on which many men around us are building. When Jesus Christ is our final foundation, we do not build on mere personal experience for we know that this is too limited when one is building for eternity. We do not build on human tradition alone for this, too, is not always trustworthy and is often too confining. We do not build simply on the prevailing culture of our time for this is too changeable and too superficial. We do not even build finally on philosophy or science, illuminating and helpful as these may be to us.

We do not even build ultimately on some theological system, however sincerely and consistently it may be constructed, whether it be theological liberalism, or fundamentalism, or neo-orthodoxy, or neo-liberalism. We build on Jesus Christ and on Him alone as the ultimate solid foundation of the church, the only final authority for Christian faith and life.

But who then is this Jesus Christ and how do we know him? With Paul we would surely answer that this Christ is the Christ of the Scriptures, who is himself eternal, the virgin-born incarnate Son of God, fully human, fully divine, tempted in all points like as we are and yet without sin, crucified for our sins and raised for our justification, and coming again with power and great glory.

Any building of fellowship which is not based on the person of Jesus Christ and which does not keep Him at the center or give Him the preeminence will not long endure as the Christian fellowship. To build for eternity we build on Him who is eternal.

What does this mean for our Conference fellowship? I believe that it means, for one thing, that where we in our Conference fellowship have been inclined to evade and dodge theological issues either because we have found them difficult or divisive we will need again to take a good hard look at what we actually believe.

In this critical period of world history when the corrosive and disintegrating influences of our secular society are making strong inroads into our church life, when our closed rural communities are giving way to a relentless urbanization, when our entire fellowship feels itself caught in the ebb and flow of the complex cultural, political, and economic situations of our society, only a clear-cut and strong dedication to Jesus Christ as Savior and Lord of our lives and as Foundation and Head of the church can assure us that we are still building for eternity.

Visiting the Cathedral of Amiens, Heinrich Heine was asked by a friend, "Why do we no longer build such cathedrals?" Heine replied, "My dear friend, men in those days had convictions (Ueberzeugungen), we moderns have our opinions (Meinungen) and it requires more than an opinion to build a Gothic cathedral."

Durable Materials

We are builders for eternity only when we build with durable materials which cannot be destroyed.

In 1 Cor. 3:12-15, Paul indicates that one must reckon not only with the possibility of building on a wrong foundation but also with the possibility of building on the right foundation with the wrong materials. The result of such building according to Paul is that the building is destroyed though the builder himself may be saved.

The materials that endure are those that will stand the test of fire. As Schlatter tersely puts it: "Der Bau aber mus ins Feuer." (The building must go through the fire.) All that we do stands under the judgment of God, both in time and in eternity.

At this crucial centennial conference session we do well to ask ourselves not only whether we are still building on the true foundation but also whether we are building with the materials that will stand the test of divine judgment. Not all that we have called character building or church building or Conference building has been building for eternity. In the one-hundred-year history of our Conference there are not lacking illustrations of building which did not endure. The foundation may have been right. The workmen may have been sincere. But the materials were not good, and thus the building did not stand.

Today we do not sit in judgment on those who have built before us. Our human perspectives are too restricted by ignorance and too distorted by our prejudices to qualify us to be judges. But the Christian workers of yesterday, today, and tomorrow stand under one judge, even God. Before Him all our work is ultimately tried. At the same time we want to learn also from the mistakes as well as the achievements of the past and guard zealously against perpetuating error.

In the presence of the divine fire, it becomes clear that nothing which is done in the spirit of resentment or rivalry can long endure. Nothing which is done for self aggrandizement and vainglory, even for the aggrandizement of a particular group as over against others, can withstand the white heat of the divine judgment. Nothing done simply in the strength of man, without divine initiative or without the clear guidance of God's Holy Spirit will or can abide.

What we do in the work of the kingdom out of low motives, or by sinful methods, or for unworthy ends, will sooner or later crumble and fail.

But that which God does in us in holy love, that which He initiates and completes in His sovereign will, that which is done in His name, in more than name, will endure.

From this word of God comes an urgent call to every Conference board and institution and to every member congregation, as well as to every individual in these congregations, to ask whether we are building with the best possible materials. What of that which we are building as a Conference and as churches in this time of material prosperity would even survive the fires of another economic depression? What would actually survive the fires of an atomic war? What would stand up ultimately in the presence of Jesus Christ coming, reigning, judging?

Even from a crassly utilitarian point of view, a small denomination like ours simply cannot afford to do slip-shod building with inadequate materials and still survive. Let each man then take heed how he builds on the true foundation.

The Divine Design

Finally, we are builders for eternity only when we build according to the divine design. In verses 16 and 17 of our passage we read, "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy: for the temple of God is holy which temple ye are." In these verses Paul declares the character of the building which is under construction. The church is the temple of the living God.

This has two most significant implications. First of all, it is a call to the people of God to be a holy people. This involves not only

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our inward relationship to God in which we recognize ourselves to belong to Him but also the outward fashion of our lives.

Holiness of life is much more than nonconformity, but there is no Christian holiness without nonconformity to the world. While the concern for the purity of the church bristles with a multitude of practical difficulties, it is nevertheless an inescapable concern of the Apostle Paul.

The church is God's community of grace and discipleship, the fellowship of "sinners saved by grace," but it is also the community of "the saints striving after holiness." It is a disciplined church.

A second major implication of this passage is that to destroy the church is actually a most serious offense against the living God who indwells His church. The word "defile" here really means "destroy."

Paul envisions a third great peril in the building of the church. Not only is it possible to build on the wrong foundation or to build with wrong materials, but it is possible also to fail in building according to the divine design, and thus to become a destroyer of the church rather than a builder of it.

A. T. Robertson in commenting on this passage says, "It is a gross sin to be a church wrecker. There are actually a few preachers (and he might as well have added laymen) who leave behind them ruin like a tornado." Paul warns earnestly saying, in effect, that the church wrecker God will also wreck.

In these centennial sessions we then must ask ourselves a third crucial question. Are we building according to the divine plan? Are we building churches that are really churches of the living Christ? Are we building a Conference fellowship which is actually an instrument through which the Holy Spirit of God can accomplish His purposes?

As we face these questions let us not be blinded by the spirit of the cynics who see but little accomplished through our Conference in the past century. Anyone who will take the trouble to read our Conference history, and the reports and minutes of conference sessions; anyone who will visit our churches and our Conference institutions, and our mission fields and service outposts, will know that God has already accomplished a mighty work through us.

On the other hand, let us not be blinded in our own enthusiasm over our accomplishments that we fail to see that God is calling us to higher and greater things than we yet have attained. We have talked much about missions and evangelism and church extension but the growth of the church is still not keeping pace with the growth of world population.

We have been active in education and publication, but Communism is still competing with the church in the use of the printed page.

We have been doing well in our stewardship and splendidly in our Christian service program and our peace witness, but the threat of a devastating nuclear war is still imminent.

The days are evil. The time may be short. At this threshold of a new century, let us lay hold of the opportunity God grants us in the workshop of time to build for eternity.

Crisis and Change

Change and transition characterize the modern world. The passing of each year, or an even shorter period, marks a point to which "you can't go home again." Nations whose birth took place in antiquity, whose life has been wrapped up in the civilization of its birth, or peoples who for years have been held in place by the insisting thumb of some hopeful and aggressive world power, seem to be in a continuum of political revolution, economic upheaval, culture change, and breaking away from traditionally-fixed ideologies and religions.

Incalculable results usually follow the impromptu appearance of change. In a report of their MCC relief work in Jordan, the Merlin Swartzes describe difficulties caused by the 1958 Middle East crisis:

"Not the least of many of the changes have been the political ones, many having far-reaching consequences. As a result of the events which took place in Lebanon the work of clothing distribution had to be brought to a halt because it was impossible to bring supplies through Lebanon. At the beginning of June, 1958, clothing distribution in East Jordan was stopped and we were not able to resume again until November."

Often one crisis situation contributes to another, causing a "domino reaction" with everything it touches. An upset in Iraq's government followed Lebanon's disturbance.

With reports of the meager food and clothing supplies among the Bedouins reaching the East Jordan committee Swartz was asked to make a survey of the emergency situation and report his findings. Strong appeals for aid were promptly made for a people who lived with the limited protection rocks and bushes afforded. MCC issued seven tons of canned beef, 2000 parcels of new children's clothing and a large quantity of homemade soap.

The intensity of the Bedouin's impoverished living conditions demanded that prompt requests for aid be made abroad. Money was donated by the Oxford Committee for Famine Relief and by the British Council of Churches to be used for the buying and the distribution of food and blankets among the Azazmeh Bedouins as well as the Bedouins of the South.

A crisis appearance calls for a tight and efficient organization of agencies dealing with the numerous problems sounding at once. "A special subcommittee was set up to administer the funds received from the British Council of Churches," writes Swartz. By the first of June, 1959, almost 700 tons of food had been given out to the Bedouins, with approximately 6,000 families (35,000 persons) benefitting."

Though crisis wounds hurt, they may provide an appreciative understanding of the peoples' concerns. Changes, though not always "progressive," intensify educational involvements. —Lowell Teichroew

All Things to All Men

H. A. Driver
Executive Secretary of the
Congo Inland Mission

Missionary Methods: St. Paul's or Ours? is the title of a book written by Roland Allen in 1927. It is one of the most provocative books in missionary literature. In it Mr. Allen issues a clarion call to the church to lay less emphasis on the method and more on the message of missions.

Two main objectives stand out. One is to so preach Christ that men will see Him, come to Him, and be saved. The other is to build up these believers in an indigenous and clean church that will be to His praise and glory. Thus in 1927 Roland Allen emphasized the aim stated by the founders of the Congo Inland Mission in 1911.

To all this Paul adds, "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22).

We hear so much these days about professional and technical missionaries, about new and modern methods of propagating the gospel, that some may get the impression that the "old methods" were not scriptural, spiritual methods. But we want it to be known that the Congo Inland Mission believes that the old methods are the ever new methods. Preaching the gospel, personal soul winning, village to village visitation, and compassionate loving service to the lost are methods that will never be old nor ineffective.

General evangelistic missionaries are needed as much in this day as in any day, and the Congo Inland Mission will continue to send them out as the Lord calls them. We believe in a mission program that sends ambassadors constrained by the love of Christ to bear the word of reconciliation to those who are away from God. This is Paul's method. It is our method. However, many circumstances and conditions are different today and if we are "by all means to save some" as God gives opportunity, we must use methods adapted to the conditions of today.

CIM, along with most foreign mission societies, has long since recognized the effectiveness of the medical ministry. We are thankful for the five medical doctors and the eighteen registered nurses serving in this ministry.

Educational evangelism has received much emphasis for many years and especially since World War II. Most, if not all, of the missions in Congo find the schools taking most of their time and energy. Although the government has financed the educational work to some extent, it still must draw on "mission funds" for its needs.

This accelerated educational ministry has produced literally thousands of new literates whose cry is for something to read. So we are setting aside personnel and funds for literature production, establishing presses and bookstores, revising Scriptures, publishing newspapers, magazines, tracts, books—all presenting the old, old story of Jesus and His love.

The newest method CIM is adopting is agricultural missions. This is really an organized and planned attempt to help our fellow Christians to a better living from the soil. Rather than producing food to give to needy people, the aim shall be to create a willing response in the Christian village people which will help them realize a higher level of living for themselves. It is not enough to increase the amount of material good because the ultimate value of material good is limited unless there is related to it the spiritual values that give all of life a sense of real meaning and high purpose.

Our agricultural missionaries really are to be village evangelists with special technical knowledge and practical experience to strengthen their witness and ministry to the whole of life—social, economic, and spiritual.

The need for soul-winning missionaries, ready to go forth with the simple Word of God in their hands and in their hearts, with a compassion born of God for lost souls, has never been greater. We still hold to the missionary method of Paul as given in his letters to the churches, "not to know any thing . . . save Jesus Christ, and him crucified"; by all means (to) save some"; "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Let not thy kindness wait
Upon tomorrow's sun;
But let the contemplated deed
By this day's light be done.

Each day brings its own need
Of actions kindly wrought,
And to the flowers no sunshine can
From yesterday be brought.

With water that is past
No mill can ever grind;
And wasted days most surely will
No second dawning find.

Do all the good thou canst
This unreturning day,
For time is like a stream that flows
Relentlessly away.

—Thomas Tiplady

Information on Colombia

Orlando A. Waltner
Acting Executive Secretary
Board of Missions

To know but not to feel is to possess incomplete knowledge. One of the objectives of the trip I took last year to Colombia was the gathering of factual information on the life, culture, and major religions of that country. I wanted to know.

But more than that, in the fellowship with the General Conference missionaries and the pastors and fellow-believers of our sister churches, I hoped to experience their concerns, to wrestle with their problems, to rejoice in their happiness, and to share in their aspirations and dreams.

I hoped to identify myself with the missionaries and the workers. It is this fellowship that I regard as the significant experience of my trip to Colombia.

Upon arriving in Colombia I almost immediately became aware of the anxious efforts of the Roman Church to control the minds and lives of the people. Numerous statues of Mary and the Christ, imposing church buildings overlooking market places or public parks, roadside shrines calling travelers to moments of worship, frequent holidays to the veneration of saints, relics or images—all these remind the people that they are under the shadow of the Roman Church to which they owe allegiance.

I experienced a feeling of pity and compassion, for these are truly misguided people. This feeling of pity and compassion was replaced by emotions of surprise, resentment, and even anger when I thought of the priests and leaders who impose the strict demands of legalism upon the masses.

But immediately I remembered that anger is not redemptive and the clergy of the Roman Church must also be the object of our compassion and pity because they are the victims of pride, greed, and lust for earthly power—they themselves are the greater victims of the power of sin.

In this tightly knit fabric of Roman Catholicism, it is a surprise that the evangelical church does exist. For this fact of the evangelical church in Colombia we should never cease to be grateful to God. Nor should we fail to accept our responsibility in a difficult situation as God moves to bring salvation to a people in gross darkness.

Existing in a hostile environment, the evangelical church has known a life far different from the life evangelical churches know in most other countries. This church may be described as:

- A minority church. The cutting edge of the evangelical church in Colombia is pathetically small. Out of a population of 13 million only 20 thousand at the most are evangelical Protestants. This is less than .2 of 1% of the total population.

- A poor church. Within the membership of the church are large numbers of refugees who in the days of violence lost much or all of material possessions. Many of these are now slowly establishing themselves economically but for a long time they were dependent upon financial help given by the church.

- A non-rural church. The days of violence succeeded in uprooting Christian communities established in the mountains. Christians in fleeing for their lives left farms and possessions. These farms were confiscated and churches were destroyed. Towns and cities offered shelter and a measure of protection. Whereas today Christian families are scattered in several rural areas, the church must be described as an urban church.

- A hesitant church. The sense of responsibility to communicate the gospel is undoubtedly within the church. But possible consequences coming upon such who witness is keeping many from personal evangelism. In sustained and severe persecution, believers eventually come to place emphasis on self-preservation, with the result that there is hesitancy to witness to the faith that lies within the heart. Some church leaders contend that only with the coming of a new generation of believers can a dynamic witnessing church be regained. The present generation has suffered too much.

- A worshiping church. The church sustains its life in common worship of its Lord Jesus Christ and in the study and memorization of much of God's Word. This church, in spite of the hardships thrust upon it in the past, opens its doors to non-evangelicals who wish to attend the services. In some areas the number attending the services is up to four times the actual membership of the church. Every worship service seems to be an opportunity for the pastor to bring spiritual nurture to his people and the message of repentance to the non-Christian.

Mennonite men

I forgot God in the summer time,
Just the time I was needed most;
I was not away, but on each Lord's Day
I failed to be at my post.

I forgot my church in the summer time,
As I lazily lay in bed,
While the faithful few, had my work to do,
And I was spiritually dead.

I forgot my pledge in the summer time.
When He needed it most of all,
While my cash was spent, I was pleasure bent
Just off duty for God until fall.

If my Lord should come in the summer time
When from duty to God, I'm free,
What should I do, when my life is through
If by chance, He should forget me?

—SELECTED

Avoid That Slump

DOES your church go into a period of inactivity during the summer months? Do a good share of the membership go AWOL when the weather turns warm? The temptation to relax efforts from church work and personal devotional life is very prevalent in the warm summer months and more self-discipline is required to counteract the desire to lay down on the job. It is so easy to get into the habit of missing the Sunday morning worship service for other activities.

Summer time is vacation time, and especially the months of July and August are a fitting time to break the daily routine of everyday living. Spending several weeks away from the farm, office, business, or factory is refreshing and helpful. However, vacation from the job does not mean that God should be forgotten. Devoted Christian laymen will remember their devotional life even when they are on vacation and will strive to attend Sunday worship service even if it is not in their own church.

According to the gospel records, our Lord occasionally withdrew from the daily tasks and the press of the crowds to retreat to a desert place. However, the gospel records make it plain that our Lord did not retreat merely for physical relaxation. He withdraw, also, for prayer, meditation, and spiritual refreshment so that He could face the tasks that lay ahead with greater power and fortitude. As our Lord needed to withdraw, so we also need to break away from the busy rush of everyday life for physical, mental, and above all spiritual refreshment in meditation and prayer.

Summer time affords some special opportunities for service and spiritual growth that are not prevalent during other seasons of the year. God's creation is usually the most beautiful and cheerful during the summer time and God's people are inspired by the beauty and the vastness of His creation. Campgrounds located by a stream or on a mountain side can be wonderful places to retreat to for inspiration and study. Nearly all district conferences of the General Conference either have their own campgrounds or have access to one. Not only young people but adults and family groups can enjoy the physical relaxation, the Christian fellowship, and the deep spiritual inspiration of an organized camp site retreat. Nothing is quite as conducive to prayer and deep meditation as the great outdoor wonders of God's creation in the summer time.

The Apostle Paul in writing to Timothy (2 Tim. 4:2) charges him to preach the word and to be instant in season, and out of season. Perhaps, summer time and vacation periods are often considered to be "out of season" for church activities, for witnessing, and for personal devotions; however, men can ill afford to forget God at any time even in off seasons. Let us as Mennonite Men take God along when we and our families go on our vacation.

The Mennonite Men's organization of the Central District Conference held a week-end retreat on July 18-19. This retreat, the first for the Central District Men, was held at Camp Friedenswald near Cassopolis, Michigan.

Activities began at noon on Saturday and continued through Sunday afternoon. The general theme of the retreat program was: "That ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Speakers for the two-day event were E. W. Baumgartner of Berne, Ind., (former president of the General Conference Mennonite Men), Erland Waltner of Elkhart, and Waldo Yeager of Toledo, Ohio. The program included periods of group singing, special music, reports, testimonies, and group discussions.

This retreat was planned and was in charge of the officers of the Central District Men's Organization who are Maurice Stahly of Morton, Ill., president; John P. Eicher of Berne, Ind., vice-president; Wendell Metzler of Nappanee, Ind., secretary; and Kenneth Cross of Congerville, Ill., treasurer.

Editor: Richard F. Graber, Moundridge, Kan.

Modern-Day Moses

THEY SAID of David Toews that he was no businessman. In 1950 Jacob H. Janzen wrote, "Thank God he was not a businessman. . . . Had he been one, he probably would never have signed the contract which saved us who were being persecuted."

It was the year 1921. The effects of the revolution in Russia were in full momentum, engulfing with the rest of its population the thousands of Mennonites still within its borders.

In 1920 a commission was formed to study the possibility of bringing these Mennonites to the West and to freedom. Canada seemed the likeliest prospect.

By 1921 ideas became action and the Canadian Mennonite Board of Colonization was organized, headed by David Toews of Rosthern, Sask. Toews was fifty-one years old at the time. He had already been president of the Canadian General Conference for seven years, served as elder of the Rosenort Church in Rosthern for twenty years, and had taught in various elementary and high schools for twenty-eight years.

David Toews was an old hand at pioneering, having gone with his parents from Russia to Turkestan and then back again across Russia and Europe and finally to North America—all for freedom from conscription into military service, and all before David was fourteen years old.

Circumstances forced David Toews in leadership. By preference he would have continued with his work in the church and school. We can imagine his commission from God being somewhat like the one given to Moses: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

He went. He was compelled to obedience by love—not by the logic of financial ledgers or by practicality or by reason. And so it was that when people considered relief sufficient for the Mennonites in Russia, David Toews continued to be convinced that the job would not be completed until they were brought to Canada.

Permission to enter the country was only the first step in the movement to bring over thousands of Russian Mennonites who were eager to exchange the terrors of their native soil for the promised land of Canada. The Canadian Pacific Railroad entered an agreement to finance the project on condition that the colonization board enter a contract promising to repay the railroad company the whole transportation expense within eighteen months after the arrival of the im-

migrants. The first contract called for the transportation of 3000 persons from the Black Sea to Winnipeg, Man., at $140 per person, the total expense adding up to close to a half a million dollars.

Some Mennonites feared that such action on the part of the Board of Colonization might obligate the entire Mennonite constituency and so bitterly opposed the move. The Canadian Pacific Railroad insisted that the contract be signed before a single Mennonite could be brought across.

David Toews as president of the colonization board signed the contract—on his own initiative, fully aware that the contract could not be carried out within the specified time, blindly trusting providence for the results.

The results came. After Mennonite churches in U. S. and Canada found that the contract did not legally bind them to assume the financial burden of the enterprise, much of the opposition melted away. Before the immigration movement had gotten well under way, nearly all churches in all branches of the denomination supported the project wholeheartedly with money, clothing, and supplies.

The groundwork of all this was endless negotiating with officials and endless traveling among Mennonite churches, and David Toews was at the throbbing center of it. It got to the place where it was a bit of a joke and no one enjoyed telling it more than Toews himself —that Mennonitism in Canada suffered under the despotism of two popes: Heinrich Ewert of Gretna, Man., and David Toews of Rosthern.

The anecdotes surrounding his activity are also endless. On one occasion Toews, accompanied by Jacob H. Janzen, was dealing with a particularly difficult deputy minister in Ottawa. Janzen wrote: Ohm David continued to deal with the deputy until my patience wore out and I excused myself from the hearing in a rather rude manner. On the way to the waiting room my fitful anger suddenly seemed so comical to me that I entered the waiting room laughing.

"You wear a bright smile," said the receptionist. "You must have gotten all you asked for."

"Not exactly," I replied, "but I got a whole lot." And with that I sat down with a man who had been waiting patiently or impatiently for a hearing.

"Is that other fellow staying for lunch with the deputy minister?" he asked ruefully.

"He is unpredictable," I answered, "and I would not be a bit surprised if he stayed not only for lunch but for dinner also."

In that moment Brother Toews entered and calmly presented the permission in black and white for three more families to immigrate to Canada.

DAVID TOEWS was not one to hide his ignorance behind his brilliance. If he didn't understand something, he admitted it openly.

Once he and Jacob H. Janzen got into a lively discussion over a text that Toews wanted to use for a sermon but about which he couldn't manage to get enthused. Finally Janzen said that as far as difficult passages were concerned, it would not be unjust to philosophize according to the rules of the schoolmen.

Toews promptly answered, "But Brother Janzen," the drop in tone between "Brother" and "Janzen" being distinctly noticeable, "aren't you afraid that you might easily sink out of the scho-las-tic into the sophis-try and this might not be good in searching objectively for the truth? I do not understand this verse!" (The foreign words were pronounced with much effort, with exaggerated emphasis, slow, and thoughtful.)

It may be added that the perplexing text was abandoned for a well-preserved sermon which had been preached repeatedly, each time with the same forceful vigor.

So it was that the project of bringing a final total of about 21,000 Mennonites to the West was completed. Toward the end of his life, David Toews hardly believed that his greatest desire would be fulfilled before he died—the complete repayment of the travel debt of those who had entered Canada as a result of his efforts, the grand total of which was now nearly $2,000,000.

When this actually happened, though, and J. J. Thiessen of Saskatoon, Sask., brought the news into the hospital room, David Toews replied sadly, "You have said that earlier too."

But when J. J. Thiessen repeated it with firmness—"Brother Toews, the travel debt has been paid"—an expression of deep peace could be seen on his countenance.

On Feb. 27, 1947, David Toews died. He had grown old and very tired. He had been led in a way which he at first had not wanted to take. He had been a leader of his people.

Sources of information: July 1950 issue of **Mennonite Life**, article by D. J. Schellenberg; **Story of the Mennonites** by C. Henry Smith; and **Jahrbuch**, 1950, article by Jacob H. Janzen.

New YPU president and secretary elected

Youth News

Marvin Zehr from Gridley, Ill., is the newly elected president of the General Conference Young People's Union. Nancy Wismer from Hilltown, Pa., is the new secretary-treasurer. Elections were held at the YPU business meeting on Aug. 14 during the General Conference sessions at Bluffton, Ohio.

Marvin and his wife, Jeannie, will be living in Elkhart, Ind., during the next school year while he attends Mennonite Biblical Seminary as a second-year student.

Nancy will be a senior at Bluffton College this fall, majoring in music.

Marvin succeeds Harris Waltner as president of the Young People's Union, and Nancy succeeds Helen Neufeld Coon. The president is elected for a term of six years, alternating with the vice president, and the secretary is elected for three years.

Bill Block is the other member of the YPU executive, whose term as vice president continues for three more years. Bill graduated from seminary this spring and he and his wife, Dolores, are now serving the church in Abbotsford, B. C.

Arthur Dick, Edmonton, Alberta, is the new president of the Canadian Mennonite Youth Organization. John Neufeld, from Aldergrove, B. C., is vice president and Helen Letkeman, Waldheim, Sask., is secretary. Elections were held at the Canadian Conference in July.

George Dyck, Winnipeg, Man., succeeds Larry Kehler as editor of *Der Jugendbote,* youth page in *Der Bote.*

Need an Idea?

NEED some ideas for future youth fellowship meetings? Here are some that are worth a try.

One youth group sponsored a "65 and Over" supper, inviting only the older members of the church. After a supper in the church basement, a short program was given with people from both age groups participating.

In another church, instead of the usual social hour following youth fellowship, the group went hymn caroling for members of the church who were sick or unable to come to church.

How about spending an hour some Sunday evening writing to young people of your church who are away from home. A letter in which a number of people have each written a paragraph is always appreciated by college students, 1-W fellows, or VSers.

A youth correspondent from Pratum, Oregon, recently wrote: "During the year we have had very good programs, one of which was on the adventure stories of the Bible." The possibilities for this are practically endless—drama, Bible study, quiz contest.

"Memory meetings" are fun. You can have hymns, choruses, Scripture, and even panel discussions—but everything must be done by memory and without notes.

"Sealed order" meetings call for impromptu action and thinking in which everyone is in the same boat and no one knows what to expect.

Looking for a way to raise money for your youth group? One fellowship launched "Operation Talent" for the purpose of raising money for their new educational wing. Each member of the group was given five dollars to invest. An up-and-coming young musician bought music with his five dollars, practiced for several months, and gave a recital in the community, with the admission fees designated for the church. One of the members bought chicks and fed them for market. Another green-thumbed hopeful got a pack of cucumber seed, raised an early bumper crop, and sold to the grocery store across the street. "Operation Talent" yielded fruit, "some an hundredfold, some sixtyfold, and some thirtyfold."

THIS summer the youth group of the First Mennonite Church of Pretty Prairie, Kan., joined in a co-operative project with other young people of the community: potatoes. In the picture they're digging up their crop. But the story goes back to March 21 when the group gathered at the Walter J. Graber farm east of Pretty Prairie where they were given a plot of ground to use.

A hard rain shortly after planting might have proved fatal to the crop but the ground was harrowed and a good stand of potatoes appeared.

Three other meetings were called when hoes and a power cultivator were put to work churning the soil and getting rid of weeds.

On June 25 about thirty-five young people came with spades, sacks, buckets, and lots of enthusiasm to harvest about 1,500 pounds of top grade potatoes.

Calls and orders were taken for some of the potatoes even before they could be dug. All of the potatoes were sold in the community and the proceeds ($70.00) was given for a mission project.

Ronald Graber, president of the group, feels it was a very good and worthwhile experience. He hopes to carry out another similar project next year.

—*The Pretty Prairie Times*

Young people of the First Mennonite Church in Newton, Kan., recently presented a play "Christ and the Concrete City" by T. W. Turner. Done entirely without staging and props, the play makes truths of the passion story real to a modern day situation. The effectiveness of the play is in the varied use of voices for mood and climax.

Has your youth group done something which the rest of us would be interested in hearing about?

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

MCC news and notes

WORK IN CALCUTTA ENCOURAGED

INDIA—MCC belongs in Calcutta, working with the involved refugee program occasioned by the movement of nearly four million people from East Pakistan to West Bengal a decade ago. This is the opinion of Executive Secretary William T. Snyder after visiting India in July.

"The problems of Calcutta made a great impression on me," Snyder said. "With over 3¼ million persons still displaced, there is great poverty, hunger, and political turmoil in West Bengal." Extent of the problem is indicated by figures released by the West Bengal government in December, 1958: refugees living in camps and homes—240,682; in government colonies — 243,765; those outside—2,778,506.

In co-operation with the West Bengal Refugee Welfare Committee, MCC is working in four colonies: two in Sodepur near Barrackpore and two in Halishar. Edward Benedict, MCC area director, is chairman of the welfare committee. Milk, wheat, and other foods are distributed in the colonies. Medical care is given to leprous and tubercular patients. MCC worker William Voth is trying to introduce a poultry self-help project.

Calcutta also has an acute problem in her 43,000-student university where over 40 per cent of the undergraduates are receiving less than minimum nutrition. The university vice-chancellor expressed keen interest in MCC setting up feeding stations in several colleges of the institution. "These are the future leaders of West Bengal," Snyder suggested, "and doubtless much good will be accomplished in the witness if we can, as a Christian organization working with other Christian bodies, bring them assistance during their study years. Here is a need which presents not only physical aid possibilities but also ideological opportunities."

FOREST FIRE IN BAIE VERTE

NEWFOUNDLAND — Extensive forest fire in north central Newfoundland is causing much anxiety in its local residents, Christian and Janeal Ravndal (Little Silver, N.J.), MCC teachers in Baie Verte, reported Aug. 13. (The Ravndals arrived at the home of Mrs. Ravndal's parents in Cleveland, Ohio, Aug. 12, for a two-week vacation.)

"Although the fire is now under control because of recent rains," Ravndal said, "the fire which smoulders in the three-foot turf could again flare up depending upon the weather. The final effect of the fire remains to be determined, but one thing is certain: the people are very apprehensive as to the future. One of their chief sources of livelihood is practically gone."

The MCC workers in Baie Verte—the Ravndals, Velma Blosser (Columbiana, Ohio), Naomi Claassen (Newton, Kan.), and Mary Poole, R.N., (Sellersville, Pa.)—were assisting in a boy's camp about 20 miles south of the village when the fire broke out. In a letter to her family written Aug. 1, Mrs. Ravndal described the situation in this way:

"As early as July 28 we smelled wood smoke at camp. July 29 the smell was stronger and there was word of fire in the Mackinaw Lake area. The next day we piled into the truck and went to see the fire. It was really frightening as it was progressing toward us at the rate of two miles an hour.

"On the way home, a mounted policeman ordered us all out of camp, so we packed for the excited boys and sent them back to Baie Verte. Our next job, in the light of our few oil lanterns, was to pile all camp equipment in one section of the dining room in order that firefighters could move in.

"July 31 news warned that camp 27, the fire fighters' last refuge before our camp 25, was gone and that the fire was still advancing in the strong wind and continued dry heat. By noon the campers' luggage and the most valuable camp things had been returned. Fire threatened only four miles from 25. As quickly as we could, we borrowed a truck and Chris and I and four other men rushed toward the dark sky to camp 25.

"While Chris and two others went by car to get firsthand information on the fire, the rest of us loaded mattresses, dishes, food, pots and pans on the big truck. At least twenty minutes before the men came back from the fire front, word came that the fire had circled the pond and was heading to cut across the road between town and camp 25. We doubled our speed while all the others in camp pulled out. We loaded, hoping our men would come soon.

"Finally they came. We were the last out of camp, save Gus Rideout and the Mountie, but we had rescued most of the camp equipment. Fire had not yet crossed the road, but the word now was that Baie Verte was in danger. At home, we unloaded camp equipment. Chris went immediately to help the town men and mining men fell trees above town, to make the fire less able to reach the town. We girls packed the one suitcase each family was allowed in case the town had to be evacuated by boat, we packed some left-over camp food for the town men who would all remain to fight the fire, and then we watched the sky."

Although Baie Verte was prepared to evacuate (in fact one boatload of women did leave Aug. 1), the fire at its closest point was actually eight miles from the 100-family village. In case of actual evacuation, MCC nurse Mary Poole would have been the only medical person in town.

PEACE WITNESS IS DIFFICULT

JAPAN—Since 1955, after engaging in postwar relief in Japan, MCC has retained a representative in Japan to deal with questions of Christianity and peace. Paul Peachey, Peace Section worker, reports that because of the continuing problems facing Japan a Christian witness is definitely needed in our contemporary nuclear age.

The Japanese peace movement though actively effective does not exist without conflicts. Recent action by the Japanese Council Against Atomic and Hydrogen Bombs (JCAAHB) reflected strong leftist influence; this year the peace organization adopted a policy which will not admit foreign residents of Japan as representatives in its organization. "In back of this decision," states Peachey, "lay the hostility of some JCAAHB factions toward a few resident missionaries who participated in last year's convention and toward such outstanding foreign Christian representatives as André Trocmé, French Reformed pacifist. To persons of revolutionary intent, genuine humanitarian efforts, seeking reconciliation, and mutual acknowledgement of guilt, are obviously uncongenial."

Communication difficulty with Christians abroad and the range of theological opinion on peace matters are further handicaps in the Japanese peace witness. In August, 1958, a special committee of prominent Japanese Christians sponsored a one-day Christian Conference for World Peace. Action taken requested such a conference annually. Nevertheless, the implementation required found theological diversity so great, that no such steps have yet been taken.

This spring Hiroshima Christians and missionaries set up a new Christian Peace Service Organization. This group participated in the Fifth World Conference against atomic and hydrogen bombs and was favorably accepted by Hiroshima's mayor.

mutual aid placement

PERSONNEL WANTED

SECRETARY—The primary duties include typing correspondence and bookkeeping, such as keeping the accounts of residents, payroll, and monthly operation expenditures. Beautiful country, pleasant surroundings. For further details write: Administrator, Mennonite Home for the Aged, Frederick, Pa.

MATRON—Primary duties include dispensing of clothing and linens, visiting residents, oversee processing of foods in season. Widow wanting a good home and having a love for older people would be ideal. For further details write: Administrator, Mennonite Home for the Aged, Frederick, Pa.

ASSISTANT DIRECTOR of Nursing Education—Diploma program NLN accredited, 65 students, 100-bed JCAH accredited hospital. Basic sciences taught at nearby college. Master's degree desired; will consider B.S. degree and comparable experience. Salary based on qualifications. Apply to: Director of Nursing, Bethel Deaconess Hospital, Newton, Kan.

into the beyond

MRS. JOE WALTNER, a member of the Pretty Prairie (Kansas) Mennonite Church, was born July 25, 1881, at Freeman, S. D., and died June 16, 1959.

GEORGE REGEHR, of Inman, Kan., and member of the Bethel Mennonite Church there, was born Nov. 14, 1886, and died Aug. 1, 1959.

MRS. H. J. BARTEL (nee Anna Krause) of Hillsboro, Kan., and member of the First Mennonite Church there, was born Oct. 12, 1889, and died July 29, 1959.

CLARA L. KUEHNY, missionary nurse in India, and member of the First Mennonite Church, Newton, Kan., passed away July 31, 1959. She was born at Halstead, Kan., Feb. 7, 1878.

jottings

SENATOR TO SPEAK AT GIFT DAY

BETHEL DEACONESS HOSPITAL, NEWTON, KAN.: Senator Andrew F. Schoeppel has been secured as the guest speaker for the evening program of the annual Gift and Fellowship Day, which is scheduled for Tuesday, September 15, on the lawn of the Bethel Home for Aged in Newton, Kan. The Gift and Fellowship Day is sponsored annually by the women's auxiliaries for the benefit of the Bethel Deaconess Hospital and Bethel Home for Aged.

The evening program is scheduled to begin at 7:45, and in addition to the speaker, the Newton Concert Band, under the direction of Frank Malambri will give a concert. McCulley Ashlock, the mayor of Newton, will be the master of ceremonies and introduce Senator Schoeppel.

Friends from Newton and the surrounding communities are invited to join in the gift and fellowship hour beginning at 5 p.m. At this time the ladies of the auxiliaries will conduct a bazaar and food sale. The lunch during this time will again include borscht this year. There will also be provision to receive gifts and contributions for the support of the hospital and home for aged during this time.

This event is a yearly highlight in the life of the hospital and the home for aged in its relationship to the constituent community, which these institutions serve. It provides an opportunity for friends of the institution to fellowship together. And it affords an added opportunity for the public to make contributions to the institutions. Funds are always needed to help buy new equipment, such as a new stove which was purchased recently for the preparation of special diets in the hospital. They are also needed to help underwrite the cost of the educational programs in nursing and medical technology, which train people for technical and professional positions in the health services which the community needs. Money is also needed at the present time to carry out a needed remodeling project to facilitate the long-term nursing service at the home for aged.

MINISTER ATTENDS CONFERENCE

ONECHO CHURCH, COLFAX, WASH.: Pastor and Mrs. P. D. Unruh, left Aug. 3 to attend the General Conf. They visited friends and relatives en route, planning to be gone about four weeks. Rev. Stanley Yu, field representative for the Chinese Native Evangelistic Crusade, had charge of the services on Aug. 2. Elinor Aeschliman will serve as counselor for the Youth Camp at Fair Havens during the Inland Empire Bible Conf. Russel Gay and Penelope Holbrook were recently married. A smorgasbord was held at the church in honor of the eleven high school graduates from our community. Rev. Elywinn Swartz, Dean of Music from the University of Idaho, was the guest speaker.—Mrs. Alvin Rubin

"CHRISTMAS IN JUNE" OBSERVED

FIRST CHURCH, NEWTON, KAN.: Brother Gerhard Klaassen from Rosthern, Sask., has been engaged by the church to serve as minister of music and youth for the coming two years, serving full-time during the summer and part-time during the winter while he is attending Bethel College. Don Wismer, pastor of the Mennonite Church in Denver, Colo., spoke at the C. E. service April 5 on "Church Extension in Our Cities." A week of special services beginning with April 19, with Ralph Weber from the Beatrice Mennonite Church as speaker, was held. Andrew Shelly presented the work of the seminary to our congregation on May 3. The illustrated lecture at the evening service revealed also the progress of the physical plant of our seminary. Christian Family Sunday was observed May 10 with a child consecration service at which twenty children were brought to the altar by their parents to be consecrated and dedicated to the Lord. Baptismal services were held on Pentecost Sunday. Eighteen young souls identified themselves with the Lord in baptism and six members joined through transfer of church letter. Summer Bible school was again conducted at two different times. For the rural children it took place in May with three teachers and 47 children enrolled. The city school was conducted in June with twenty-five teachers and assistants with 249 children enrolled. At the closing program of the Bible school 13 students received diplomas upon completing the ninth grade course and 19 for completing the eighth grade course of the work. A father-son banquet was sponsored by the men's fellowship on June 9 with Roland Goering from the Halstead Mennonite Church as guest speaker. "Christmas in June" was observed at which time the 200 Christmas bundles prepared by the families of the church were dedicated. Our Mission Study Circle invited the ladies of the neighboring Mennonite churches to a meeting on July 14. Mrs. Ella Mae Miller of Harrisonburg, Va., of the "Heart to Heart" radio program was the guest speaker. A social hour after the program gave opportunity to the visitors to meet Mrs. Miller.—Katie Andres

MOYERS, JANTZENS VISIT

First Church, Summerfield, Ill.: We all rejoice with Pastor and Mrs. Neufeld at the arrival of their son, Randall Wayne, July 15. Our pastor and six of our young people attended a retreat at the "Lake of the Ozarks" in Missouri, from July 29-Aug. 1. This retreat is sponsored by the young people of the Mennonite Church of Fortuna and they invited us to join with them. This was the first retreat experience for our young folks and they report an interesting, enjoyable, and profitable time spent there. Our pastor was one of the instructors. Former missionaries in India, S. T. and Metta Moyer, were with us on July 26 and brought an interesting message in word and pictures of our mission work in India. On Aug. 2 the Albert Jantzens of Oraibi, Ariz., were with us and told us of their work among the Hopi Indians. We greatly appreciate these interesting messages.

CLOTHING PREPARED FOR RELIEF

First Church, Madrid, Neb.: May 10 Wayne, son of Mr. and Mrs. Harold Doerksen, and Karen, daughter of Mr. and Mrs. Herman Regier, were consecrated. Mr. and Mrs. Albert Jantzen of the Arizona Indian Mission showed interesting colored slides on May 19. Some attended the Gideon smorgasbord supper on May 23 at Ogallala's Hoke Cafe. Peter Regier, Jr., is now the new C. E. chairman. Only the children have Wed. night Bible study for the summer, with Mrs. B. H. Janzen in charge. Ads in the local paper brought our mission society 408 pounds of used clothing which the ladies sorted, mended, or cleaned. Holy Communion was observed on May 31. Missionary Ben Sawatzkys brought us a fine service on June 1. Our C. E. brought a program "Who Is My Neighbor?" to the local M. B. church and the Meadow Mennonite Church near Colby this summer. One hundred children were enrolled in DVBS with Mrs. Harold Doerksen as supt. Children's Day was observed June 14 with a Sunday school picnic. Mr. and Mrs. P. A. Regier and Ivan and Pastor and Mrs. Janzen attended the Northern Dist. Conf. Our church attended the farewell for Mr. and Mrs. Orville Wiebe at the M. B. Church on June 21. They left for their second term as missionaries in Belgian Congo.—Mrs. Herman Regier

GROUND BREAKING FOR HOME

Alexanderwohl Church, Goessel, Kan.: Fifteen children were consecrated on May 10. On Pentecost, twenty young people were received into our membership through baptism and one by church letter. The annual Bethesda Hospital and Home benefit supper and sale amounted to $964.46. Our pastor, P. A. Wedel, spoke at the Emmanuel Church north of Moundridge on a special Children's Day program. In the morning of June 7 we had our Children's Day program and the dedication of 222 Christmas bundles. In the evening we had a picnic in the Gus Unruh pasture. June 28 at 7 p.m. Bethesda Home groundbreaking services were held east of the present building. Following is the order of service: opening prayer by James Waltner, pastor of the Tabor Church; special music by the Guhr brothers' quartet; message by our pastor, P. A. Wedel; the groundbreaking by members of the Board of Directors; and closing remarks and benediction by W. W. Harms, minister of the KMB Church.—Corr.

BURKHARTS SPEAK

Swiss Church, Alsen, S. D.: On the evening of July 5 the film "In Times Like These" was presented in our church. July 7 Mr. and Mrs. Paul Burkhart and family were here to speak and show slides. They represent the New Tribes Mission. July 9 our mission society met with Mrs. Jacob Toews as hostess. Bandages were wrapped. The Lord's Supper was observed on July 5. Our weekly Bible study, prayer meeting, and choir were held Wed. eve, July 15. A daughter, Janet Louise, was born to Mr. and Mrs. Walter Scott, June 24.—Corr.

PLAN NEW CHURCH BUILDING

Denver Fellowship, Denver, Colo.: March 17 and 18 Pastor Donald Wismer was in Kan. to attend the ministers' conference. On March 22 "The Crucifixion" was presented by the Inter-Mennonite Choral Society. Communion service was held March 26 with E. M. Yost, regional overseer of the (Old) Mennonite Church, in charge. The pastor was again in Newton, Kan., and vicinity April 1-16 to speak to the surrounding churches in the interest of our church. In his absence the pulpit was filled by Arnold Nickel, pastor of the Eden Church, Moundridge, Kan., and by W. F. Unruh, who also gave a slide presentation of the MCC relief work and Western Dist. work. On May 26, the women's fellowship was served an Indian supper by Miss Mary Schrag, missionary to India. She also spoke and showed pictures at the Sun. eve service, May 31. Births: Mark Allen to Mr. and Mrs. Karl Ratzlaff, Feb. 4; Susan Lynette to Pastor and Mrs. Donald Wismer, March 17; Louette Fay to Mr. and Mrs. Rudy Bartel, June 25; and Kim Renee to Mr. and Mrs. Van Wulliman, June 26. A building committee consisting of Rudy Bartel, Victor Peters, Emily Nachtigal, George Kling, John Goering, Delores Sawatzky, and Harold Friesen was recently elected to make plans for our new church building. We also chose a church name: "Arvada Mennonite Church." The following were elected to serve on the church council: moderator, John Goering; deacons, Karl Ratzlaff and Rudy Bartel; trustees, Alfred Baum and Harold Friesen; secretary, Marvel Siemens; treasurer, Vic Peters; S. S. superintendent, Mrs. George Smith; asst. S. S. superintendent, Mrs. Harry Nachtigal; S. S. secretary-treasurer, Vivian Bartel.—Mrs. Henry Wedel

FIRST BAPTISMAL SERVICE

Waters Mission, Copper Cliff, Ont.: The first baptismal service of our church was held the morning of June 7. Rev. Dick of Toronto preached the baptismal sermon with Rev. Ulrich of Kitchener officiating. Pastor Menno Ediger received them into the fellowship. Those in the baptismal group were: Paul Martin, Douglas Alkenbrach, John Martin, Wes Alkenbrach, Mr. and Mrs. Don Forbeck, Carol Alkenbrach, Emma Martin, Esther Ramsey, and Mary Jacobson. Most of these candidates have professed Christ as their Savior for several years. Following the baptismal service, communion was held. Later the same day, the Mission was officially organized as a church of the General Conference Mennonites. The charter members, ten by baptism and ten by letter, were received into the new church by Rev. Ulrich of Kitchener, assisted by Pastor Menno Ediger. Members received by letter are as follows: Mr. and Mrs. Ervin Albrecht from Riverdale Mennonite Church, Millbank, Ont.; Mrs. Wes Alkenbrach from Northminster Memorial United Church, Flint Flow, Manitoba; Mr. and Mrs. Mahlon Bast from Maple View Amish Church, Wellesley, Ont.; Mr. and Mrs. Menno Ediger from Bethel Mennonite Church, Inman, Kan.; Mr. and Mrs. Thomas Martin from Floradale Mennonite Church, Floradale, Ont.; and Henry Schroeder from Petaigan, Sask.—Mrs. Thomas Martin

MISSIONARY SPEAKERS

Bethel Lustre Church, Frazer, Mont.: Mr. and Mrs. Lyn Roth, missionary candidates to Colombia, S. A., under the Gospel Missionary Union, were with us April 26. A missionary service including pictures and songs, was held May 3 with Rev. and Mrs. Kenneth Munger, returned missionaries from South Rhodesia, Africa. Ascension Day services were held May 25-27. The Ladies' Mission Society had charge of painting and varnishing the parsonage. On June 4 Mr. and Mrs. Albert Jantzen were with us and related experiences in Hopiland, Ariz. Lorraine Huebert was valedictorian for the 1959 Lustre Bible Academy graduating class. Miss Betty Quiring, teacher of missionary children in the Congo, spoke and showed pictures on June 7. Mr. and Mrs. Peter B. Quiring celebrated their silver wedding anniversary in our church June 14. Rev. and Mrs. Leslie Jantz, missionaries to Brazil, were also with us June 14.—Mrs. Clarence Baerg

MOTHER-DAUGHTER BANQUET

Bethel Church, Pekin, Ill.: April 26 we welcomed in our midst Rev. J. W. Davis of Tremont who conducted the morning worship. The Young Married S. S. Class sponsored a clean-up of the church grounds on May 8. A brief dedication ceremony of Christmas bundles was held on May 10 at which time the children brought their bundles. A mother-daughter banquet was held in Morton on May 14 with Mrs. Merle Schwartz as guest speaker. She gave a very interesting account of the women's work in Africa. Vacation Bible school was held June 1-12 with a closing program on Sunday evening. There were 41 enrolled. These were received into the church by baptism: Nancy Oswald, Sue Ellen Johnson, James T. Sommer, William C. Sommer, Ralph Roth, Raymond Ahten, Edward A. Hieser, and Ronald Johnson. The Lord's Supper was observed on May 24. Dedication and blessing of infants was held May 10 at which time Mr. and Mrs. Charles Henry presented their infant son, Charles Arthur. A YPU rally was held May 30 at the E.U.B. camp grounds west of Groveland. Fifty-seven young people and leaders came from seven central Illinois churches. Stewart Lehman from Berne, Ind., gave inspirational messages. This was followed by recreation and music. Men of Calvary Church, Washington, Ill., prepared the evening meal. Three families from our church attended the family camp at Friedenswald the week of July 26: Theodore Sommers, Oliver Kings, and Clarence Sommers. Ted Sommer was dean of the retreat.

NEW S. S. CLASS BEGUN

First Church, Upland, Calif.: Summer Bible school was held June 15 to 26, ending with an appropriate program. The total enrollment was 44. Our choir had a farewell party June 22 for Miss Edith Cosner, church organist-director. Miss Cosner has gone to a new teaching assignment with the Church of the Brethren Voluntary Service. One of the recent visiting ministers was Robert Meyner who was with us while our pastor was attending the Pacific District Conference at Barlow, Oregon. Rev. Meyner is Assistant Professor of Christian Ethics in Claremont Men's College. On July 12 J. B. Martin of Waterloo, Ontario, preached for us. He is the chairman of the host committee for the World Mennonite Conference to be held in Kitchener, Ontario, in 1962. A new Sunday school class for young married and college age young people has been organized under the leadership of Richard Brandt. The members of the Menno Knights Sunday school class, with their families, spent the week-end of July 11-12 at Idylwild. This is an annual retreat program for this group. A group of girls from the MCC Voluntary Service Unit at Camp Paivika (a camp for crippled children) attended our church services July 5. The newly organized men's fellowship announced its new officers: Olin Habegger, pres.; Paul Schmutz, sec.-treas.; Roy Cabe, program chm.; Menno Lichti, Promotion Chm. Fifty men attended the dinner-program meeting on July 23. New arrivals: a daughter on June 20 for Mr. and Mrs. James Evers, and a daughter on July 5 for Mr. and Mrs. Clyde Mierau.—Corr.

ORLO KAUFFMAN VISITS

Topeka Church, Topeka, Ind.: Pastor Roy Henry delivered the Baccalaureate sermon at Sycamore Hall for the Topeka High School class May 3. Six young folks from this congregation were among the graduates. The annual mother-daughter banquet was held in the church basement on the evening of May 5. The men of the church were in charge of the meal. A program was held in the auditorium following the meal. Guest speakers while our pastor and family were on vacation were Bruno Epp, missionary to Paraguay, and Martha Giesbrecht, missionary to Japan. H. A. Driver was with us May 24 and spoke on the agricultural work in the Belgian Congo. The youth senior banquet was held June 14 at this church. High school seniors from General Conference churches in this area were the guests. Guest speaker at the morning service June 14 was Reinhard Vogt of Elkhart. Pastor Henry brought a series of messages at the senior youth retreat at Chesley Lake, Ont., June 20-21. A children's day program was given June 14 and Christmas bundles were dedicated. Four children were consecrated by their parents during the service. The Gospel Messengers Men's Chorus presented a sacred concert on June 21. A service of baptism was held June 28 during the morning service. Six young people were received into the church by baptism and one through transfer of membership. Eleven young people attended the various retreats at Camp Friedenswald. Pastor Henry was instructor at the intermediate and pre-junior retreats. Six men of this congregation attended a men's retreat at Camp Friedenswald July 18-19. Four ladies from this congregation assisted in the camp kitchen during two weeks of the retreat. Guest speaker for the morning service Aug. 2 was Orlo Kauffman, director of our Voluntary Service Unit at Gulfport, Miss. Recent births were a daughter, Romona Lynn to Mr. and Mrs. Wm. Oesch, June 6; a son, Terry Owen to Mr. and Mrs. Calvin Hochstetler, July 11; and a son, Rodney Jay, to Mr. and Mrs. Elwyn Frain July 18. The marriage of Margaret Hostetler and John Yoder took place Sun. afternoon, July 5.—Opal King.

conference notes

CONFERENCE ELECTIONS HELD AT BLUFFTON

Results of the elections held at the conference sessions at Bluffton, Ohio, on Aug. 13, are as follows: Erland Waltner was re-elected as president of the General Conference; I. I. Friesen was re-elected as vice president; Harris Waltner is the newly elected secretary; H. J. Andres was re-elected as a trustee of the Schowalter Foundation; and Harry Yoder was named as a member of the Program Committee.

Conference executive officers are elected every three years, and there is the possibility of being re-elected only once. Members of the Program Committee are elected for a nine-year term. One new member of the committee of three is elected every three years. Harry Yoder replaces J. N. Smucker who had been appointed to fill the vacancy caused by the death of Jacob H. Schultz. Among trustees for the Schowalter Foundation are two from the General Conference Mennonite Church, one of whom is elected at each triennium.

LITTELL CHALLENGES CENTENNIAL CONFERENCE

"The major theological problem of the church is the problem of how truth is arrived at—how we discover the will of God," stated Dr. Franklin H. Littell, speaker at the Centennial Conference sessions of the General Conference Mennonite Church at Bluffton, Ohio, at the opening meeting on Wednesday afternoon, Aug. 12.

Dr. Littell emphasized that truth is discovered as committed Christians reach a consensus through free discussion. This was the speaker's interpretation of "the mark of the Holy Spirit."

The speaker cautioned that the individual Christian does not enjoy absolute freedom, but that he has an "unlimited liability" to the group, an obligation to save, to heal, to discipline himself for the good of all.

Dr. Littell teaches church history at the Candler School of Theology, Emory University, Georgia. He is author of *The Anabaptist View of the Church* and *The Free Church.*

He pointed out that the church today must find means of enlisting the entire membership in the decision-making process, particularly at the point of specific choices made in response to specific problems.

The speaker indicated that this disciplined discussion has been at the basis of the development of the American approach in political democracy. The essence of the American way is voluntarism and a sense of liability for all.

"This," Dr. Littell asserted, "is the contribtuion of the Free Church—to arrive at a consensus by taking up a specific issue in the light of scriptural truth."

Addressing the delegates and guests at the evening session, Dr. Littell challenged his Mennonite audience to "Avoid Tone Deafness."

Drawing a parallel from the fact that tone deafness is increasing among public school children, the speaker pointed out that we are living in a society that is rapidly growing tone deaf in its sensitiveness to moral and ethical issues. Examples of increasing crassness and vulgarity of spirit were noted.

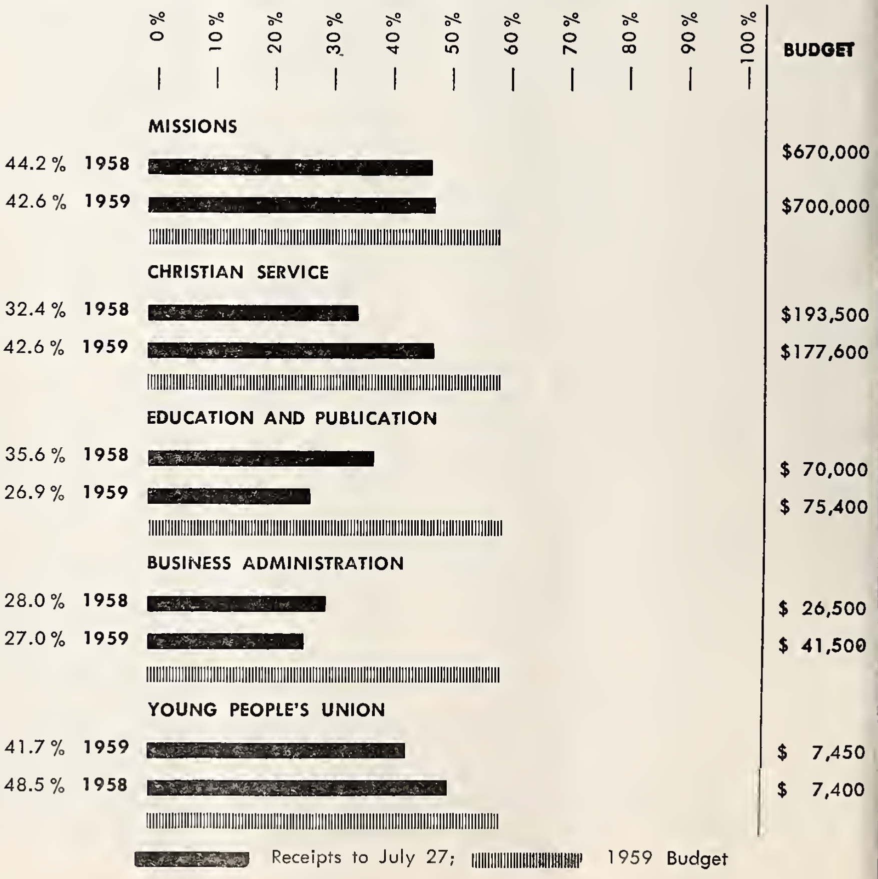
"The decisions you and I make will affect the lives of generations to come. When tone deafness has come," the speaker continued, "the faithlessness of generations is revealed."

Complimenting Mennonites on their heritage and practice of singing, Dr. Littell posed the question to the Centennial Conference, "Are we, after one hundred years, still sensitive to issues; still ethically aware? Do we exercise a disciplined witness?"

Dr. Littell left Bluffton to address the "Kirchentag" at Munich, Germany, on Sunday, Aug. 16.

conference stewardship

July 31, 1958, as compared to July 27, 1959



SEPTEMBER 1, 1959

THE MENNONITE

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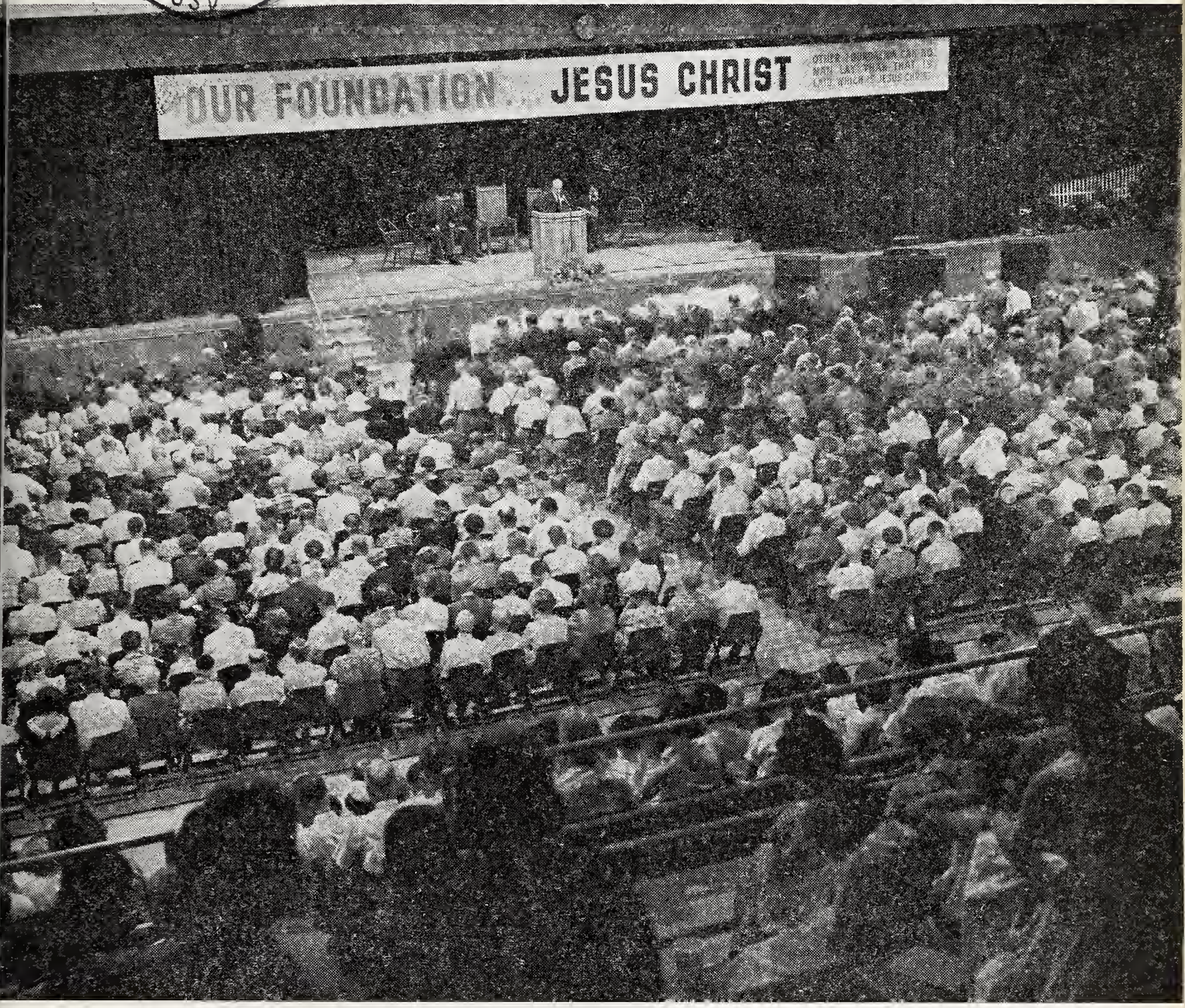
OUR FOUNDATION … JESUS CHRIST
OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID WHICH IS JESUS CHRIST

Communion Service
General Conference Sessions
Aug. 13, 1959, Bluffton, Ohio

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of things to come

Aug. 31-Sept. 5—"Faith and Life" radio speaker, KJRG, Newton, Kan.: Philip A. Wedel.
Sept. 7-12—"Faith and Life" radio speaker, KJRG, Newton, Kan.: Victor Sawatzky.
Sept. 8—Bethel College opens
Sept. 11—Bluffton College opens
Sept. 21—Classes begin at Mennonite Biblical Seminary.
Sept. 25—Rosthern Junior College opens
Sept. 29—Canadian Mennonite Bible College opens
Oct. 4—Western District Sunday School Convention, Halstead High School Auditorium, Halstead, Kan.
Oct. 4—World Communion Sunday
Oct. 12—Canadian Thanksgiving Day
Oct. 24-28—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 34

editorials

FELLOWSHIP, DISCUSSION, RENEWAL The delegates and visitors at conference in Bluffton seem to have experienced many things that warmed their hearts. Among these was the experience of fellowship. Wherever one looked on this lovely campus of Bluffton College little groups stood or sat together talking. They talked about the weather—it was hot. They talked about home, about what they had done since they met. They also talked about the conference, the program, the elections, the good food. This all is fellowship, fellowship in the Lord on many levels. It is a "Glaubenskonferenz" where the faith of the brotherhood is strengthened through personal sharing and giving and listening. It is good to come to conference to have fellowship.

There was also the experience of discussion. Each Conference Board had arranged for a discussion session on its program and the feedback from the groups was stirring. (One group felt that this General Conference paper was not meeting the needs of our people and was not being read except by a handful. True?) The discussions on race were lively. Someone suggested that no more than five per cent of the Conference constituency could possibly be segregationist minded but another thought sixty per cent would be. Another thought Mennonites had most to repent of concerning race in their attitudes toward the Jew. Small discussion groups allow things to happen. There delegates were free to say that tradition must be thrown overboard (at a Centennial conference!), there all had a chance to share. This is the genius and the life-giving element in Conference polity. It is the genius of the General Conference—to be able to look at itself critically and fearlessly. When discussion breaks down there is trouble ahead. Let us keep the channels of inter-personal and group communications open.

There is also the experience of renewal. We come to conference with our own problems and concerns and realize only gradually that they had been limiting our vision and narrowing our perspective. We find renewal in the sharing of our concerns, in the messages from the platform which call us to repentance and to faith. We realize that we are a part of the work of the kingdom and that we have not been left alone with the standard of Christ: there are brothers on every hand who are holding the Cross of Christ as high as we and higher. This inspires and renews. We find renewal in the pageant portrayal of our past: God is faithful indeed! He who has begun the good work in us will see it to completion.

Fellowship, discussion, renewal—it happened at Bluffton! Can this experience continue at home in Saskatchewan, California, Kansas, Pennsylvania, and in every one of our churches and communities? These are channels for the blessing of God.

—Cornelius J. Dyck

Prepared for the Centennial Conference, Bluffton, Ohio, 1959

Pioneers of Conscience

Russell L. Mast, Pastor,
Bethel College Church,
North Newton, Kansas

"YE HAVE compassed this mountain long enough: turn you northward" (Deut. 2:3).

The story of the Mennonites and the story of the Israelites are strangely similar. In fact through the centuries, as Mennonites were pushed from pillar to post, migrating from country to country, they thought of this similarity time and time again. It is not at all strange that they would have recognized this obvious parallel. Like the Israelites of the wilderness, they were strangers and pilgrims of the earth, seeking after a place of promise, a place which they could call, in the deepest sense of the word, "home."

The story of the Mennonites and the story of the Israelites in the wilderness is the story of a people living on some perpetual frontier. They blazed trails, seeking ever the promise of something greater ahead.

Now it should not be too difficult for us to see that pioneers in any age—people who endure the hazards and hardships of frontier life—are much more inclined to develop a great robustness of character than those brought up in comfort and security.

In his book, *The Epic of America,* James Truslow Adams declares that the pioneering spirit made this country great, but then observes, "The trouble with our world today is that we have no more frontiers." But I wonder if the historian is altogether correct in his judgment. That the geographical frontier in America has long since passed out of existence, no one can deny. And yet, the most obvious fact about our contemporary world which now holds in its hands the means of self-annihilation, and which accordingly is perched at the edge of complete oblivion, is that our world has a new frontier on its hands. Our world is again calling for, and desperately needing, pioneers. In increasing numbers thinking men are saying that the major issue of our time is moral and spiritual and that the future of our civilization depends on whether or not man can ever be good enough to use responsibly the technogolical power that has come into his hands.

The geographical frontier which our grandfathers and great-grandfathers knew so well has passed. But we are living on a moral frontier in which we are called to be pioneers of conscience. For indeed, when all is said that needs to be said about what a true pioneer is, we see that it is more a matter of spirit than of geography. It depends not so much on where you live as on how you look at life.

This is what makes the story of the exodus one of the most unfailingly relevant narratives in all recorded literature. For this is the story of man's life upon the earth, his movement out of bondage and sin, his ceaseless struggles in the wilderness, and his abiding hope for a land of promise.

When at last the Israelites had come as far as Kadesh-barnea, a green oasis in the midst of a desert-wilderness deep with sand, they were only sixty miles from the Promised Land. From this point they sent twelve men into the new land on a preliminary expedition. They came back with the report of giants in the land. And all but two of them declared it would be impossible for them to move on, saying that the giants were so big that they were in their own sight as grasshoppers. Because they were afflicted with what Bishop McConnell used to call the "Grasshopper complex," the people elected not to go on. Thirty-eight years they stayed, living mostly around Mt. Seir. Finally when a whole new generation had grown up, the word of the Lord came emphatically, "Ye have compassed this mountain long enough: turn you northward."

This is the stuff out of which our own spiritual progenitors were made. Once in the sixteenth century and again in the nineteenth they answered God's call to leave familiar landmarks and to move on into new frontiers of life, thought, and experience. A significant part of the inheritance which they left to us was in the fact that they became the pioneers of conscience. Manifestly the only way for us to keep such an inheritance is to be in our day what they were in theirs, pioneers of conscience, to answer God's call to new frontiers.

OBSERVE that our spiritual progenitors began with a total commitment to Jesus Christ as Lord. In order to understand our spiritual heritage it is necessary to go back, from time to time, to the sixteenth century, which was, perhaps, its most creative and fruitful period. In their thinking about Christ they regarded Him as Savior, to be sure, but He was also most emphatically the Lord of all of life. Therefore Christian experience for them was never only a personal experience of salvation as it has so often come to be. Altogether necessary as that experience is, they definitely regarded it as only the beginning of Christian experience. The individual experience of deliverance from sin and its power over man must be followed by a lifetime of discipleship in which the believer is ever pressing on to new frontiers, seeking ever to bring all of life under the Lordship of Jesus Christ.

The implications of such a view of Christian experience are tremendous. To serve Christ as Lord and to bring all of life under His rule makes it inevitable that we are led into ever new frontiers. Jesus was, and still is, in a very real sense the pioneer of life and we cannot follow Him as His disciples or serve Him as Lord without becoming pioneers too. As each new age comes with its own problems, and new occasions teach new duties, He goes before us, He leads us on, He is the pioneer of life.

As we leave behind us certain familiar landmarks and, as pioneers of conscience, we press into new frontiers, let us make it abundantly plain that we do so only under the Lordship of Christ. As we change from the old into the new, from the familiar to the strange, we do not follow mere whim or fancy. We follow our Lord Christ who still leads us on.

Today as we seek to dedicate ourselves to the tasks of a new century of Conference work, let us begin by committing ourselves once again to Jesus Christ who is Savior and also *Lord.* And let us make this a total commitment, covering every aspect of life, both individual and collective.

THERE IS a second fact about our spiritual progenitors: they had a unique capacity for vision. Life under the Lordship of Jesus Christ is not a blinding but an illuminating experience. In fact it is only in the experience of belief, commitment, and obedience that truth at its deepest level is known at all.

During the heaviest bombing raids of World War II, the exquisite stained glass windows in some of the large cathedrals were carefully removed and stored in bombproof vaults for safekeeping. For some of those windows are known the world over for their beauty. Yet looking at them from the outside they appear to be dull and drab. But then, going inside the cathedral and seeing them as the light of day shines through them, they suddenly come alive with deep, rich colors. A cathedral window is never appreciated or understood from the outside.

This points to a deeper truth. Hans Denk said, "No one can truly know Christ, except he follows Him in life." More than four hundred years ago he was saying what present day theologians are now saying: that Christian truth is existential.

Our spiritual forefathers were men of vision, because in their obedience to Christ they could see so far ahead of their day. Roland Bainton says of them that they "anticipated all other religious bodies in the proclamation and exemplification of (at least) three principles which are on the North American continent among those truths which we hold to be self evident." They were verily men of vision.

But that word vision can be taken in two senses. It can refer to that which is seen or it can refer to the capacity to see it. In more recent times when we have come to speak of the Anabaptist vision, we have used the term mostly in the former sense. We speak of the ideas and insights which they had and which they bequeathed to the coming generations. But I would suggest that quite as important as the specific insights which they had was that unique capacity which they had to see beyond their time, and not be blinded by the immediate or even the past. This was not only true of the early leaders in the sixteenth century, it was true of those who formed the General Conference in the nineteenth century, and it has been true of all the great Conference leaders since. This made them pioneers of conscience.

When in 1620 Pastor John Robinson sent his little band of pilgrims across the Atlantic to the "stern rock-bound coast" of the New World, he said in his last sermon to them, "I am verily persuaded the Lord hath more truth yet to break forth out of His holy word." People who believe that, who dare to look beyond the past or even the present, have become pioneers because they have a capacity for vision.

THERE IS still a third fact about our spiritual progenitors: they were prepared to make a creative encounter with new conditions. Being men of vision they had no part with those who held back. They had no part with those who offered counsels of moderation or conservatism. It is a most remarkable fact, however, that we who trace our origin to a group of men, who in the 16th century were known as radicals—men who not only had a capacity for vision but who made a creative encounter with new conditions and live issues—that we who have had such spiritual moorings should be

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known mostly as conservatives. It is remarkable, in view of our origin as a General Conference that we should come to regard conservatism as synonymous with fidelity to Christ. They are emphatically not the same thing. Indeed, it was Menno Simons, who said, "I care not for your ceremonies, your learning, your ritual, your orthodoxy if it is not biblical and if it does not give evidence of a new way of life."

There are times, to be sure, when truth is on the conservative side of an issue. There are times when it is necessary to keep and to preserve what is. But this is by no means always the case, no more than it is always the case that truth is on the side of what is new or forward looking. But it surely would never have occurred to anyone living in Zurich 400 years ago that Conrad Grebel was a "good old conservative." Nor would anyone living in Milford Square one hundred years ago have thought that of J. H. Oberholtzer. Yet for some odd reason we as a Mennonite people and a General Conference have adopted that label for ourselves; notwithstanding the fact that it was precisely to challenge the conservatism of his people that Oberholtzer laid the groundwork for our own General Conference. Remembering this fact, and also the fact that we are to move forward only under the Lordship of Christ, I make bold to say that often our conservatism has gotten into our own way. It has made us far less a people of vision, and far less a people ready and willing to make a creative encounter with new conditions.

The record itself is witness to the fact that often we were behind rather than ahead of the main stream of Protestantism. There is evidence that we dragged our feet in making creative encounters with new conditions in such important matters as evangelism, Sunday schools, foreign missions, higher education, and social concerns. As yet, we have done no more than "observe" the ecumenical movement —despite the fact that Oberholtzer a hundred years ago had some important convictions along that line! What has happened, then, is that long after other denominations had pioneered in new frontiers, we finally came in as a Johnny-come-lately. And this, mark you, is a complete reversal of our historic role as a radical wing of the Reformation.

It is hardly necessary to remind a group like this that there is danger on the other hand in bending with every wind that blows, and that we have at times been adversely influenced by outside forces. Yet it is safe to say that by and large this has not been our major problem. I wonder if Bainton has not stated the matter about as fairly as it can be stated when he said, "If there is no accommodation (to culture), Christianity is unintelligible and cannot spread. If there is too much accommodation it will spread, but will no longer be Christianity." It is my judgment that we have suffered because we have too often taken the first horn of the dilemma. I would call for a creative encounter with the critical human problems that are alive in our day.

It is one of the more hopeful signs that among us there is a growing dissatisfaction with the strategy of withdrawal which has so often characterized our Christian witness. I see signs that we are taking more seriously our witness outside our own group, that we have decided at last to join the human race! I cannot escape the conclusion that we are overcoming the "grasshopper complex," that we have compassed some familiar landmarks long enough and that under the Lordship of Christ we are going to move into such frontiers as church extension in urban centers, social concerns, and ecumenical relations. Here are only a few of the frontiers where we should be making creative encounters and to do so with the boldness and daring of our spiritual progenitors.

FINALLY, our spiritual progenitors had a high regard for moral imperatives. If we are not only to accept Christ as Savior but also serve Him as Lord, then it must follow as we indicated earlier that our personal experience of salvation must issue in newness of life. "Faith alone is not enough," said Balthazer Hubmaier, "we must prove faith with works of love toward God and our neighbor." The church must consist of those whose lives are evidenced by Christlike behavior. While we must struggle constantly against the peril of interpreting the moral imperative legalistically, we must not let go of a high regard for the moral imperatives of the Christian ethic. Our call in this hour is to be pioneers of conscience, to hold high in all of life, individual and collective, the claims of absolute love.

There is an important detail in the Exodus story which needs to be remembered at this point. While emphasizing the importance of leaving familiar landmarks behind in order to pioneer in new frontiers, we should not overlook the place of the ark of the covenant. Containing the tables of stone on which were inscribed the Ten Commandments, this ark went with the Israelites as they left Mt. Seir behind and moved into the new land. This means that, even in the experience of a pioneer, some things must be carried out of the past into the future if there is to be a future worth having. In a changing world the moral imperatives of a righteous God do not change.

A man stepped into a violin maker's shop one day and said, "Well, what's the good news today?" Putting down his violin, the violin maker stepped over to a tuning fork that was suspended from a silken thread. With a padded mallet he tapped it firmly and then said, "There is good news for today. That, my friend, is A. It was A all day yesterday. It will be A all day tomorrow, next week, and for a thousand years. The soprano upstairs warbles off key, the tenor next door flats his high tones, the piano across the hall is out of tune. Noise all around me; but that, my friend, is A."

Can we believe in a time of moral confusion and ethical relativities that there is a moral imperative that abides forever the same? We have been saying with James Russell Lowell, "They must upward still, and onward, who would keep abreast of Truth." But can we also say with him, "In vain we call old notions fudge, and bend our conscience to our dealing; the Ten Commandments will not budge, and stealing will continue stealing." If we can, then we will be pioneers—pioneers of conscience. Then we will be investing our heritage in the desperate need of the world.

Pre-conference retreats

Camp Friedenswald - '59

Camp Friedenswald on the shore of beautiful Shavehead Lake felt the vigorous pulse of life during the days of August 5-12 when ministers and church workers, missionaries, and young people got together to make it the largest retreat the General Conference has ever seen. The total registration figure came to 191 including children. Sixty-three registered for the young people's retreat with William Block in charge, 66 for the ministers' and church workers' retreat with Andrew Shelly as dean, and 62 for the missionary retreat led by Orlando Waltner. All districts of the General Conference were represented at the retreat.

The joint program included the following:

- Meals prepared by an efficient and friendly cooking staff as well as fellowship around the tables.
- Morning gatherings and hikes for children.
- Relaxation and recreation during the afternoons, including the leisurely and stimulating informal fellowships.
- The after supper vesper service led by John Thiessen, where missionaries represented the various Conference fields.
- The evening programs with their emphasis on worship through song and their presentation of the retreat theme, "God, our help in ages past, our hope for years to come."
- The Sunday morning worship service.

During the morning sessions the retreaters divided into groups. The YPU meetings included Bible study led by David Schroeder and "Evangelism and YOUth" talks by Frank Epp which were followed by discussions. Ministers, church workers, and missionaries joined in early morning prayer led by W. C. Voth. Howard Charles of Goshen College Biblical Seminary offered penetrating and inspiring messages from the Prison Epistles of St. Paul. Concerns of Christian workers and of the missionaries were discussed in separate sessions.

George Wiebe served as song leader and Oswald Goering and Roy Henry as recreation leaders for the combined groups. The contribution of the young people at the retreat was especially appreciated.

Several things stand out as high lights of the retreat. On the lighter side, shuffleboard seemed to be a great attraction for young and old, especially for the older set. Several cook-outs took place which proves that there's still interest in the age-old art of cooking. Some evening programs deserve special mention. David Schroeder's Sunday evening talk on "The Mennonite Church in Europe" was very illuminating and provoked questions and discussions. The theme of the retreat was developed during two evening programs, one presenting the help of God in the past work of the General Conference and the other presenting the hope in the years of work to come.

Things that will long remain in our memories are:

- The natural and artificial surroundings and facilities of Camp Friedenswald which make it an ideal camping place.
- Andrew Shelly's announcements. Of course you can't carry on a retreat program if you can't remember what follows!
- The "new" and "old" faces you've seen and the friends you've met and made. You need them and they need you in thought and prayer.
- The inspiration and the new ideas you have received in informal talks and regular sessions.
- Our hosts, the Dan Grabers, who pulled the unseen strings and kept things going smoothly.

Above all let us remember Jesus Christ, our common Savior and Lord, whom we serve at home and abroad. —Frank Dyck

Missionary to South America

Focus on city congregations

Sixteen Churches Added

SIXTEEN new congregations were admitted to the General Conference at Thursday morning's session, Aug. 13. The combined membership of the sixteen new churches is 1445.

One of the goals set at the Winnipeg sessions of the General Conference in 1956 was "Fifteen new congregations by 1959." Of the sixteen churches admitted, twelve have been organized within the past three years. Several have been the outgrowth of Sunday school outreach by established congregations. Ten of the sixteen are new congregations in urban areas, an outgrowth of the surging interest in city mission work.

At the ceremony of admission, Lotus Troyer, representing the Church Unity Committee, read the names and pastors' names of the new congregations. Conference President Erland Waltner asked the delegate body to stand to indicate their acceptance of the new churches, after which he welcomed the congregations as partners in the task of fulfilling the Great Commission. Pres. Waltner then extended the right hand of fellowship to the pastors representing the new churches.

The churches with the pastors are as follows:

✓Bethel Community Church, Sante Fe Springs, Calif., Lyman Hofstetter; ✓Church of the Good Samaritan, Churchville, Pa., Richard Ratzlaff; ✓East Chilliwack Mennonite Church, Chilliwack, B. C., H. H. Neufeld; ✓Elkhart Mennonite Church, Elkhart, Ind., Walter Gering; ✓Faith Mennonite Church, Newton, Kan., Howard Nyce; ✓First Mennonite Church, Edmonton, Alta., Arthur D. Dick; ✓Church of the Good Shepherd, Sioux Falls, S. D., Max E. Miller; ✓Grace Mennonite Church, St. Catharines, Ont., Henry Fransen; ✓Kansas City Mennonite Church, Kansas City, Kan., Stanley Bohn; ✓Community Mennonite Church, Markham, Ill., Ronald Krehbiel; ✓McKinley Mission, Mio, Mich., Lowell Troyer; ✓New Westminster Mennonite Church, New Westminster, B. C., Abe Neufeld; ✓United Mennonite Church, Vancouver, B. C., William Block; ✓Water Mennonite Church, Copper Cliff, Ont., Menno J. Ediger; ✓North Kildonan Mennonite Church, Winnipeg, Man., Victor Schroeder.

In spite of a small annual net gain in its membership, the General Conference Mennonite Church has lost the equivalent of one-fifth of its membership through transfers in membership in the last ten years, and these have been mostly people leaving country churches and going to the city. This was the substance of a report made by Leland Harder, professor at Mennonite Biblical Seminary, in a report to a special study conference of city pastors prior to the opening session of the General Conference Mennonite Church on Wednesday.

Planned by Vincent Harding and Delton Franz, associate pastors of the Woodlawn Mennonite Church on Chicago's southside, this special session brought together thirty pastors and workers involved in urban church extension work. In sharing their common experiences these workers noted that Mennonite churches in the city, of which there are at least sixty in the United States and Canada, are basically rural churches in the city. Their memberships are made up of people who have recently moved from the country. But many join other churches or no churches at all.

The city pastors, most of whom are recent seminary graduates, felt that the church needs to minister more directly to people in the community, in addition to concentrating only on people from Mennonite background. This latter method has tended to make the city Mennonite church a regional church, serving a membership scattered all over the city. A program of concentrating on a specific geographical community is sometimes viewed as following the parish system of the Catholic church, yet this system is suggested by the methods used by Christ in His ministry.

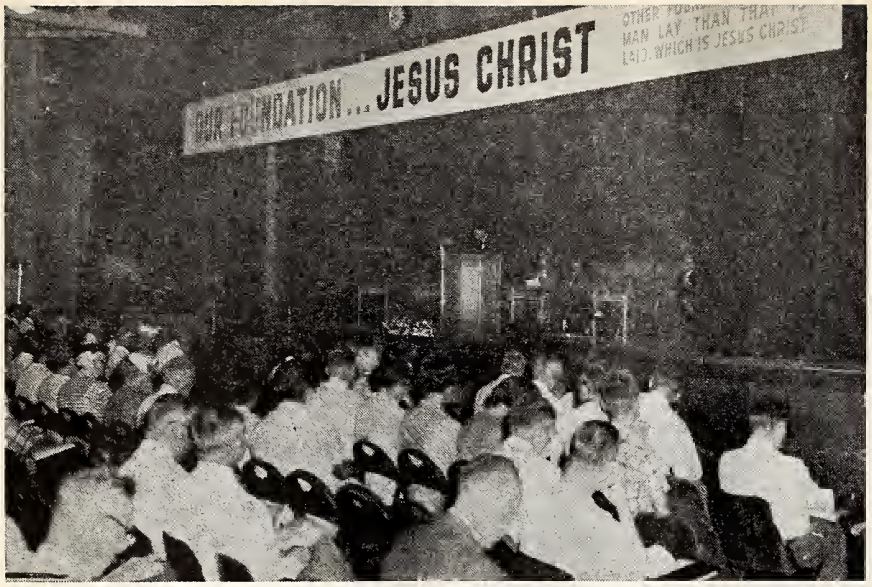
Harder listed four questions that the Mennonite church faces in understanding its work in the city.

- Do we feel that our new urban churches ought to serve primarily their own community or not?
- How is the church extension strategy developed and perfected by the larger denominations relevant for us?
- How do we start a new church? The concern here is on primary things. What does a church need first — a location, a statement of faith, a minister, a church building, or Conference aid?
- To what extent is promise of success a criterion for church extension?

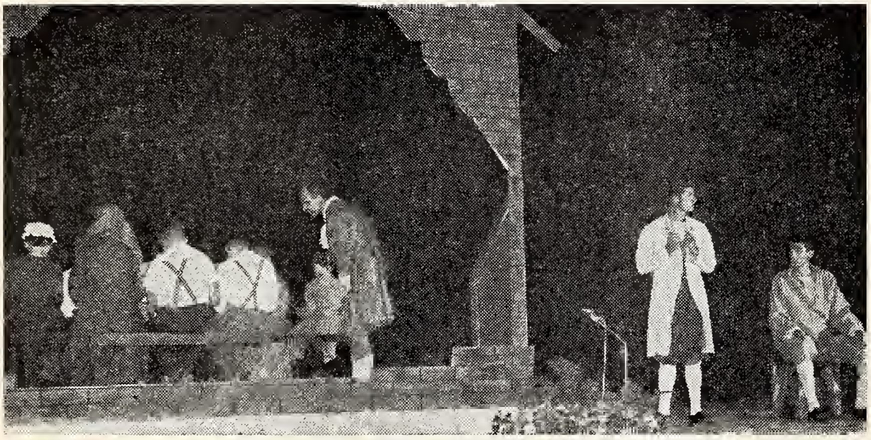
President Waltner with the pastors of the sixteen churches which were received into the Conference.

Notes on the

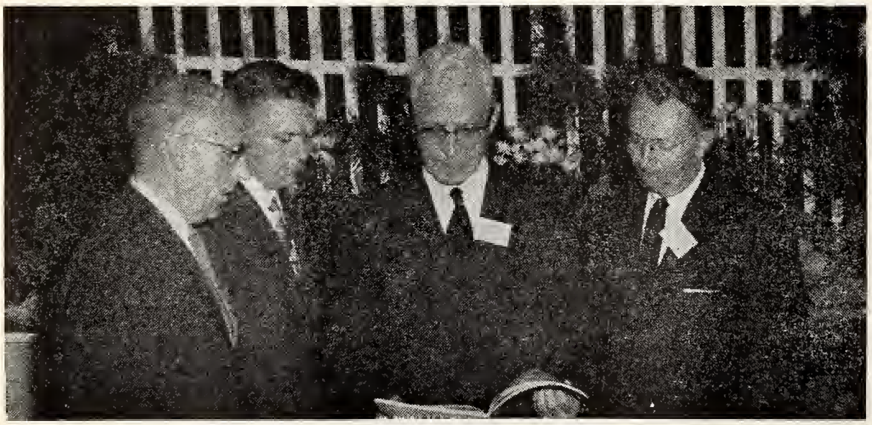
Bluffton


OUR FOUNDATION...JESUS CHRIST
OTHER FOUN... MAN LAY THAN THAT ... LAID, WHICH IS JESUS CHRIST

President Waltner delivering the conference sermon, Thursday morning, Aug. 13.



The pageant was given on Sunday, Aug. 16. This scene shows Christopher Dock, third from right, with the Skippack School.



Left to right: Harry Yoder, newly elected member of the Program Committee; Harris Waltner, new secretary of the General Conference; I. I. Friesen, re-elected vice president of the Conference; Erland Waltner, re-elected president.

THERE were many greetings directed to the Conference from various bodies and from different countries. Here are two of the greetings received from the heads of two nations:

The White House
Aug. 7, 1959

Erland Waltner
Pres., Gen. Conf. Mennonite Church

It is a pleasure to send greetings to those attending the centennial sessions of the General Conference Mennonite Church in Bluffton.

Gathered from a faithful tradition in communities across the continent, your delegates are inspired together. The record of your devoted service over the past century gives assurance of the continuing strength of your witness.

Congratulations and best wishes for a fine meeting.

Dwight D. Eisenhower
President of the United States

Ottawa, Ont., Canada
Aug. 10, 1959

Erland Waltner
Pres., Gen. Conf. Mennonite Church

On the occasion of the centennial sessions of the General Conference Mennonite Church, I take pleasure in extending cordial greetings and warm felicitations. The contributions of religious groups like yours to the community welfare is much respected and deeply admired by Canadians everywhere. To all in attendance at the centennial celebration I send sincere good wishes.

John G. Diefenbaker
Prime Minister of Canada

By Saturday of conference week, 715 delegates had registered and approximately 585 visitors, for a total of 1,300. The lodging committee had furnished lodging to well over 1,200 people at that time. More came for the Sunday celebrations.

FOR MANY the high point of the conference was the centennial pageant, *"We Are Pilgrims,"* presented twice to capacity audiences totalling an estimated 4000 people.

ference

Five episodes were selected from the hundred years and were effectively dramatized. A prologue and epilogue introduced and closed the portrayal.

The first episode portrayed Menno Simons making the great decision of renouncing the priesthood of Witmarsum and becoming the leader of a small group of persecuted Anabaptists. The second episode dealt with the influence of Christopher Dock in Skippack School. His intense love for his pupils and his death while in prayer for them was a moving scene. Episode three showed Oberholtzer and several other church leaders laying the ground-work for the organization of the General Conference. The next episode related to the migration of the European Mennonites to America, while the fifth portrayed a young man giving a sturdy witness to his faith in opposition to war before a member of the draft board.

The costuming, staging, and presentation of this pageant was very well done, and those who had the privilege of witnessing will probably never forget it. It is hoped it may be made available through film to all of our churches in general.

THE CONFERENCE day started with the pre-session prayer groups at 8:15. By 9 o'clock the main sessions were begun which continued till 12:00. Again at 1:30 the work was continued till 5:30. The evening sessions ran from 7:30 to 9 o'clock. Between the afternoon and evening sessions there were tours through the community and also film previews in the college chapel. There were programs for the children.

Frequently committees or special groups met between sessions or after the evening session. The days were well filled.

NOT ALL the time was taken for various board reports. There were inspirational and informative messages which added much to the program. Such addresses as were given by Franklin Littell on the first day, the inspiring conference sermon, the address by Dr. Montgomery, by H. A. Fast on "Awakening to Human Need," and by Elmer Neufeld on "The Gospel in a Desperate World."

There were the concerns voiced "for ministers and Christian workers" by August Epp, "for church extension" by Clinton Kaufman, for "loyalty to Conference commitments" by C. J. Dyck.

There was the challenge by Harry Martens on "Lord what Wilt Thou Have Me Do?" "Seminary Training for Our Day," by A. E. Kreider, "The Church Lives in Missions" by Milo Rediger, "Our Commitment for a New Time" by Andrew Shelly.

There were also evening addresses, such as: "Build on Christ Among Peoples of the World" by Erwin Goering, "Build on Christ in the City" by Vincent Harding, "The Witness of Voluntary Service in Europe" by Erwin Goering, "The Drama of Recovery" by J. W. Fretz, and "A World of Misery in Asia" by Joe Smucker.

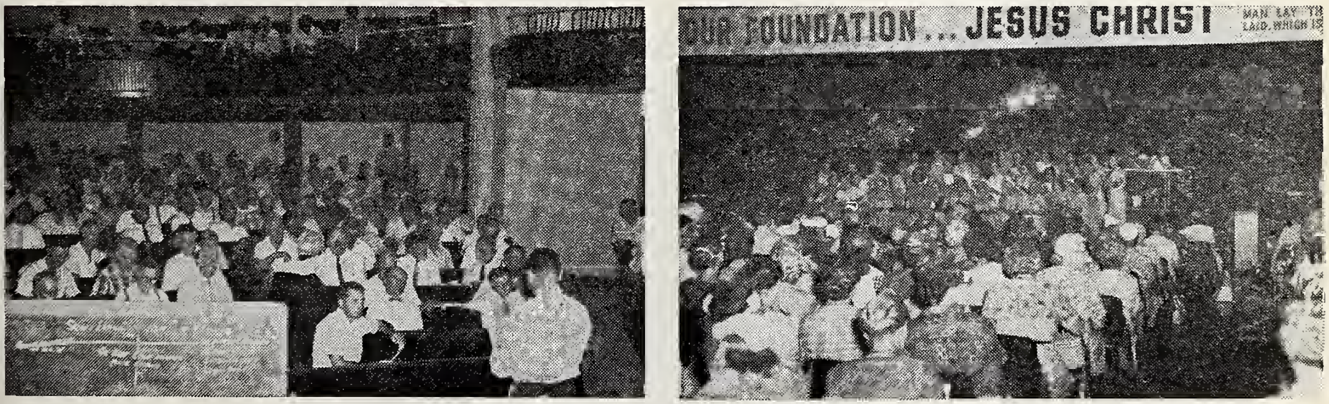
WINNERS of the Centennial Hymn Contest are Amelia Mueller of Halstead, Kan., whose hymn is entitled "Lord of Every Land and Nation"; Martha Gilliom Sprunger of Berne, Ind., who entitled her hymn "Holy God, With Hearts and Voices"; and Elizabeth K. Wedel, Halstead, Kan., who submitted two winning entries: "O Lord Our God, From Far and Near" and "With United Voices Praising."

OUTSTRETCHED HANDS," a pageant written by Mrs. Leslie B. Lehman of Berne, Ind., was given at the meeting of the Women's Missionary Association at the conference on Aug. 18. Directed by Mrs. John Purves of Bluffton, the pageant dramatized a scene from the early work of every district in the General Conference and the overall work of MCC.

Seventy people from the four churches in the Bluffton area together with members of the First Mennonite Church in Berne, portrayed the authentic history of missionary zeal in women's groups.

A processional of all past and present missionaries climaxed the pageant. Special music for the service was given by the men's chorus of Berne, Ind.

NEWLY elected members of the Mission Board are Henry H. Epp, Waterloo, Ont.; Leland Harder,



Tuesday, Aug. 18, was auxiliary day at the conference. Mennonite Men met at the First Mennonite Church in Bluffton, and the Women's Missionary Association met in Founders Hall.

Elkhart, Ind.; Elmer Neufeld, Akron, Pa.; and Esther Wiens, Rosthern, Sask. Re-elected members are John P. Suderman, Pandora, Ohio, and George Groening, Winnipeg, Man.

Paul R. Shelly, Jacob T. Friesen, both of Bluffton, Ohio, and George Dick of Winton, Calif., were re-elected as members of the Board of Education and Publication. Elmer R. Friesen from Pretty Prairie, Kan., and Vernon Neufeld, North Newton, Kan., were elected as new members of this board.

J. Winfield Fretz, North Newton, Kan., and Albert M. Gaeddert, Mountain Lake, Minn., were re-elected as members of the Board of Christian Service. Newly elected members are Peter J. Ediger, Fresno, Calif., and J. C. Neufeld from Wheatley, Ont.

Re-elected to the Board of Business Administration are Carl Lehman of Bluffton, Ohio, and Walter Yoder of Bloomington, Ill. New members of this board are Robert W. Hartzler of Goshen, Ind., and Peter R. Harder of Arnaud, Man.

New members of the Mennonite Biblical Seminary Board are Elmer M. Ediger of North Newton, Kan., and Paul J. Schaefer of Gretna, Man. J. Herbert Fretz of Freeman, S. D., was re-elected to serve a second term on the seminary board.

Mrs. Olin Krehbiel of Freeman, S. D., was re-elected as president of the Women's Missionary Association. Mrs. C. C. Neufeld of Winnipeg, Man., is the new second vice president and Mrs. Marden Habegger of Reedley, Calif., is the new secretary. Mrs. Orlando Waltner of North Newton, Kan., Mrs. Leland Harder of Elkhart, Ind., and Mrs. Gerhard Buhler of Freeman, S. D., were elected to the Literature Committee.

Carl Ens of Saskatoon, Sask., is the newly elected vice president of Mennonite Men and Maurice Stahly, Morton, Ill., is the new secretary-treasurer.

The Conference News Service (722 Main, Newton, Kan.) would appreciate receiving clippings about the Bluffton Conference appearing in local daily and weekly newspapers.

Notes on the Bluffton Conference will be continued next week.

Conference participants share their

Impressions

Over fifty years ago, I had the privilege of attending, as a visitor, my first general conference at Berne, Ind. Since then I have been a delegate in at least a dozen more triennial sessions of the General Conference. Of course, over that long a period, both the Conference and I have changed considerably.

This conference session moves more smoothly than some that I have attended before. Some of the things that are most impressive to me in this conference are the fellowship of both young and old leaders and workers. Most uplifting, too, is when we all join our voices in singing some of the fine old hymns, even some in German.

For some time it has seemed to me that we were going almost too much into organizational and promotional machinery. But I sense an awareness of this tendency in this session by the repeated emphasis of the need of the Holy Spirit in all of our Conference work as well as in our individual and congregational life. The recent feature of informal panel and small group discussions are proving to be an interesting and valuable arrangement.

I am wondering, too, what the effect is of some of the highly challenging messages and statements given here. Will they be treated like commercials on television and radio, or are they really taken seriously?

—J. E. Amstutz
Middleton, Ohio

"In our country we are quite well off—very well off—perhaps too well off." These are words which Vincent Harding spoke at the Saturday evening youth meeting. To me they seemed to summarize a theme and a challenge which has been recurring through this general conference. Our present prosperity is facing the church with needs as great as in the times of persecution.

Many impressions could be given of these days: inspiration, the discussion of vital issues in Christian love, the privilege of meeting many people, the joy of Christian fellowship. But perhaps the deepest impression is that we must meet the challenge of this prosperity — to give of our money, our time, ourselves, the best that we are to the Master. With such a dedication we can then build on our foundation—the Lord Jesus Christ.

—Catherine Snyder
Kitchener, Ont.

This Centennial meeting of the General Conference has been a most enriching experience for us. My wife and I have been particularly fortunate in that our year of furlough from India has coincided with this Centennial year. The high lights of God's leading in the historical events of our church have been brought afresh to our memory. With this review of our history it is gratifying to know that we as a

Some of the children at the conference for whom special activities were planned.

Conference are launching out into new and greater avenues of service and ministry. I feel that we are becoming increasingly aware of the claims of Christ upon our lives and our church. I feel too that we are endeavoring to be obedient to His will in every issue that faces us as a Conference, such as that of interracial co-operation and brotherhood. May the Holy Spirit dwell in us and among us, and may we be fully committed to His will, so that He may use every one of us as His servants and His witnesses in this new century.

—Arthur D. Thiessen
Missionary to India

"Hello there!" "It is so good to see you!"

Yes, conference is a time of renewing old friendships and making new ones, a time of real spiritual refreshing, a time of re-evaluating what has been done and what needs to be done—a real check on ourselves.

During the process one is inspired by the accomplishments of the past and what is being done plus hearing of plans for the future. A real joy it was to see that the WMA is very active. Undoubtedly no one present will ever forget for years to come the outstanding pageants and the imprints they left on our minds.

Finally, a good job was done of making us aware anew of Jesus Christ as our Foundation and those attending will not soon forget the guidance of the Holy Spirit and the challenges brought to focus at our Conference Centennial.

—Betty M. Quiring
Missionary to Congo

The Bluffton community gave every evidence of thorough preparation for the Centennial celebration. The warm, sultry weather might normally have dispelled interest and participation, but here it was not too apparent.

The gratuitous event was colorfully carried out. For the first time the printed reports appeared with a bit of glamor. Several years ago the crying need was for promotion. Promotional aspects were clearly evident in all areas, from the book display to the presentations by the Boards.

Procedure seemed to dominate the conference to such an extent that discussion from the floor was almost nil. The Conference program was predominantly projected from the accomplished or planned work of the Boards. One could get the impression that Conference and Boards go together rather than Conference and congregations.

The days got to be rather long, especially when content far surpassed the presentation. One week should be ample for a conference session.

The Centennial features within the conference program structure were well integrated with the Centennial Sunday, meeting all our expectations.

In spite of it being a Centennial conference, the areas of concern were not only in the re-evaluation of the past but dealt with new frontiers such as race relations, new graded Sunday school materials, and our witness in the nuclear age.

—Aaron J. Epp
Reedley, Calif.

By its very nature the Centennial conference was one of self-examination. We looked back into history, evaluated the present in the light of our history, and then planned for the future.

It is with a sense of awe that we look into the future. We stand in awe before our forefathers and their faith in the living God. God was great enough to see them through.

We stand in awe before God because the future we face seems more complicated in its vastness than the future our forefathers faced. This conference seemed to ask, "Is our faith great enough?"

There seemed to be a tone of forwardness. We were brought face to face with ourselves in the reports and more so in the addresses. With this prayerful inward searching of our souls, we go forward because God can lead those who live the life of self-denial. With a greater spiritual insight we look forward to expansion in terms of spiritual power and a greater work for the kingdom of God. This seems to be the message of the 1959 conference.

—Richard Ratzlaff
Churchville, Pa.

It was a thrilling and inspiring experience to attend the Centennial sessions of the General Conference. In many ways we have been made aware of our rich heritage, but also we have been brought face to face with our current and future responsibilities.

The pageant was an excellent way to bring to mind our past. It was well written, directed, and performed.

I believe the Conference action on such issues as "The Christian and Race Relations" and the Young People's Union resolution on a renewed effort in the evangelism of youth are hopeful signs as to the future of our Conference. There is much to be done. May God help us that what we have transacted in words may be lived out in deeds.

—Leola A. Schultz
Freeman, S. D.

A large friendly family, eager to share experiences with one another: that is the impression one gets at general conference. Not all this friendliness is poured forth in slapping each other on the back or mutually congratulating one another on great victories won. It was an encouraging sign to note the frank challenges that spilled out from time to time to warn and exhort each other to closer fellowship with Christ and thus a closer walk with Him.

The discussion groups were especially exhilarating because of the opportunity to share openly with one another in a face-to-face encounter. These discussions helped to sift much chaff and fruitless debate so that issues brought to the floor of the general sessions were more clearly understood.

One thrilled at the evidences of the outreach of the Church of Christ through our denomination. However, there loomed up from time to time in the minds of some of us the haunting question of "in-reach," of the problem of the home base, our congregations, and how far the inspiration and insights of the conference would penetrate into individual hearts and lives at home, seemingly far away from the mountain tops of Bluffton.

—Roy W. Henry
Topeka, Ind.

Statement adopted by the General Conference

The Christian and Race Relations

FEAR and hate, pride, and suspicion, and strife and violence have from time immemorial set man against man, one racial group against another, nation against nation, and Christian brother against Christian brother. Within our own nation closed schools, riotous mobs, restricted housing, and segregated churches give unmistakable evidence that sinister feelings are tearing us asunder, leaving in their wake all the tragic consequences of discrimination against racial and minority groups (Mexicans, Negroes, Jews, American Indians, Oriental peoples, and others).

Christian people cannot remain silent under conditions like these. Our failure to exercise Christian love at home has weakened our mission outreach. How shall we extricate ourselves from the tangle of such unhappy social relations? How shall we seek a society where people of all races and nations enjoy equal privileges and responsibilities?

Our Faith

It is clear that before God all mankind is one. He created man in His own image. "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). "And he hath made of one blood all nations of men to dwell on the face of the earth" (Acts 17:26).

God does not make distinctions on the basis of physical features. He does not look on "the outward appearance" but looks "on the heart" (1 Samuel 16:7). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ" (Gal. 3:28).

Before God all men without exception are sinners (Romans 3:23) and all stand in need of God's redeeming grace. There is therefore no room for condescending pride or scorn of any person or group. Racial prejudice is sin.

In Christ all barriers of race and nation are shattered for time and eternity because He calls men through the experiences of forgiveness and of commitment to a new unity, in His body, the church. Here the gathered of all nations are united in love under the one Head, Jesus Christ. To this church He has entrusted the ministry of reconciliation, man with God, and man with man.

The early Christian community understood that within the church there can be no significant difference of race or nationality. Even the deep-rooted barrier between Jew and Gentile was overcome by the power of the gospel. To the astonishment of many, the Holy Spirit came upon all who repented. By the power of the Spirit the early church broke the barriers of class, race, and nation.

Our Guilt

We confess that we as a Conference fellowship have sinned and are guilty of the spirit of exclusiveness.

Is it not somewhat disturbing that our Conference body assembled here is almost exclusively a white group?

Have we wrapped around ourselves a robe of self-righteousness, afraid lest a free Christian brotherhood of love dilute our Mennonite customs and culture?

Have we in our church-sponsored institutions — schools, hospitals, homes for the aged—accepted people because they were human beings in need of our love and we in need of theirs? Or have we inwardly and outwardly discriminated against them because of race or nationality?

How concerned have we been about hateful and discriminatory practices against minority groups in our communities? Is it not ironical that the law courts of our land should manifest a more sensitive conscience on such discriminatory practices and surpass the church in proclaiming a just view of race?

Our Commitment

By the grace of God we as individuals and congregations will strive sincerely and prayerfully to love every person as we are loved by Christ. Each person is infinitely precious in the sight of God and as God's child he must be as precious to us. Always mindful of this, we will reach out in service to our fellow men, irrespective of race, language, or color of skin.

We will conscientiously strive to free ourselves from pride, condescension, and scorn toward any group whether it be racial, national, economic, or religious.

We are strengthened in these concerns by a firm conviction that the historic Christian peace witness is now demanded. Peacemakers are surely needed in the midst of the present deadly racial warring of man against man. We will therefore surrender ourselves completely to the love of God that we may become channels of His reconciling purpose to build a brotherhood of love in Christ Jesus—a brotherhood which is open to all men.

We call on our member congregations and our Conference institutions to examine themselves and to purge themselves from prejudiced attitudes and practices toward racial and other minority groups. We further ask them to oppose such prejudice wherever it appears in their local congregations, institutions, and communities. To give reality to this confession and commitment we request:

- Each congregation of our Conference prayerfully to consider adoption of the following. As a congregation under the Lordship of Christ and by the grace of God we declare that "In every nation he that feareth him and worketh righteousness is accepted by him" (Acts 10:35). Such a person of whatever color or national origin is therefore welcome to us as brother and member, coworker, and leader.
- Each Conference-related institution prayerfully to consider adoption of the following. As an institution under the Lordship of Christ and by the grace of God we declare that we will in our personnel and admission policies and in our programs of service give consideration to all persons without regard to color or national origin.

Ten Goals for Three Years

Adopted by the YPU General Assembly at Bluffton, Ohio

August 18, 1959

Goals relating to local youth groups

- Every youth fellowship member surrendered and committed to Jesus Christ.
- Every youth group make a conscious effort to win non-Christian young people to Christ.
- Every youth group strive to put new life into their youth fellowship through:
    a. A restudy of the three-area emphasis (faith, fellowship, service).
    b. The promotion of prayer and Bible study fellowships.
    c. The planning of local inspirational rallies, clinics, retreats and other meetings.
    d. The attendance of other retreats, leadership clinics, conferences, and rallys.
- Every youth group have at least one young person participate in VS, Pax, and/or high-school-age work camps each year.
- Every youth group recruit young people for the ministry and other church vocations.
- Every youth group promote racial and minority group understanding (e.g. Statement on "The Christian and Race Relations" adopted by the General Conference at Bluffton, Ohio, 1959) by:
    a. Local discussion and action.
    b. Sending V.S. personnel to Conference projects in areas of tension.
    c. Supporting financially projects such as Gulfport.
- Every youth group annually set up budget goals and promote a system of planned giving for their young people.

Goals relating to District and YPU Organizations

- The YPU in co-operation with the district youth organizations restudy their relationships and responsibilities on local, district, and YPU levels.
- The YPU in co-operation with district officers plan clinics for youth leaders and adult counselors.
- The YPU and district officers cultivate contacts with other Mennonite bodies and plan to participate in co-operative activities especially in the youth program at the World Conference in 1962 (Kitchener, Ontario).

The charge given by Harris Waltner, retiring YPU president

Come... Go... Give

Words addressed to Marvin Zehr and Nancy Wismer:

We have come to this significant moment when it is my privilege to confer upon you the honor and the responsibilities of your new offices. The delegated youth of our Conference have voiced their confidence in you to serve as their leaders. Many of us have also prayed earnestly that God should guide us in this selection, and I hope that you will recognize your election also as a divine calling.

Accept your new responsibility humbly and reverently. Accept it in the spirit of dedication to your task and to your Lord who is able to do far more through you than you are able to ask or think. Seek to keep in mind the interests and the needs of our youth. Be alert to the concerns that are voiced by our youth leaders. Strive to utilize every gift that you have that you may inspire in others a greater sense of dedication to Jesus Christ and the Church. "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity" (1 Tim. 4:12).

If you give yourself faithfully to your task, you will be of great service to our youth and the church. You will realize invaluable experiences, for you will find a widening circle of new friends, a deeper understanding of the work and significance of our church, and the joy that comes from being co-laborers with God in helping youth.

May God bless you and may the Spirit of the Lord be upon you as you serve to lead our youth.

Words addressed to the youth delegates:

Having called Marvin and Nancy to this office, you now have the responsibility of assisting them. Without your assistance they, as well as all your YPU cabinet or district youth officers cannot be effective servants. They need your help. You will assist them best if you will remember them consistently in your prayers, if you will share with time, constructive ideas, and suggestions, and if you will rededicate yourself to serve Christ more creatively in your own youth group.

At this Centennial Conference we have heard many sobering challenges. The future of our church will depend upon us. The goals which we have set for ourselves as a YPU are absolutely essential to the future welfare of the church. Whether we will meet our challenge and attain our goals depends not so much upon your YPU cabinet or your district youth cabinet as it depends upon you. You are the most important person here.

Like the rich young ruler who once came to Jesus, you are rich in terms of your opportunity and your talent and your capacity to earn and spend. You are rich, and you are young—the energy and idealism of youth are yours to use for good or for evil. You are rich and you are young, and you alone can answer the invitation of the Master: "Come, follow me. Go, sell what you have. Give to the poor and you will have treasures in heaven" (Mark 10:21).

Only with an honest surrender of ourselves to Jesus Christ can we ever hope to begin attaining our goals. This is the commitment you must make:

- Relate yourself personally to Jesus. "Come, follow me."
- Be willing to sacrifice something for your faith. "Go, sell what you have."
- Relate yourself to the needs of others in witness and service. "Give to the poor and you will have treasures in heaven."

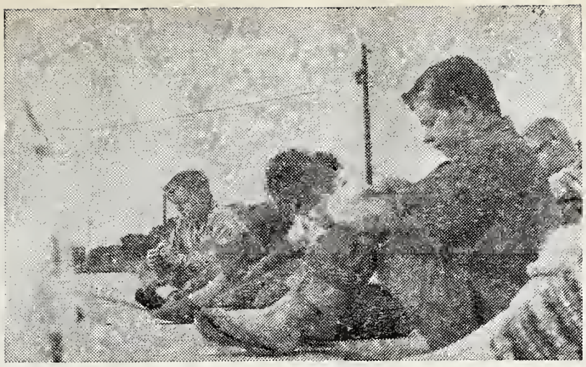
Do not disappoint the Lord and injure the church by failing to consecrate yourself, as did the rich young ruler who walked sorrowfully away. Commit yourself, rather, to Jesus Christ in the work of the church.

"And so, brothers of mine, stand firm! Let nothing move you as you busy yourselves in the Lord's work. Be sure that nothing you do for Him is ever lost or ever wasted" (1 Cor. 15:58, Phillips).

Left to right: Milton Harder, youth worker; Nancy Wismer, YPU secretary-treasurer; Marvin Zehr, YPU president.

July 20-25, 1959

Five Days to Remember



DURING the moment of reverent silence which followed Rev. Goossen's closing prayer at our final morning watch, I found myself thinking, "What a sharp contrast to the boisterous restlessness with which our first morning watch of the week began!"

It was a lovely morning to be outdoors for our worship service, but the grass was still wet from a recent rain. I looked over the group of children seated on the tennis court. There were forty-four of them. Twelve were Negro, five Mexican, and twenty-seven were white. They came from three cities in Kansas: Kansas City, Wichita, and Hutchinson.

For a week they had attended the Fresh Air Friendship Camp sponsored by the Western District Youth Fellowship at Camp Mennoscah. They had lived together in the cabins, eaten together in the dining hall, washed dishes together, laughed together, and played together. They had painted murals about Bible times, and had worked on crafts. There had been cook-outs and hayrack rides, and on the last evening a banquet complete with a toastmaster and a program.

They had worshipped together at the morning watch and the evening campfire services. They had attended classes in Bible and in nature study. They had sung together lustily, Negro sitting between Mexican and white:

I want to live in a friendly world,
A friendly world, a friendly world.
I want to live in the kind of world
That's kind to folks like me.
If I run short of a cup of milk
And my next door neighbor's in,
I want to know that she won't say "no"
To the color of my skin,
Or the church I worship in,
Or the town from which I came,
Or my great grandfather's name.

Not everything had gone smoothly, of course, and we leaders had learned much which we could pass on as suggestions for another year. But it had been a good week. Now it was almost over.

I wondered what the week had actually meant to the campers. I thought about the chapel service held one morning with the children in charge, guided by the camp pastor. How solemnly Carl, one of the smallest boys, had read the scripture passage. I remembered the evening that Donna, Karen, and Seveda had talked far into the night when none of them could sleep. For the most part I had kept silent as I listened to the three girls sharing their deepest thoughts and questions and problems.

I thought about the consecration service at the campfire on the last evening. Simply, and on the level of the children's understanding, the camp pastor had presented the challenge to take up the cross and follow Christ. Every child had responded. How much had the response meant to them? How long would they remember?

As we left the morning watch and walked to the dining hall for breakfast, there was no doubt about what the campers themselves thought about their experience.

"I want to stay another week" "Can I come back next year?" "I want to come back as many years as you'll let me, and when I'm too old to come as a camper, I want to come back as a counselor."

And when program director O'Ray Graber announced, "This is our last meal together. Soon after breakfast you'll be going home," loud cries of "boo" completely drowned out a few feeble cheers.

A bit noisy, yes! But to the Youth Fellowship that made it possible, it should sound like a hearty "thank you."

—Amelia Mueller

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

22 NURSES GRADUATE

Twenty-two seniors in the Bethel Deaconess Hospital School of Nursing, Newton, Kan., will receive their diplomas in graduate exercises set for September 5 at 8 p.m. in the First Mennonite Church of Newton.

Russell L. Mast, pastor of the Bethel College Mennonite Church, will deliver the commencement address. Special music will be provided by Bruce Loganbill and the student nurses' chorus. F. N. Lohrenz, president of the hospital medical staff will deliver greetings. Diplomas will be presented by Marvin H. Ewert, hospital administrator. Sister Hilda Mueller, director of nursing, will give the pins of the school.

Members of the class are Carolee Balzer of Hillsboro, Elaine Bechtel of Deer Creek, Okla., Vada Egy of Halstead, LaVonne Goertzen of Hutchinson, Vera Harder of Butterfield, Minn., Susan Hershberger of Hesston, Alma Lee Isaacs of Moundridge, Arlene and Catherine Leidig of Clay Center, Jeanette Nickel of Buhler, Ann Preheim of Marion, S. Dak., Rosella Schmidt of Newton, Vernabelle Siemens of Buhler, Lois Unruh of Galva, Darlene Warkentin of Inman, Cleo Warner of Burdette, Shirley Weaver of Gulliver, Mich., Betty Wiebe of Garden City, Alma and Velma Wiens of Montezuma, Gladys Wiens of Long Beach, Calif., and Helen Ysker of Mountain Lake, Minn.

Friends of the graduates and the school of nursing are cordially invited to attend the commencement service.

MCC news and notes

1959-60 TRAINEES ARRIVE

AKRON—Thirty-eight international trainees arrived in Akron, Pa., Aug. 21, to begin their first six-month working and living period in the United States. The purpose of this tenth group of young people (who are one-year guests of the Mennonite Central Committee) coming to America is to promote good will and a better understanding between peoples of other countries with the U.S., to give people from abroad an opportunity to observe life in Mennonite communities here and to allow them to increase practical knowledge working in American occupations.

While in America a Mennonite sponsor temporarily adopts a trainee. This parent-sponsor then helps his six-month guest become a part of his home, church, and community, besides teaching him occupational skills. Persons interested in sponsoring one of these international youth for the second six-month period should write to Miss Pauline Jahnke, MCC Trainee Program, Akron, Pa.

jottings

FAREWELL SERVICE HELD

VICTORIA AVE. CHURCH, REGINA, SASK.: A farewell service was held in the Victoria Avenue Mennonite Church on June 28, 1959, for Rev. and Mrs. Norman Bergen and family who left for a new pastorate at the Mennonite Country Church at Monroe, Washington. An informal fellowship, with a lunch served by the ladies of the group, followed the service. The Bergens were presented with a purse of money as a farewell gift from the group.

MISSIONARY GUESTS

BUTTERFIELD CHURCH, BUTTERFIELD, MINN.: Mr. and Mrs. Albert Jantzen, missionaries from Oraibi, Ariz., presented their work with the Hopi Indians at the prayer meeting July 1. On the following Sun. eve Mrs. Willard Friesen brought a sacred recital on our new Lowrey electric organ. An Indian Christian, Lall Din, held meetings here and at the North Church July 6-11. The Mary-Martha Circle enjoyed a picnic July 12 in the local park. Recent visitors were the Edward Duerksens, our former pastor and his wife, from Carpenter, S. D. The men's fellowship met July 13. On the following Sun. Bob Radtke of Omaha addressed the young people. A number from our group attended the Tri-State Bible Camp at Lake Shetek, July 24-Aug. 1. The annual church fellowship lunch was held July 26 at the village park with Mr. and Mrs. Kenneth Munger from Africa as guest speakers. Mr. and Mrs. Van Nattan, missionaries from Tanganyika, Africa, portrayed the gospel through curio, sermon, and slides on Aug. 2.—Willis Linscheid

75TH ANNIVERSARY CELEBRATED

PRETTY PRAIRIE CHURCH, PRETTY PRAIRIE, KAN.: Bible school was held the first two weeks of June with 77 children attending. Around 115 Christmas bundles were dedicated at the morning service June 21. Joleen Krehbiel is doing VS work at Camp Paivika, Crestline, Calif. Mr. and Mrs. Peter P. Schrag observed their golden wedding at the church June 21. Pastor Friesen, Howard Schrag, Melvin Flickinger, and Mrs. Alvin Dean Krehbiel have helped as adult leaders at retreat sessions at Camp Mennoscah. The memorial fund for David Friesen, the eight-year old son of Pastor and Mrs. Friesen who passed away in May, amounted to around $850. The money went to our Colombian mission for the support of children's work. Pastor and Mrs. Friesen recently entertained all the college-age young people at their home. Farewell services for Mary Schrag, who left for her second term of service in India, were held Aug. 2. The church celebrated its seventy-fifth anniversary on Aug. 30.

YOUTH CONFERENCE HELD

SWISS CHURCH, ALSEN, N. D.: On June 4 the Open Door Mission presented a program; six Negro girls gave the special music and Herbert H. Peters told about the work at the Open Door Mission. On June 7 Johannah Schoenwald, missionary from the Children's Home at Alaska, gave her testimony. She came from Glendive, Mont., with her sister and brother-in-law. Youth fellowship was held in the evening. The Youth Conference was held at the Salem Church at Munich on June 14-16. The ladies' mission society met June 11. Mrs. John Toews was hostess. Dorothy Spenst became the bride of Norman Graber on June 21. She is the daughter of Mr. and Mrs. Henry Spenst, and Norman is the son of Mrs. Katie Graber.—Mrs. F. Feil

FAREWELL FOR PASTOR & FAMILY

FIRST CHURCH, BURNS, KAN.: June 12, our DVBS closed with a program; 41 pupils attended. On Pentecost Sun. three young people were baptized and taken into the church fellowship. On Mother's Day, four parents consecrated their children. June 10, we had our S. S. picnic at the park in Florence, Kan. In the evening the youth fellowship dedicated the open fireplace at church. June 21, the ladies' mission society dedicated 17 Christmas bundles at our C. E. program. June 25, a farewell and fellowship supper in honor of Pastor G. M. Peters and family was held. On June 28 Pastor Peters had his farewell sermon on "Hitherto hath the Lord helped us."

SEPTEMBER 8, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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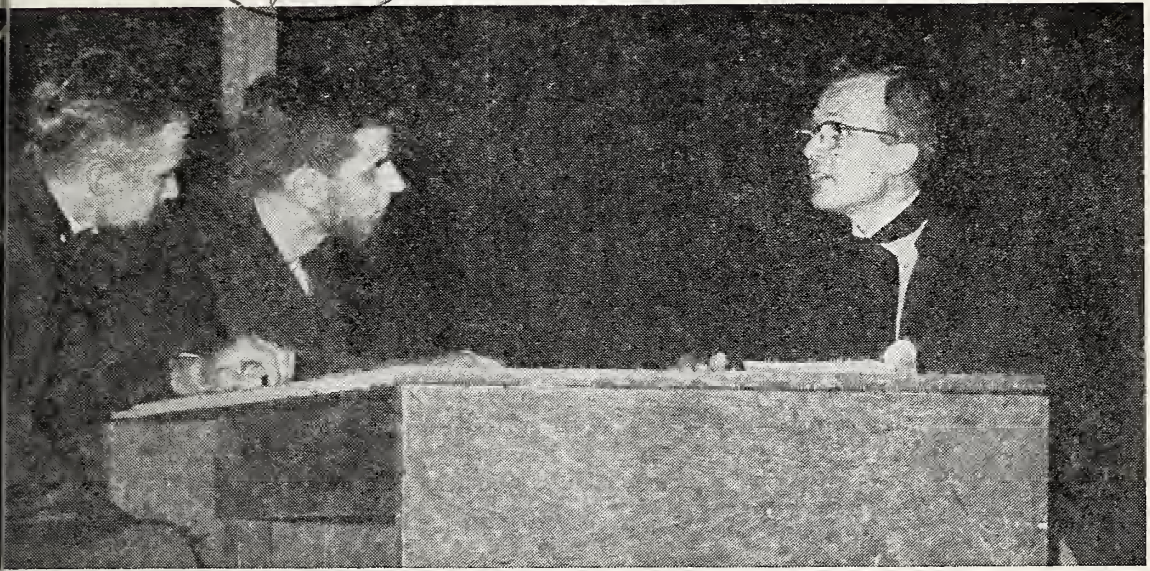

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PHOTO CREDITS
Darwin Luginbuhl, cover. Leland Gerber, pages 550-551. S. F. Pannabecker, page 553. Frank Epp, page 555.

# of things to come

Sept. 7-12—"Faith and Life" radio speaker, KJRG, Newton, Kan.: Victor Sawatzky.
Sept. 8—Bethel College opens
Sept. 11—Bluffton College opens
Sept. 21—Classes begin at Mennonite Biblical Seminary.
Sept. 25—Rosthern Junior College opens
Sept. 29—Canadian Mennonite Bible College opens
Oct. 4—Western District Sunday School Convention, Halstead High School Auditorium, Halstead, Kan.
Oct. 4—World Communion Sunday
Oct. 7—National Day of Prayer
Oct. 12—Canadian Thanksgiving Day
Oct. 24-28—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 35**

editorials

MENNONITES IN THE PUBLIC EYE Two newspaper headlines caused delegates to the recent General Conference sessions in Bluffton, Ohio, momentary embarrassment. Appearing in two different papers on different days the headlines said: "Mennonites Study Program to Fight Membership Loss" and "Mennonites Table Race Resolution."

Some felt that these headlines bordered on the sensational, and worse than that, gave a wrong impression of our brotherhood.

The membership loss story was based on a report made to a small study conference which met prior to the General Conference sessions. This report had to do with a preliminary study of membership transfers. These studies seem to suggest that during the last ten years our conference has lost an equivalent of one-fifth of its membership in spite of an annual net gain. The account emphasized the fact that there was a loss—and because of an unfortunate mechanical error heightened this fact—and minimized our gains.

The second headline developed out of an event on the conference floor during the discussion of the statement on race relations which was finally adopted unanimously. When delegates seemed on the verge of accepting this important pronouncement without study or discussion, several people suggested that action be postponed until time could be given to discussion. Though the headline tantalizingly suggested opposition, the story objectively reported that the action had been postponed to allow study. In fact the newspaper also printed the full resolution more than a column in length—in the Sunday edition.

Many took these incidents as support for their convictions that newspapers are not only untrustworthy, but also unfriendly. We feel that this is unjustified. But these experiences stimulate some observations on Mennonite programs of publicity.

We asked for it. Any attempt at communication runs the risk of being misunderstood. We wanted newspaper space and we studiously set out to get it. This conference had no shortage of publicists, reporters, photographers, editors, mimeographed papers, and handouts. There must be other conventions that do a better job, but measured in terms of energy output, we never did more before. Having openly courted column inches, we tacitly accepted the hazards of the journalistic course. While some newspapers publish only "sweetness and light," others, especially those involved in a circulation war as was the case here, believe that news is basically of the man-bites-dog variety. It is not the usual but the unusual that goes on the front page. When a church proclaims its belief in righteousness, that is not news, but accepted practice. But when Christians hesitate (or seem to hesitate) on the brink of decision it is worthy of comment, because in its own way it may show the full-rounded Christian's life and his continuing need for the power of God.

We cannot (or should not) tell a lie. To some publicity means telling only the good things. (Isn't it strange that humility and modesty are such treasured virtues for the individual, while corporate life seems to put a premium on group "egotism"?) We want to give a good impression, but bragging is not an aid in soul-winning. Honesty doesn't demand that we accentuate our faults, but it requires us to confess them. Being dependent on God for our salvation means that we aren't embarrassed by our "feet of clay." Besides you cannot lie to a newspaper reporter. He can check the facts. He needs to feel that you are honest, for if he doesn't you are really in trouble.

No news is not good news. Publicity and news about the work of the church is a conversation with the world. It is not boasting of our accomplishments, but a forthright statement of our understanding of the heavenly light as expressed by our actions. Understood in this way a publicity program is a way to witness for Christ.

Obviously our Conference should have a fully-staffed publicity department all year round (not only at conference time) not because it is good business but because it is good evangelism. Maynard Shelly

I Am With You

by Menno J. Ediger

IN the first book of the Bible, in the last, and in numerous places between, the word of God came to men in statements that began with these two short words: I AM.

God came to Abraham and said, "I am the Lord who brought you out of the Chaldees, to give you this land for an inheritance." God came at a time when Abram had no son by his wife Sarah, and yet Abram was promised descendants as the stars of heaven in number. God kept His promise.

God came to Jacob fleeing from home, and said to him, "I am the Lord, the God of Abraham your father, and the God of Isaac. . . . Behold, I am with you and will keep you wherever you go. . . ." This promise was fulfilled to Jacob in a wonderful way.

God came to Moses and said, "I am the God of Abraham, the God of Isaac, and the God of Jacob. . . . Come, I will send you to Pharaoh that you may bring forth my people out of Egypt. Every Sunday school pupil is familiar with the story of God's working in and through Moses.

"I am." In the mouth of God, these words are eternally true; spoken by man, they are hollow and empty. We are, now—but how long shall we be? Kings, empires, states, all come and go. They have their day of glory and power, but in the course of time disappear, some recorded in the pages of history, others forgotten as soon as they are gone. But not God. God is. This is something that we of the material, earth-bound but space-minded twentieth century must not forget. Though all around us crumble and decay, we have our hope in a God who said, is saying, and will say, "I am!" This, for the Christian, is a source of comfort and assurance.

"I am." It is not surprising that we hear the same words from the Son of God while here on earth. "I am the bread of life . . . the light of the world . . . the door . . . the good shepherd . . . the way . . . the truth . . . the resurrection . . . and the life." These words are not dated. As He fed the hungry, gave light to the blind, restored the lifeless, so we in our day see Jesus Christ fulfilling His words.

"I am." Not only are we convinced of God's eternity, but we are also assured of His constant nearness, for He said further, "I am with you." But do we want Him with us? It is true that people do not like to be alone; this is evidenced by the constant blare of radio and the glare of television, by the telephone marathons, and the stained coffee and tea cups.

There is tragedy in this, for in seeking companionship via gadgets we frustrate and even lose the enjoyment of human companionship. More tragic is the fact that by these we may also be rejecting the inner companionship of God's Spirit till His "I am with you" cannot be heard. Here is a danger that we must guard against.

"I am . . . I am with you . . . I am with you *always!*" It is the happy experience of every true Christian that this is so. Through life's happiness, through its valleys of death, to the end of the world, God is with us. Paul speaks so well for us here: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" No, for God is in these with us. The apostle answered his own query thus: "I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

It is comforting, yet sobering, to know that there is nothing that can alter God's loving concern for His people. It is sobering in that when a relationship between God and man is broken or marred, the fault is always with us. John Keble voiced this in the words of the hymn that we sing, "O may no earth-born cloud arise to hide Thee from Thy servant's eyes."

God's lovingkindness is beyond comprehension. Not only is God *with* us, but even more wonderful is the thought expressed by the apostle that God is *for* us. Hear his words: "What then shall we say to this? If God is for us, who is against us? He who did not spare

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Menno Ediger is pastor of the Waters Fellowship, Copper Cliff, Ontario.

his own Son but gave him up for us all, will he not also give us all things with him? Who shall bring any charge against God's elect? It is God who justifies; who is to condemn? It is Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us."

Our warfare against the devil would be futile and fruitless without God's help. Satan is wise and strong, but God is wiser and more powerful. More than Creator, more than Savior, more than Spectator, God is actively engaged with us and for us in the conflict between good and evil. The battle is God's, and though it is still being waged, the victory is already assured for God and for us who believe.

"I am . . . I am with you. I am with you always!" Is there not here a trinity of progression in God's manifestation of himself and His purpose to His people? God was. God came to His people for a while in person. Now God has graciously planned to be with us forever through His Spirit, and we with Him. What amazing provision God has made for us!

"I am Alpha and Omega, the beginning and the ending. . . . I am the God of Abraham, Isaac, Jacob . . . . I will bless you and make you great. . . . I am the bread of life, the light of the world, the way, the truth, the resurrection, the life . . . and lo, I am with you always, even to the end of the world."

Looking toward another centenary

GOALS

As we of the General Conference stand at the threshold of our second century, we look back to the work of those who walked before us, faithful in the cause of Christ and His Church. We also look up in gratitude to our Heavenly Father for His merciful guidance in the century now closing; and we look forward humbly to the century ahead, aware of the far-reaching warfare we may be called upon to wage against unprecedented demonic power.

So we stand at the threshold, seeking inspiration from the past and praying for God's strengthening in the present and the future as we surrender ourselves in deeper discipleship to Him who is our Savior and Lord, dedicating ourselves to:

WITNESS to the saving power of Jesus Christ our Lord.

to the unity of all believers in Christ.

to the gospel of peace and reconciliation through Jesus Christ.

to the priesthood of all believers.

WITNESS to the growing multitudes in our cities.

to all who have not heard the gospel.

to each succeeding generation.

WITNESS against the spirit of materialism of this age.

against the spirit of exclusivism in our fellowship.

against the spirit of division in the Christian church.

against the rising tide of moral laxity.

WITNESS through personal evangelism and church life.

through the witness of the printed page.

through our institutions of higher learning and all conference institutions.

WITNESS by reaffirming our faith in the inspiration and authority of the scriptures.

by dedicating ourselves anew as disciples of Christ.

by living a life of dedicated stewardship.

by keeping open our hearts to regenerative and sanctifying work of the Holy Spirit.

by strengthening the Christian family.

by manifesting concern over social evils of our culture.

by a prophetic witness to state and society.

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The Christian and Nuclear Power

Statement adopted at Centennial Conference

IN our generation new dimensions of power have become available to man. This new power opens to men and nations terrifying possibilities for evil and violence, especially if war should come.

By a strange coincidence of history science discovered how to split the atom just as the most destructive war of all time spread across the world in 1939. In this war obliteration bombing became established military policy. By war's end the split atom came forth as an atomic bomb and obliteration bombing came to Hiroshima and Nagasaki. Since that war the hydrogen bomb and the intercontinental ballistic missile make future war almost inevitably intercontinental in scope and an ominous threat to the very existence of man.

The Christian Faith

In such a time of urgency the Christian Church cannot be silent. It must through its members voice clearly its Christian concern and proclaim fearlessly its conviction.

1. "The earth is the Lord's" (Ps. 24:1). God "made the world and everything in it" (Acts 17:24). He is the all-wise, all-good, and all-powerful ruler and sustainer of His creation. Evil men are not going to wrest it from Him. He is Lord of all, Lord even of history.

2. God is to be trusted and His infinitely wise will for men and the world is to be respected and obeyed. Obeying His will brings fullness of life (John 10:10). Defying or ignoring it invites ultimate and inevitable disaster (Gal. 6:7; Rom. 6:23).

3. God created man with amazing capacity to know, to understand, and to use his knowledge for His own good purposes. "Subdue" the earth and have "dominion" over every living thing was part of God's creative purpose (Gen. 1:28). The scientist's tireless search to know and understand and to adapt to practical uses the secrets of nature is therefore in accord with God's good purpose. Unlocking the secrets of atomic energy and discovering how to release its power was not in itself an evil.

4. These discoveries of science have released to man a marvelous potential for good but also frightening possibilities for evil. Evil results may come upon men unexpectedly, perhaps even through well-intentioned people.

5. Only dedicated men of goodwill who love God with heart, mind, and soul, who love their neighbor as themselves, and who respect God's holy will for man and the world can be trusted to use this power for blessing and not for horrible self-destruction (Matt. 22:37). Under God they have the will, the power, and the obligation to direct the use of this God-given power into channels of peace and blessing for all mankind.

Our Repentance

We confess our submission to the will of God has not always been complete. Fear, distrust, and national and racial tensions have all too often blurred our vision of God's will and purpose for us. We are too much involved in these pagan practices. Our silence in the face of these and other social evils condemns us. Our taxes support gigantic armaments programs. Our economic prosperity rests too much on these cold-war tensions. We are so entangled in all these sub-Christian trends that we cry out for light and for the leading of the Lord. Our devotion to God's great purpose in Christ Jesus is often so feeble. We find it so hard to put our faith into action. In our repentance we ever take new hope and find new strength in the knowledge that God truly forgives and restores men to their rightful relationship to God and to one another.

Our Concern

As evidence of the sincerity of our repentance and profession of faith:

We reaffirm our complete confidence in Jesus Christ as God's sufficient answer to man's need and to the whole perplexing problem of human relationship.

We reaffirm our belief that Jesus' way of unwearied, self-giving, understanding love and goodwill is, in God's moral order, the only effective cure for world tensions, fears, and distrust. This is the only power that can find a positive and effective answer to world tensions, fear, and distrust.

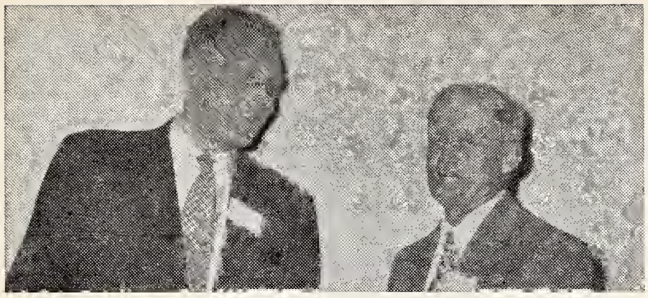
We reaffirm our faith as found in our historic Anabaptist-Mennonite heritage, and in the peace statement adopted at Portland, Ore., in 1953.

We pledge ourselves to live in this spirit proclaiming in word and work God's reconciling purpose through a ministry of healing, preaching, and teaching, and through a service of love in areas of need, tension, and conflict. In this way we would help to quiet fears, allay distrust, and build mutual goodwill and cooperation for the good of each and of all.

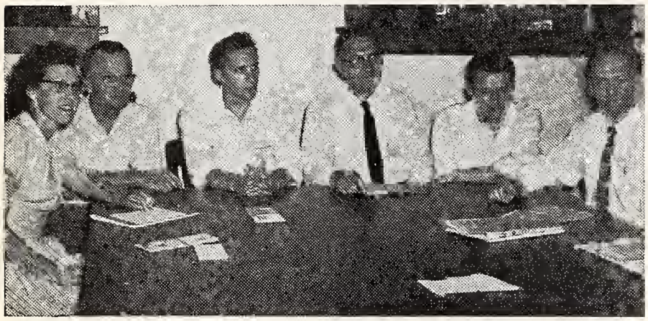
We call upon our leaders in government to make permanent the ban on bomb tests. They are a serious threat to the health of peoples. They undermine mutual trust among nations. Most of all they are as contrary to the spirit and teachings of Jesus as war itself. War is sin and so are bomb testings because they belong to the war preparations scheme.

It is no less a sin to prostitute this marvelous power of the atom by stockpiling it in the form of bombs, spending billions of dollars for missiles and missile bases and cursing the soil confiscated for this purpose. Most shocking to the Christian conscience are the fantastic military installations in the very heart of the nation. Sin is sin. It will destroy a people which condones it.

We earnestly urge our men in government to assume leadership in promoting the peaceful uses of atomic energy for the benefit of all peoples of the world. We oppose the use of any of God's natural resources for the purpose of warfare with our fellow men.



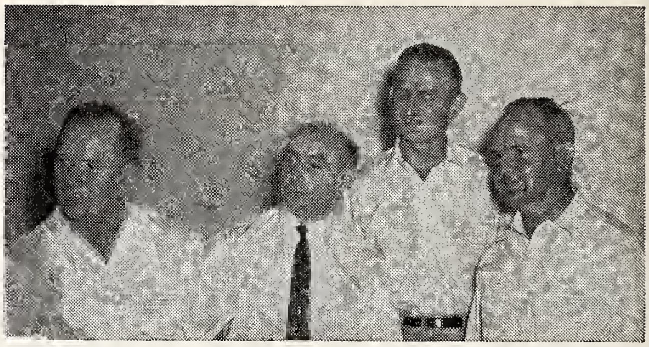
H. W. Meihuizen (left) was the official delegate to the conference from Holland. Peter Klassen (right) recently immigrated to Canada but represented the Uruguayan churches at the conference. Not pictured are Peter Wiens, representative from South America, and Paul Schowalter, fraternal delegate from Germany.



Elected to the Board of Missions are (left to right): Esther Wiens, Leland Harder, Henry H. Epp (all new members), John P. Suderman (re-elected), Elmer Neufeld (new member), and George Groening (re-elected).

Esko Loewen presenting awards to the hymn contest winners: Amelia Mueller, Elizabeth K. Wedel, and Martha Gilliom Sprunger.

Robert W. Hartzler (left) is the new member of the Board of Business Administration. Carl Lehman was re-elected as a member of this board.



Albert M. Gaeddert (left) and J. Winfield Fretz were re-elected to the Board of Christian Service. Peter J. Ediger (third from left) and J. C. Neufeld were elected.

Men chosen for the Board of Education and Publication: (left to right) Elmer Friesen, (elected for first time), Paul R. Shelly, George Dick, and Jacob T. Friesen (re-elected). The other new member, Vernon Neufeld, is not pictured.

Conference News Pictures

Mennonite Encyclopedia Completed

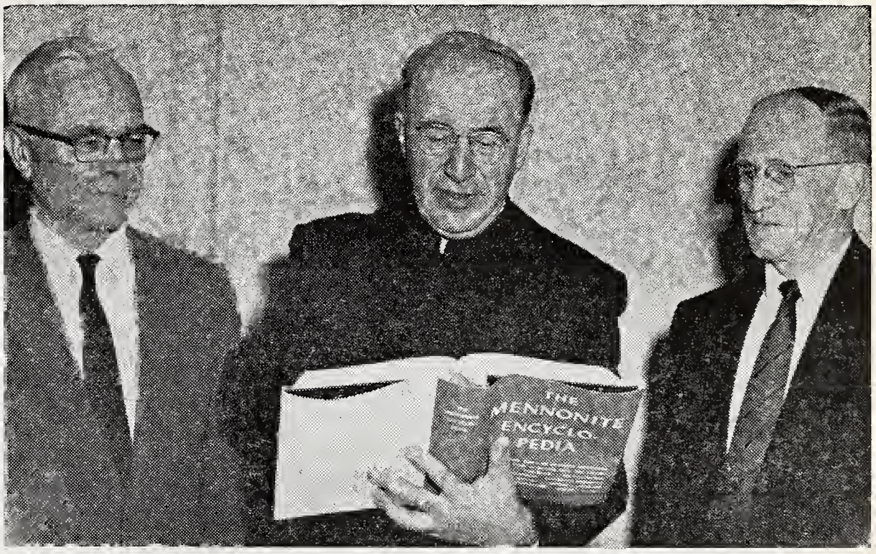
The fourth and final volume of *The Mennonite Encyclopedia* went on sale August 14, at the conference sessions at Bluffton. The book was released by the publishers following the address of Cornelius Krahn, associate editor of the encyclopedia, who spoke on the significance of this publication. Launched in 1946, its first three volumes appeared in 1955, 1956, and 1957.

A monumental work, its four volumes contain 3,888 pages, each of which carries an average of 1,000 words; thus the four volumes are the equivalent of 40 ordinary 300 page books. Almost 14,000 subjects are treated in its pages, which present a comprehensive survey of Anabaptism-Mennonitism over a period of 435 years. The institutions, organizations, activities, customs, beliefs, literature, communities, congregations, families, and leaders of the Mennonites of five continents are included in its scope, along with the coverage of the earlier Anabaptist period. Among the features of the books are its 100 maps and 463 illustrations covering the various periods and places of Mennonite history. Approximately 2,000 biographies of Anabaptist martyrs are contained in its four volumes.

Editor of the encyclopedia has been Harold S. Bender, church historian of Goshen College Biblical Seminary, Goshen, Ind. Cornelius Krahn, Professor of Church History, Bethel College, North Newton, Kan., has been the associate editor, while Melvin Gingerich, research director of the Mennonite Research Foundation, Goshen, Ind., has been the managing editor. Helping them were ten assistant editors in Europe, Canada, and the United States. Ernst Crous of Germany and N. van der Zijpp of the Netherlands were among the editors contributing substantially to the production of the encyclopedia. An editorial council of more than forty men in eight countries gave guidance in the planning and writing of the work.

The Mennonite Encyclopedia can be purchased from the Mennonite Bookstores in Rosthern, Sask., Berne, Ind., and 722 Main, Newton, Kan.

100 maps
463 illustrations
14,000 subjects
covering 435 years



Editors of the MENNONITE ENCYCLOPEDIA examine the recently completed final volume. Left to right are: Cornelius Krahn, Associate Editor; Harold Bender, Editor; and Melvin Gingerich, Managing Editor.

The Christian and War

A book review by Lowell Teichroew

"We are all one in proclaiming toa all men: War is contrary to the Will of God." These words, from a recommendation to the 1948 Amsterdam Assembly of the World Council of Churches, were received by the Council and unanimously commended to all churches. The report acknowledged the seriousness and variety of opinions involving the war concern. Yet it went on to request that all Christians conscientiously struggle with the problem; that even in spite of Christendom's conflicting views the question of whether war can be an act of justice continue to be prayerfully and intellectually considered.

The proclamation won sensitive hearings. In 1953 the Historic Peace Churches (Mennonite, Friends, and Brethren), presented the World Council with a responding statement, "Peace is the will of God." This statement, though it was not an individual credo for each peace church, spelled out the basic peace position since the founding of the Historic Peace Churches.

Then last October a booklet, *The Christian and War: A Theological Discussion of Justice, Peace and Love,* was published by the Peace Churches and the Fellowship of Reconciliation to incorporate the 1953 Historic Peace Church testimony, a statement by Christian non-pacifists, and a discussion by the European Continuation Committee of the Historic Churches, which replied to several objections identified by the non-pacifists. The booklet, distributed by MCC Peace Section for 30 cents, presents a well rounded, sensitive and convincing handling of the diverse ethical, social, and biblical interpretations regarding the Christian pacifist principle.

Peace Is the Will of God

In presenting "Peace Is the Will of God" the Peace Churches affirmed, "We do not profess to have detailed solution of the international problems of today's world, but we believe that our conviction, confirmed by several centuries' experience of the full pacifist position, deserves more thorough consideration than has yet been accorded it. . . . At the same time we are deeply conscious of our own shortcomings and of the temptation peculiar to our position. We confess our own guilt in the disharmony of our time and share with all Christians a deep longing for peace among the nations" (p. 3).

The authors state that the reluctance of most of Christendom to accept war as "contrary to the Will of God" reflects pseudo-Christian thinking which has received popular, almost dogmatic, acceptance. Said the writers—using the words of a 1947 Oxford Conference on Church, Community, and State—"The first duty of the church, and its greatest service to the world, is that it be in very deed the Church—confessing the true faith, committed to the fulfillment of the will of Christ, its only Lord, and united to Him in a fellowship of love and service" (p. 5). Tracing through several issues such as the value of natural social bonds, the concept of a "just war" as a lesser evil and the idea that war is compatible with Christian love, they illustrate how pseudo-Christianity has perverted its values and ultimate concerns. In doing so, much of Christendom is not recognizing the highest values offered by the *agape* of the Christian community.

God Wills Both Justice and Peace

To clarify some of the problems involved in the conflicting opinions of war certain non-pacifists were asked to present the non-pacifist point of view. Bishop Angus Dun and Reinhold Niebuhr replied with "God Wills Both Justice and Peace."

Bishop Dun's and Niebuhr's primary objections to absolute pacifism were that pacifism distorts the command of love, and pacifism falsely applies an individual ethic to a collective situation. They insist that the pacifist does no really regard Christian love as the ultimately guiding principle in all of his relationships; rather he uses the love command as an escape formula in situations of violence. He is distorting the Christian concept of love.

Supporting the "just war" Bishop Dun and Niebuhr say, "The struggle for justice and the struggle for peace have sanction in the commandment of love" (p. 25). Justice is one dimension of love and to neglect it in the face of violence is nothing short of sheer irresponsibility. Pacifists, they continue, hold to a very limited concept of Christian citizenship: When all goes well, then pacifists support society; when, however, the state resorts to force the pacifist shakes off his responsibility to what he considers evil society.

Actually, they iterate, true Christian love is exercised when there is a "just defensive war"—a war against the aggression and oppression of people. But of course, they say, we cannot use such "just wars" to provide moral justification for beginning wars of unlimited consequences with barbaric retaliation.

God Establishes Both Peace and Justice

The third contribution in *The Christian and War* continues the discussion of questions raised by Bishop Dun and Niebuhr. Answering the objections given by the non-pacifists, the article "God Establishes Both Peace and Justice" asserts that the "justice" which Dun and Niebuhr amplify, "when examined in the light of the Christian gospel, it either plainly reduces itself to something sub-Christian or it becomes synonymous with *agape.* The Church is not called to work for either justice or peace using methods not founded in God's righteousness and mercy. For God establishes both justice and peace in redemption" (p. 40). Rejecting what non-pacifists call pacifistic social irresponsibility the final statement retorts: "To argue that privately the Christian must love his enemies but in a group situation fight him

(turn to page 556)

Looking Back at the Teen-Age Workcamp

When twenty fellows and girls from nine different towns are at one place for seventeen days and join forces to accomplish a definite job, something's got to give! We won't go into all that, but there were some more obvious results of the Teen-Age Workcamp held at Elkhart, Ind., at the beginning of August.

When Aug. 10 dawned, marking the end of this year's workcamp, 600 feet of sidewalk had been built on the Mennonite Biblical Seminary campus; 10,000 square feet of seminary floor had been waxed; 6000 square feet of seminary windows had been washed. (Condolences to the mathematician who figured all this out.)

In addition to this the campers spent four days at Camp Friedenswald and laid the floor of the new chapel there, using (the books have it) a hundred bags of cement.

Leaders were Mr. and Mrs. Gerhard Buhler, Nicholas Dick, Doris Nikkel, and William Kreuger. Also assisting with the work were Mrs. Dick, Mrs. Kruger, and Marvin Dirks, Jr.

Commenting on the workcamp, Wendel Kaufman (Moundridge, Kan.) wrote: "My first impression of this camp was that we all had at least one thing in common, that being our religious faith. Twenty Mennonite young people came together to work, have fun, and learn to know each other. I think all three of these objectives have been fulfilled. . . . This has been one of the greatest experienecs of my life and I am sure it will be a long time before I forget this camp and the incidents that happened here."

Mr. and Mrs. Buhler had this to say: "The enthusiasm, exuberance, and energy of twenty teenagers had a rejuvenating effect on us. Then, too, the fine Christian spirit and ideals of the young people have left a very definite impression on us which we shall never forget. . . . We trust that this experience will give an even greater incentive for Christian service in the future."

Back row: Sherwin Schrag, Nick Dick, Jim von Riesen, Erwin Friesen, Don Wiebe, Wendell Kaufman, Ivan Friesen, Ron Goosen, Don Quiring, Leslie Siemens, Gerhard Buhler.
Second row: Dave Yoder, Ruth Ewy, Verda Epp, JoAnn Ewert, Velma Kroeker, Mrs. Gerhard Buhler.
First row: Doris Nikkel, Erna Thieszen, Ruth Buhler, Laverna Penner, Edith Funk, Sharon Waltner, Adelyn Waltner.

The YPU Retreat -- Firsthand

Along with forty other young people, I arrived at Camp Friedenswald in Michigan on August 5 to begin a wonderful week at the triennial YPU retreat. It's an experience I will always cherish.

From the dining hall there is an excellent view of the entire camp. Down to the east, through stately trees is Shavehead Lake. It is often blanketed in mist and fog, and, as the sun rises in the morning and sets in the evening, it presents one of the most beautiful sights that I have ever seen. The campgrounds seemed to set the atmosphere for the entire retreat.

Soon after our arrival at camp, we discovered that Tubby's General Store, a mile from the camp entrance, had recently been purchased by the camp, and it was there we would set up our living quarters for one week.

The major part of our time, however, was spent at the camp. It was interesting to meet the ministers and missionaries who had gathered for their respective retreats. We had our meals and some of our services together. Altogether we totalled about 185.

Bible study, led by David Schroeder, began the day. Basing his presentation on 1 Peter 2:11—3:7, Dave directed our thoughts in the line of social ethics and the witness of the church. Some of the topics which we discovered were the Christian's relation to the state, servants and masters, race relations, love and marriage.

"Evangelism and YOUth" was our central theme during the retreat. Frank Epp presented five messages on this subject, usually followed with discussion.

In the first message, "The Task of Evangelism," we were made to realize the vast magnitude of evangelism. There are many around us, even in our own communities, who are lost to Christ and His Church. As Christian young people, it is our duty to reach those who are lost.

"The Message of Evangelism," the second of Frank's presentations, emphasized that man is in need. But God in His mercy and love has provided salvation, and discipleship will follow if we have faith and commit ourselves to Christ.

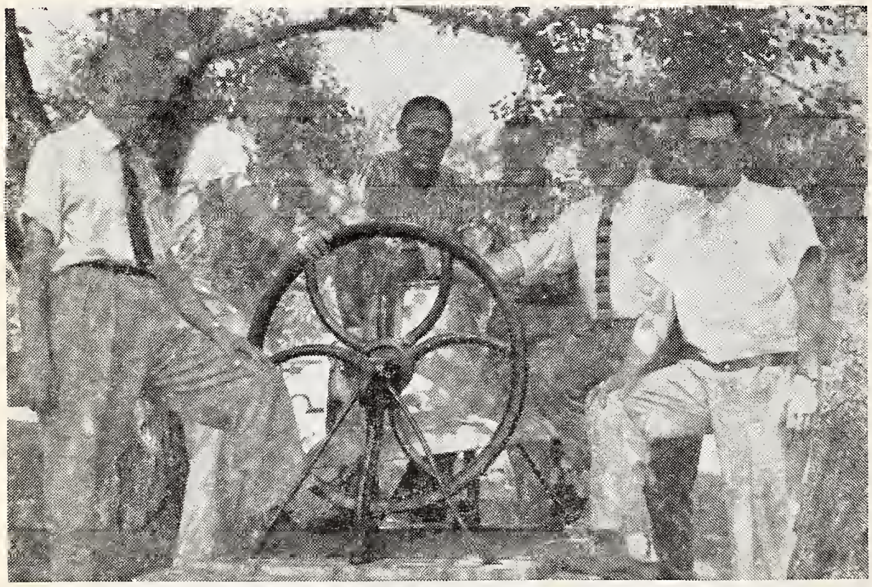
The third message, "The People of Evangelism" pointed out that young people have numerous problems, that they are hungry for friendship. The great potential that lies within our young people must be recognized and used.

"The Method of Evangelism" was Frank's fourth area for discussion and study. In this he suggested that we revitalize the work which we are already doing, that we introduce new challenges, and that we strive for specific goals during the next triennium.

We gathered around the campfire for Frank's initial presentation. It dealt with the personal dedication for evangelism. We were challenged to do the work, to do our best, and to preach the message by dedicating ourselves to action. As a final act each camper wrote his commitment to God, wrapped it around a twig, and threw it into the fire as he dedicated his life to the work of Christ.

As a result of these stirring messages on evangelism, we drew up a resolution: "In view of the fact that many young people are totally lost to Christ and the church, and in view of our failure in the past to meet these needs," we resolved "to wake up to this evangelistic challenge" by promoting and encouraging leadership clinics and workshops to train for evangelism, providing materials for evangelistic purposes, and by cultivating a personal concern and active interest in evangelism by having a North America-wide college and university student conference. This resolution was later brought before the YPU general assembly at Bluffton where it was approved.

George Wiebe was our music leader, and what a leader he was! Our youth choir practiced each day. We presented two evening programs during retreat and also performed at the conference at Bluffton.



Left to right are David Schroeder, George Wiebe, "Ozzie" Goering, Harris Waltner, Frank Epp, and Bill Block—leaders of the YPU retreat. Also featured in the picture is the bell, regarded by campers as friendly or unfriendly depending on what time of the morning it is.

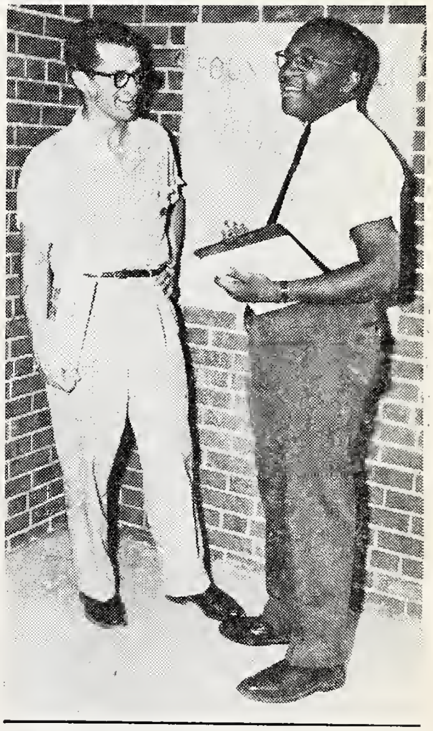
Our afternoons at camp were usually free for recreational activities and relaxation. Shavehead Lake was inviting! And there were rowboats for those who preferred a trip across the lake.

We joined the entire camp group for vespers and the evening services. The vespers, which were usually held outside on the grassy hill or down by the edge of the lake, featured missionaries telling of their work. Each retreat group had charge of two of the evening services which made for various types of programs.

A breakfast cookout, supervised by Ozzie Goering, was interesting. On a small buddy burner we each fixed our own bacon, eggs, toast, and pancakes. Seems like the food tasted better when we ate outside, and no one seemed to mind the dirt.

Nothing goes as fast as a week at camp. As I watched the dying embers of the campfire gradually fade away on the last day, I thought of the people I had met and realized that it's the *people* that make each retreat different from any other. I thought of the fellowship we had enjoyed together. I realized that this week had made me open my eyes to the needs around me, and I was beginning to see the tremendous challenge that lies before us. Experiences like this can't be snatched from us. They last forever in our minds and hearts and souls. —Dorothy Galle

"Cross Hill" at Camp Friedenswald has become known to many retreaters as absolutely the bestest. Here you see one of the discussion groups following the talks by Frank. And remember the cookout? Here are Dilasie Ramlal, Jacob Froese, and Lorena Quiring in the middle of it.



Then came the week of conference at Bluffton, bringing with it a bumper crop of people and cameras. Here are two of the products that you might not exactly call priceless but are nevertheless quite valuable. Looks like someone drove Bill (Block) and Vincent (Harding) into a corner and then told a joke. By the way, it is rumored that Vincent became notorious for his short sleeves by suggesting, at the youth night meeting, that short sleeves were symbolic of the need for shorter speeches.

You're wondering at the unpageantlike appearance of the picture above which is obviously of the pageant? You see, this picture was taken at 12:30 a.m. on the night of dress rehearsal. The fact that practice couldn't start until 10:00—after the evening meeting was over—accounts for the zombie countenances of some of the "pilgrims."

The **MENNONITE YOUTH** section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

BLUFFTON FACULTY RETREAT

The annual Bluffton College Faculty Retreat was held at Camp Friedenswald on September 4-7. At the retreat the faculty members prepared for the North Central Association study to be carried on during the school year. Edna Ramseyer was the leader for the study this coming year.

Among topics for discussion were: "Raising the Level of Campus Thinking and Conversation," "Vocational Preparation and the Liberal Arts," "How One May Cultivate Creativity Among Students," and "College Chapels—Philosophy, Program, and Selection of Speakers."

Reports were given by various faculty members. Harry Yoder reported on "The Bluffton College Development Program, Plans, and Progress," and E. G. Kaufman will report on "Reflections of Thirty Years in Mennonite Higher Education."

A service was held on Sunday morning at which A. E. Kreider presented the message. The climax of the retreat was the consecration and communion service on Sunday evening for which Robert Hartzler was the speaker.

17 NURSES GRADUATE

The Mennonite Hospital School of Nursing at Bloomington held its commencement exercises Sunday afternoon, August 30, at the Wesley Methodist Church. The commencement address was delivered by Carl Kreider, Dean of Goshen College. The dipomas were awarded by R. L. Hartzler, President of the Hospital Board of Trustees, to the following members of the graduating class: Frances Garber, Irlene Gierman, Connie Hammond, Patty Holland, Wilma Hunziker, Evelyn Keeran, Phyllis Kessinger, Karen Lux, Caro Moser, Phyllis Oldham, Lieselotte Puzich, Nancy Shirley, Kathryn Stout, Sandra Virgiel, Sandra Williams, Norma Wilson, Rebecca Witham.

BETHEL DORMS FILLED

For the first time before the opening of the fall term of school, the men's and women's dormitories at Bethel College are fully occupied.

The new men's dormitory, Goering Hall, has a capacity of 118 with the other dormitories filled with men as follows: Goerz Hall, 17; Leisy Home, 21; and Goessel Hall, 13.

The new Women's Residence Hall has a capacity of 102 while Carnegie Hall, the older dormitory, will house 58 women.

The increase of married students in attendance is reflected in the fact that sixteen college apartments for married students are occupied, parking areas for eight mobile homes are filled, and many privately owned apartments on the campus are filled.

Dean of Men and resident director of Goering Hall is Edwin Willems while Lorraine Galle is Dean of Women and resident director of the Women's Residence Hall.

BETHEL BEGINS NEW TERM

Bethel College is preparing for a new school year to begin Tuesday, Sept. 8, with student enrollment and testing procedures.

Scheduled for Tuesday are testing sessions for new students and registration of juniors and seniors. In the afternoon, the students will also meet with their respective deans. The president's reception for students is on the evening schedule.

Sophomores will register for courses on Wednesday while the junior and senior classes will have a fellowship picnic over the noon hour. The recreation council will sponsor an evening reception.

On Thursday, freshmen will complete registration procedures while the juniors and seniors will meet with the president and dean of the college. The Student Christian Fellowship of the college has planned an evening vesper service.

All classes will meet on Friday, September 11, for assignments with the annual fall mixer sponsored by the student council scheduled for the evening.

The formal opening address Sunday, September 13, will be given by Dr. J. Winfield Fretz, chairman of the college administrative committee.

MCC news and notes

75 EX-PAXMEN AT REUNION

MICHIGAN — A nationwide Pax reunion concluded Sunday evening, Aug. 16, at Camp Friedenswald in southern Michigan. About 125, including 75 ex-Paxmen, attended the three-day meeting.

Pointing out the Paxman's past, present, and future role in the struggle for peace, various speakers emphasized the ex-Paxman's part in the program of Christian peace. Curtis Janzen (Chicago, Ill.) a former European Pax director, spoke on "What Have I as a Paxman Done for the Cause of Peace"; Calvin Redekop (Hesston, Kan.), former executive secretary of International Mennonite Voluntary Service, discussed "What Paxmen Can Do For the Cause of Peace on Returning Home"; and Dwight Wiebe (Akron, Pa.), also an ex-European Pax director, presented the concluding Sunday evening address: "What More Should Be Done for the Cause of Peace."

All attending ex-Paxmen participated in discussion sessions Saturday morning, evaluating ways in which Pax has affected the college student, the laborer, the farmer, the professional worker, and the employer.

THE CHRISTIAN AND WAR

cont. from 552

is a denial, not only of the possibility of transformation of life in the redeemed community, but also the basic character of individual Christian experience itself" (p. 44).

In conclusion the article portrays the mission of the church in a society which has no persuasive qualms against violent activity. "The Church's positive duty . . . is to incarnate God's reconciling initiative. She is faced with the choice: she can reflect only an echo of the world's cry for help or she can be a channel of redemption by being true to her calling as a Church—by living in a 'new aeon' that never seems quite right in this world, by being the incarnation of a life that is possible only in faith, and by proclaiming a Gospel in which one saves his life only by losing it. It is only through the foolishness of this obedience unto death that the Church can live unto God" (p 47).

—MCC Information Service

HOSPITAL TO BE VACATED

INDONESIA — MCC workers in Pakis, Java, received word that they will have to vacate the facilities loaned to the Javanese Mennonite Church for hospital use. The MCC-maintained buildings, which formerly served as a factory, will again become a sugar factory location.

Wilbert Shenk (Sheridan, Ore.), MCC director in Indonesia, reports that various parties and groups wanting the buildings have been negotiating with the Indonesian government for almost a year. All attempts were unsuccessful until a few months ago when the military government stepped in and ordered the factory reopened. The government order is a part of its economic development program. By January the hospital must be out of Pakis.

What the closing means to the hospital work is still uncertain. Shenk writes that everyone agrees the project should not be terminated. The community and the church, moreover, have agreed that an old hospital site in Taju — a hospital which was operated by the Dutch Mennonite Mission but became government-controlled property after the Indonesian revolution — should be returned for the church's use. A school building on the Taju site, near the Pakis hospital grounds, will temporarily serve as hospital quarters until permanent facilities can be provided. MCC workers in the hospital project include Dr. and Mrs. Herbert Friesen (Hillsboro, Kan.) and Ruth Hartzler, R.N. (Goshen, Ind.).

GRABER TO RESTUDY "EIRENE"

MOROCCO — Eirene executive committee has appointed C. L. Graber (Goshen, Ind.) to restudy Eirene's work in Morocco. Graber's two to three month study, which is to culminate in recommendations of long term project locations and in suggestions for replanning and administering the Eirene program, will begin September 15.

Presently the Eirene team is helping in a mission at Ain-el Leuht, Morocco. Ain-el Leuht is located in the Middle Atlas Mountains. The unit had previously been at Oulmes, Morocco, working with Moroccan Berbers in a program of agricultural and community development. With a meeting of the Eirene Executive Committee at Kaiserslautern, Germany, June 30, came a decision to alter Eirene's approach; the Committee felt the program was not meeting poverty and need where it was most evident and thus not in line with Eirene's primary objectives.

Don Oesch (Kalispell, Mont.) reports that now there are only three men in the Eirene team; Jacques Longhart, the French participant received his call from military service and joined the medical corps. At Ain-el Leuht the unit is fixing sewer lines and waterproofing a building.

TIBETAN REFUGEE CRISIS EASING

INDIA — The Tibetan refugee crisis caused by communist military activity in Tibet seems to be easing up. Edward Benedict (Marengo, Ohio), India MCC director, concluded this after surveying the situation to determine whether MCC assistance is needed. He reports that the Tibetan refugee camp in Assam, India, will be closed within another three months.

Refugees are being moved to other parts of India and to Sikkim, a small country near the northeast corner of India. To keep them occupied some refugees are being used in mountain roadbuilding. Presently studies are being made to determine who will take a more permanent charge of the refugees. The National Christian Council is helping Tibetan tuberculous patients and may set up a temporary TB hospital.

PAX FEATURED IN PERIODICALS

GERMANY — Europeans are expressing enthusiasm and interest in the Austrian Karlsschule Pax project. The Karlsschule renovation project has been featured in three German Evangelisch (state church) periodicals. Walter Schricker, in an article "Wehrdienst ohne Waffen" (Military Service Without Weapons), suggests that the Pax form of service may serve as a pattern for Germany's alternative service law recently passed by the Bonn government. Dr. Schricker continues to explain the purposes of the Pax program and describes details of the Karlsschule work. He concludes, "The German Churches will have to think about the Pax program now that German conscientious objectors directly face alternative service problems."

The Karlsschule unit has completed its work on the first floor rooms in which classes will begin in September. About 150 children are expected to enter Karlsschule. Meanwhile work continues on the rest of the buildings. The heating system must be finished and all window frames set before winter. The working unit consists of about seven Austrians, nine Brethren Service fellows, and nine Paxmen.

jottings

PASTOR ATTENDS CONFERENCE

Immanuel Church, Downey, Cal.: A farewell lunch was given in honor of Mrs. Wes. Van Nattan at the June meeting of the Women's Missionary Fellowship. An inspiring program was presented by the Gospelaires and Vernon Duerksen of Grace Bible Institute June 4. Kenneth Jones, founder of the Christian Anti-narcotic Assoc. spoke at the morning service on June 14 as our pastor was attending the Pacific Dist. Conf. In the evening Missionary Wes. Van Nattan spoke. Jerry Boerner, Gary Stahl, Stephen and Timmy Van Nattan gave their testimonies and were baptized June 21 and accepted into the fellowship of the church the following Sun. DVBS was held June 22-July 2, with an enrollment of 110. Fred Rand and Mrs. Frank Manning, who have been on the sick list, are back worshipping with us. Nancy Cooprider and Peter Klassen were married Aug. 1. Walter Penner, southwest regional director of the NAE was guest speaker Aug. 2. In the evening Jim Clark of the CBMC radio broadcast was our special speaker. —Mrs. Leonard Kliewer

CHRISTMAS BUNDLES DEDICATED

First Church, Halstead, Kan.: At the Family Night service, April 5, Virgil Flickinger representing the West. Dist. Youth Fellowship spoke and showed slides of our retreat program at Camp Mennoscah. April 13-17, Pastor Goering conducted a series of meetings at First Church, Ransom, Kan. April 26 several of the men and boys enjoyed a retreat at Camp Mennoscah. On May 3 Miss Emma Ruth, who has been teaching music in India, spoke at our morning service. She is returning to India to teach music in the Woodstock school where our missionary children attend. She spoke of some changes taking place on our mission field. On May 5 the Youth Fellowship presented the play "The

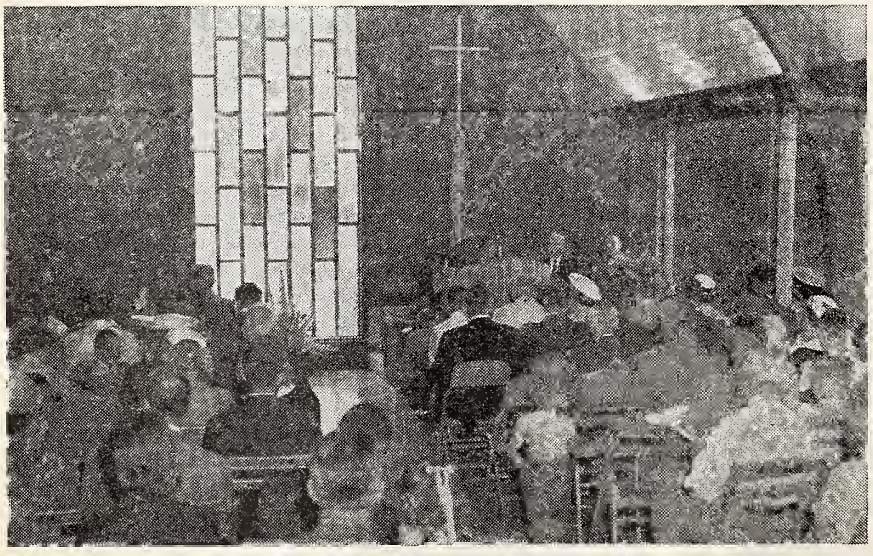
Eternal Hills." Seven children were consecrated at the morning service, May 10. The Mother-Daughter banquet was held May 11 and Mrs. O' Ray Graber showed slides of the refugee work in Berlin. On May 17 several young people were received into the church by baptism. Our DVBS was held June 1 to 5. The annual S. S. picnic was held in the Harvey Co. Park June 7. The program was given by the S. S. and the DVBS children. 65 Christmas bundles were dedicated on June 14. Money was collected to pay for a New Testament for each bundle, and to pay transportation.—Jennie Baumgartner

FAMILY NIGHT PROGRAM HELD

Tabor Church, Newton, Kan.: On the evenings of May 29 and June 7 a group presented programs at the Wichita Rescue Mission. About a hundred Christmas bundles were dedicated May 31; in the P.M. we enjoyed a Children's Day program with Mr. and Mrs. Wm. Voth as speakers. In the evening a family night program was planned by the Christian Endeavor. DVBS closed June 12 with a picnic at noon and a program June 14. Enrollment was 107, with an offering of $42.35 for the Gulfport Bible School. A. R. Ebel of Hillsboro gave an object talk to the C. E. on June 28. On July 26 the Faith Mennonite Church of Newton presented a program, and on June 21, the youth fellowship of the Hoffnungsau Church presented a program to our young people. The young people had a carwash in Newton, July 18, and with the proceeds of $91.45 sponsored a high school student (Kenneth Dixon) from the Woodlawn Church in Chicago to the two sessions of retreat at Camp Mennoscah. Pastor and Mrs. Waltner attended the conference at Bluffton and then spent their vacation traveling in the eastern states.—Mrs. Jake J. Goertzen

MISSIONARY SLIDES SHOWN

First Church, Aberdeen, Idaho: For the past few months Pastor Walter Dyck has been busy attending conferences, board meetings, visiting the mission stations in Montana and Arizona, and assisting with several retreats. During this time our summer assistant pastor, Peter D. Fast, helped with the work of the local church and also with the retreat program. We have enjoyed the fellowship with the Fast family and trust we have been a blessing to one another. During July the Young People's, Junior Hi-Y, and Junior Retreats were held. A "Retreat Echo" program was given in church on Aug. 9. Reports were given by different campers attending the various retreats and slides were shown of the activities. A Family Retreat is scheduled for Labor Day week end. Five members from our church, including the pastor and his wife, attended the General Conference sessions at Bluffton, Ohio. The Gospelaire Radio Trio and Vernon Duerksen from Grace Bible Institute brought the evening program on June 28. The Eppley Sisters presented a sacred vocal and instrumental program on July 12. Our baptismal service was held on July 19 with eleven young people taking the rite of baptism. On the evening of July 19, Paul Z. Burkhart presented the activities of the New Tribes Mission and showed slides of the work. On July 26 Henry D. Becker brought the morning message and in the evening the Beckers told of their work in India under the Board of Missions and Charities of the (Old) Mennonite Church. The Beckers spent about a week visiting family and friends here. Lyman W. Sprunger, Deputation Secretary of the Open Door Missionary Fellowship, Jackson, Miss., told of the work there and showed slides on Aug. 2. The annual Sunday school picnic was held July 5.



Dedication service for the church building of the Markham Mennonite Church, Markham, Ill.

MARKHAM CHURCH DEDICATED

Community Church, Markham, Ill.: "How lovely is Thy dwelling-place, O Lord of Hosts! My soul longs, yea, even faints for the courts of the Lord" (Psa. 84:1, 2). On Aug. 2 dedication services for the Community Mennonite Church of Markham, Ill., were held, culminating two years of labor and planning. A joyous throng of over 200 people from both far and near crowded the sanctuary. Pastor Ronald Krehbiel welcomed the guests. Among the special speakers were Maurice Stahly, Mission Committee member, A. E. Kreider who gave the dedicatory message, and John Neufeld in charge of the Litany of Dedication. Later all were invited to inspect the building. The church of contemporary structure is in two units: the sanctuary and the fellowship hall. The interior redwood gives a warmth, while the brick throughout serves to make excellent acoustics. Modern planters decorate the sanctuary, and a pulpit designed of brick adds to the unusual style of the building. Back of the pulpit, a wooden cross reminds one of Christ's finished work. Beautiful stained glass windows, both in the front and rear, tower to the peak of the edifice. The Building Committee chairman was Gerald Mares. Much work was done by the men of the church. The architect was Ralph Anderson of Chicago.

into the beyond

Mrs. Effie (Kaegi) Rupp, of Moundridge, Kan., and member of the West Zion Mennonite Church of Moundridge, was born Feb. 5, 1887, and died Aug. 10, 1959.

Mrs. Anna Dalke, 74, passed away suddenly June 27 following surgery. She was a member of the First Mennonite Church, Aberdeen, Idaho.

John Hunsinger, 64, was killed in a farm accident on Aug. 4 He was a member of the First Mennonite Church, Aberdeen, Idaho.

THREE MEMBERS IN WORKCAMP

Brudertal Church, Hillsboro, Kan.: Four children were dedicated to the Lord on Mother's Day. A daughter, Joy Loreann, was born to Mr. and Mrs. Jim Funk on May 3; Nancy Susan to Mr. and Mrs. Lloyd Remple, July; Beth Anne to Mr. and Mrs. Herb Bartel, June 18; Michele Kay to Mr. and Mrs. Francis Funk, May 21. Baptismal services were observed June 7 for Robert Schmidt and Courtney Remple. Holy Communion was observed June 21. A memorial service was held in memory of Mrs. Ed. H. Unruh, a member of this church for many years, who passed away in June in Winton, Calif. Children's Day program and dedication of Christmas bundles were held on June 14. Joan Ewert, Edith Funk, and Verda Epp participated in the teen-age work camp at Elkhart, Ind. Pastor Walter Neufeld and family attended the General Conf. at Bluffton, as did also the Ernest Sudermans who also visited their daughter Shirley and husband Jim Goering. Harvey Jantz was the visiting minister in our pastor's absence.

THREE MISSIONARIES RETURN

Garden Township Church, Hesston, Kan.: Mr. and Mrs. Alvin Bergen and sons and Miss Florine Dirks have recently returned to spend a year's furlough. They are missionaries from our church to Africa. Recent births include a daughter, Cynthia Sue, to Mr. and Mrs. Arnold Vogt, and a daughter, Yvonne Joy, to Mr. and Mrs. Norman Friesen.

WESTERN DISTRICT CONFERENCE PROGRAM

Oct. 24-28, 1959, Memorial Hall, North Newton, Kansas
Theme: "Our Foundation is Jesus Christ" (1 Cor. 3:11)

Annual meetings of auxiliary organizations will begin the sixty-eighth session of the Western District Conference, Saturday, October 24. The ministers and the Women's Missionary Organization both have scheduled all day programs beginning at 9:30 a.m. The Ministers' Conference will meet at the Hopefield Church near Moundridge Kan.; the Women's Missionary Organization will meet in the Bethel College Church.

The Youth Fellowship will meet at 2:30 in the Bethel College Chapel, while the Mennonite Men will convene at the Newton First Mennonite Church, at 2:30 p.m. Dr. J. W. Fretz will speak at the Mennonite Men's Banquet to be held at 5:30 in the First Church.

Dr. Harry Zeller, Church of the Brethren pastor at Laverne, California, will bring his first message as the conference speaker to conference delegates and visitors Saturday evening at 7:30 p.m. in the Memorial Hall. Conference guests will be entertained at local churches on Sunday morning and will hear the conference sermon at 2:30 p.m. to be delivered by the Reverend Henry Goossen, pastor of the McPherson Mennonite Church. A youth rally will conclude the Sunday activities.

The business sessions will begin Monday morning at 9:30 a.m. with reports from the Executive Committee. The afternoon program calls for reports from the Peace and Service Committee, the Historical Committee, and the Charity Committee. The WMO program will be given Monday evening.

On Tuesday morning there will be reports of the Committee on Welfare Institutions, Education, Bethel College, and the Mennonite Biblical Seminary. The Tuesday afternoon session will hear a report from the Social Concerns Committee, Urbanization Study Committee, and the Home Missions Committee. Tuesday evening will be devoted to a missions program and will feature color films dealing with the Japan field.

The conference will close Wednesday noon after reports from the Board of Trustees, the Resolutions Committee, and other unfinished business. Dr. Zeller will give a series of messages throughout the conference; his final message will conclude the conference program. Special music will be provided by several Central Kansas Churches.

conference notes

continued from last page

Welfare Service, as well as many private individuals have been giving food supplies, medical care, labor, and financial gifts to aid the many victims. Aid given by these organizations is given on the basis of need with no distinctions on creed. With so many suffering, even the vast amounts of materials and money available are spread thinly among the needy.

"Among our own church members we have also given some special aid. Approximately thirty families suffered the loss of everything or at least half. To those who lost home and personal property $25 was given and to the others, $12.50."

The Board of Missions and the Board of Christian Service believe that our people want the opportunity to express their Christian concern toward the people of Taiwan in this their great need. The Board of Christian Service is making funds available for relief aid.

Contributions may be sent to either the Board of Missions or the Board of Christian Service, General Conference Mennonite Church, 722 Main, Newton, Kansas.

CPS REUNION

The 1959 Midwest CPS Reunion for all CPS of Ohio, Indiana, Michigan, and Illinois, regardless where service was given, will be held at Camp Mack, south of Milford, Indiana, on September 20, 1959. The carry-in dinner will be at 1:00 o'clock, c.d.t.

CALL TO MISSION

In a church that lives in mission, there is a going and coming of personnel to whom a particular call to witness for Jesus Christ. In this year, 25 missionaries are coming on furlough, 19 missionaries are being returned to their field of service, and 17 new workers are arriving at their appointed places of service.

This movement of missionary personnel takes place for the larger part during the summer months, when financial contributions to the Board of Missions are slow in coming in. The Board of Missions shares with our General Conference churches the need of meeting the travel expenses of our missionaries. The Board will be deepy grateful for special contributions at this time.

conference notes

SIX MISSIONARIES LEAVE FOR JAPAN IN ONE MONTH

Five workers have left for our mission field on Kyushu Island, Japan, in the past two weeks, and the sixth will leave shortly.

Sailing from San Francisco August 31 on the "China Mail" were George E. and Martha Janzen of Mission City, B. C. They will go to Kobe for language study. Mrs. Janzen, nee Martha Giesbrecht of Waldheim, Sask., previously spent one term in missionary service in Japan, returning home for furlough in 1958. She will work part-time in the Kobe church besides continuing her study of the Japanese language. She is a commissioned member of Women in Church Vocations. Mr. Janzen, who graduated from Mennonite Biblical Seminary this spring, will give the first two years to language study.

Ferd E. and Viola Ediger of Drake, Sask., and Inman, Kan., returned to Japan by air from San Francisco on September 1 for their second term of service. They will be in charge of the work at Hyuga City.

Also leaving September 1 was Virginia Claassen, Whitewater, Kan. She will teach missionary children at Miyakonojo for a three-year term. (See *The Mennonite,* July 7.)

Anna Dyck, Drake, Sask. leaves September 25 from Oakland, Calif., for her second term of service in Japan. A nurse by profession, Miss Dyck will be at Miyakonojo.

On furlough from the Japan field at the present time are Robert and Alice Ramseyer, Bluffton, Ohio; and Peter and Mary Derksen, Abbotsford, B. C.

HUGH SPRUNGER REPORTS ON THE TAIWAN FLOOD

For the people of Taiwan August 8, 1959, was Black Saturday. It was then that a great flood struck the island. Hugh Sprunger, missionary living in Taipei, tells of the destruction and suffering that came with the flood:

"No doubt you have been reading recent newspaper reports of the great flood which swept the western half of Taiwan on August 8 and 9. I am sure that you have been concerned and have been bearing us up before the throne of grace.

"The heaviest rainfall in 60 years, some twenty-odd inches fell in a matter of hours, caused unbelievable damage to the cities and villages along the western side of the island. The heaviest damage occurred in the Taichung area and the area just south of Taichung. The losses in human life and property are fantastic. A recent report from the central government listed 645 dead, 590 missing, 984 injured, and 248,184 homeless.

"Our mission property in Taichung and the orphanage (administered by the field mission) escaped any serious damage. The two rented chapels in Hsi-tun and Ta-ya were both completely destroyed. Some of the pews have been salvaged from the mud but most of the other furnishings are damaged or lost altogether. We praise God that there were no fatalities among our church people in that area, but many suffered heavy losses. Elder Ong and his family who lived in the Hsi-tun chapel and Mr. Pan and his family living in the Ta-ya chapel suffered the loss of home as well as personal goods. Other church members also lost homes and personal property.

"Glen Graber has been doing a magnificent job in co-ordinating relief efforts in the Taichung area, not only among our own church people but among the entire Protestant community. The men of the Taichung church have been formed into disaster units and have been assisting many of the flood victims in Taichung, Hsi-tun, and Ta-ya. They have also been assisting in the distributions of flour, cornmeal, milk powder, and rice to the flood victims. Palmer and Ardys Becker are in Taichung assisting Rev. Graber and the church work teams. Martha Boschman is helping in the Changhwa Christian Hospital (Changhwa suffered the heaviest losses of any city in the entire area) and Helen Willms is helping Dr. Ditmanson of the Taiwan Lutheran Mission a little farther south in the city of Chia-yi.

"Church World Service, Chinese government organizations, Catholic

(*continued on page* 559)

Japan missionaries (left to right) are Martha and George Janzen, Ferd and Viola Ediger and family, and Anna Dyck.

SEPTEMBER 15, 1959

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THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIS

in this issue

COVER
Photo by Harold Lambert

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of things to come

Sept. 21—Classes begin at Mennonite Biblical Seminary.
Sept. 25—Rosthern Junior College opens
Sept. 29—Canadian Mennonite Bible College opens
Oct. 4—Western District Sunday School Convention, Halstead High School Auditorium, Halstead, Kan.
Oct. 4—World Communion Sunday
Oct. 7—National Day of Prayer
Oct. 12—Canadian Thanksgiving Day
Oct. 24-28—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 36**

editorials

WAS THE BLUFFTON CONFERENCE TOO LONG? This seemed to be a widespread feeling as the days between Aug. 12 and 20 went by. (The following week the (Old) Mennonite biennial general conference met at Goshen, Ind., for three days only!) A suggestion which merits consideration was that the next conference should not last longer than five days, and that each of the Boards be given not more than a half day to present their reports.

Does this seem impossible? Five days could mean fifteen sessions—three a day. If each Board were given a half day session to be used as they carefully planned, without any interruption or injection of any other matters, perhaps they could give as effective a witness as by the present longer plan.

There is considerable question about the advisability of reading the printed reports in public since they are in the hands of the people. If a thousand people are in attendance and there is one hour of such reading, this would amount to a thousand man-hours of time. Broken down a bit more, this would amount to an equivalent of 125 eight-hour days, or 25 five-day weeks, or nearly six months of time. This seems like a lot of time to devote to a public reading of what each one could read for himself.

During the Conference all public reading of reports might be eliminated, but a dynamic speaker in a thirty minute address could present the aims and needs and hopes of the Board. A definite, but limited block of time could be designated for questions and discussions. If desired, an hour of group discussion consideration could be given to the Board's work and plans, then the bringing of the final summary report and recommendations before the whole group, and the election of Board members. If run-off elections are required, these could be taken care of in the other sessions, but not encroaching on any other Board's time.

Addresses might be between twenty minutes and a half-hour in length—no more. Those opening with a devotional period should not feel obligated to deliver a sermonette, but simply direct the mind to the sacred words of Scripture and offer a brief sincere prayer.

The evenings could continue to be of an inspirational and informational nature, but of a very special and high quality, geared particularly to the general audience of visitors and young people.

Five sessions for the complete report of the Boards and five inspirational evenings would still leave five sessions for other business matters, elections, inspirational addresses, greetings, or whatever else is essential to the running of a Conference.

Shorter talks, briefer reports, dynamic presentations of the great issues, could make a five-day Conference as effective, or perhaps more so, as the present eight-day routine into which we have fallen. The work need not suffer but could even be strengthened. At least it would be worth giving it a fair trial at the next General Conference.

How Christian Are Our Christian Funerals?

JESUS SAID: "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25, 26).

It is our faith that the person who belongs to Christ will enjoy eternity with Him, and that death cannot touch him. Yes, he will die physically, indeed, he must to enter heaven. But it is only the body that dies. All too often, when we read the above passage, we stop at the end of verse 25 and miss half of its meaning. The great truth for Christians is that "I am the resurrection and the life; . . . whoever lives and believes in me shall never die." The moment we accept the forgiving love of God in Christ and become His children, in that moment we enter eternal life. Death, then, is only the experience by which we pass from this world into the next one. Or as the choral anthem puts it:

"Thou hast made death glorious and triumphant.

"For through its portals we enter into the presence of the living God."

The sad truth is that modern funerals belie this faith. The fact that most people cut off thinking of or planning for death and funeral until they are face to face with them is a denial of a living faith in the living God who has raised Jesus Christ from the dead.

Many people do feel deeply that present funeral practices are not Christian but are afraid to be the first to break the customs for fear of what the public would say. Yet if we want to really make it easy on the family (as we say we do) when death comes, and if we want to give witness to our faith in the resurrection and in eternal life, then we must make some radical changes. I propose just that.

First, I would do away with a public viewing and all emphasis on the body. When the body is dead let it be placed in the casket and the lid closed. The family may view if they choose, but I dare say they won't. In physical life my body is an integral part of my real self, but in death it becomes only the house in which I have lived. As long as there is life in my body it is also God's temple so when death comes it should be respectfully laid to rest. But why a 'last look" at the dead body? After death what the person looked like fades from memory while what he was and did continues to live with us. If what I was in life is not worth remembering, a last look at my body will not tell you any more than you already know—that it is dead.

Then I would also do away with a public funeral. Soon after the death, the next day if possible, I would have a brief burial service at the grave, quietly committing the body to the earth from which it came and to which God intends it to return. There would be only the minister, the family, and selected friends of the family present. If there is no viewing, there is no need to wait for family members living at a distance to come. This does not say they should not come; but let them come to comfort the living. The undertaker and grave diggers can adequately bury the dead body.

The elimination of these two public services would also cut expenses drastically. An expensive casket would not be needed; we might well return to using a simple homemade box as the Amish do. There would be no need for banks of flowers to create a setting, no need for a new suit of clothes for the dead body. And no need for the undertaker to spend a lot of time fixing up the body.

R. C. Kauffman, in an article in the July, 1947, issue of *Mennonite Life,* pointed out the tremendous cost of modern funerals. In 1945, he stated, the death rate in the US was 11 per 1,000 population and the average cost per funeral was $405.00. There were at that time about 200,000 Mennonites in the US. Assuming that our death rate is the average, that would make 2,200 deaths per year at a cost of more than $891,000. This, Dr. Kauffman went on to point out, was more than the total annual cost of all Mennonite missions put together, more than the annual cost of operating all of our Mennonite colleges, more than our total relief program. When we spend more burying dead bodies than we do spreading the gospel to living souls, isn't it time we sit up and take notice? And today the average cost per funeral is nearing $700.00.

A Christian Service

By eliminating these things that are both objectionable and a denial of the Christian faith, the way would be open to a distinctly Christian service. At a time convenient to the family and friends I would hold a memorial service in church, honoring the memory of the person who has died. It could now be held in the evening or could even be a Sunday morning worship if this worked out conveniently. It should, above all, be a worship service. The great hymns of the Christian faith should be sung by the congregation—hymns such as "O Power of Love" and "Come, My Soul, Thou Must Be Waking." I would have the congregation stand and sing with gusto as the opening hymn "Jesus Christ Is Risen Today." If there is special music, let it be in addition to, not in place of, congregational singing. And let the traditional funeral songs such as "Beautiful Isle of

Lamont Woelk
Pastor, Fairfield Menn. Church
Fairfield, Pennsylvania

Somewhere" and "Going Down the Valley One By One" be buried and forgotten. They do not express the Christian faith

The sermon should proclaim the great truths of God's forgiving love in Christ, the resurrection, and eternal life. Scripture that speaks boldly of our faith in these truths should be read. Eulogy and obituary would be out of place. A printed folder giving the basic facts of the person's life could be distributed but it should be sentimentally written.

The people would come into the church and sit in their usual places. Flowers, as are normally used for a worship service, would be in order. And, if the family chose, an offering could be taken for a cause of special concern to them. An offering, as we know it, is an integral part of the worship service so would not be out of place here.

Planning Your Funeral

This is a radical departure from traditional funeral practices. Though you may resolve to follow a pattern such as I have suggested here, when death actually comes to a loved one, the emotional strain and fear of public feelings can make you give in to tradition. So I also suggest that every person, or family if all members are agreed, make plans and write out instructions for the event of death. Speak to your minister about the kind of burial and service you want. Find an undertaker who is congenial to your views. Then discuss the entire matter as a family and write out at last three copies of the instructions—one for the minister's file, one for the undertaker's file, and one to be kept in the home for the family.

When death does come, just the fact that the matter has been faced realistically in advance will be an added support to your faith. And the emotional strain of the hour will not be as great, for a lot of things that add to such strain will have already been taken care of.

One matter I have not dealt with in this paper is that of cemeteries, burial vaults, and tombstones. Great expenses can be involved here, for many cemeteries have rigid regulations governing burial. This aspect needs further study but it would seem that simplicity and economy should apply here also. I personally like the idea of a simple plaque set flush with the ground rather than a tombstone. And a church-owned cemetery would permit the church to make its own burial regulations.

—*The Messenger*
Eastern District Conference

Communist Youth Festival

This article is based on a report submitted by Clarence Bauman, Peter Dyck, and Doreen Harms who were in Vienna during the Seventh World Festival (Communist) of Youth and Students. They state, "We were not delegates nor did we have observer's status; we officially represented no one except ourselves. The purpose of our attendance was twofold: to learn and to witness."

This year's Seventh World Festival of Youth and Students was the first World Youth Festival sponsored this side of the Iron Curtain. An estimated 17,000 national delegates participated in festivities at Vienna, Austria, July 26 to Aug. 4. Most of the representatives were talented young people between the ages of 18 and 30, representing over 100 nations. The new 90,000 seat Vienna city stadium, not quite completed, witnessed a gathering of 65,000 people for the Festival opening Sunday evening, July 26.

During the opening day, three airplanes continuously flew over the city bearing banners protesting, "Festival Without Us," "Remember Hungary" and "Remember Tibet." Without too much concern for the objecting demonstrations the audience gathered in the stadium and entered into the spirit of the Festival, clapping their hands and rhythmically shouting, "Friede Freundschaft Friede Freundschaft Friede Freundschaft." Chants, parades, flying balloons and the release of a truckload of peace pigeons revealed mob psychology pretty much in the raw.

The participants at the Festival, with a few exceptions, were members of national delegations. The Russian delegation of 800 arrived in a colony of buses from Moscow. The delegation from Hungary came by river boats and continued to live in their river boats during the Festival. The British and other national delegations were accommodated in tents surrounding the Festival grounds. About 400 representatives composed the American representation.

Regular delegates participated in seminars, lectures, discussions, exhibitions, displays, and exercises of a cultural, social, and scientific nature. Non-delegates were not permitted on the exhibition grounds, except to attend public musical and cultural programs. Overtones of friendship and peace filled all Vienna!

On what basis the delegates had been selected seemed a confused issue. An international committee responsible for preparation and direction of the Festival maintained

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that no political motives had been involved in delegate selection and that the only purpose of the Festival was to further friendship and peace by cultural exchange. American and other national delegation committees also maintained that no political motives or implications were involved in representing one's country at the Festival.

This and the previous Youth Festivals had been publicized as non-Communistic cultural and social exchanges, yet it was not difficult to discern the true nature of the political ambitions sponsoring the exhibition. Western Christians assumed that delegates representing Eastern-bloc countries were exclusively pro-Communist. We were informed that this also applied to the West Germany representation. The U.S. delegation was split into two groups, with a New York pro-Communist and a Chicago anti-Communist group of 88.

Shortly after their arrival July 25, the divided American delegation held a stormy meeting with the Festival preparatory committee. The preparatory committee declared null and void an accreditation of the entire United States Festival delegation. Officials anticipated that the final meeting Sunday morning, which was to determine the status of the U.S. delegation and settle the rift, would result in an election of a chairman from the Communist-dominated New York group. The differences between the two groups, however, were never patched up.

For us the most important day of the Festival was Saturday, Aug. 1. During the week, as opportunity arose, we mingled with Communists, we conversed with them, we tried to learn from them and to witness to them. Saturday the "International Meeting of Young Christians" in the Metro Theater discussed the question "Religion and Peace." Ralph Keithan, a Gandhi disciple and an "American by birth and Indian by choice" was the chairman. The Reverend Mochalski of the German Federal Republic and the Reverend Michael Scott of England (and Africa) gave prepared messages. Mochalski ably defended the biblical nonresistant position. Scott came out strongly for peace and against nuclear weapons; but he granted that "if necessary" war with conventional weapons is permissible for the Christian.

Mochalski in his stimulating discussion declared that Jesus Christ brought a new message of peace and that He was the Peace. The words of Jesus were never directed at abstract purposes; in word and deed He always addressed himself to concrete people. The peace of Jesus in word and in deed knows no boundaries, it is for all people. Jesus not only loved His disciples but also His enemies. Jesus is our Peace. The sign of the Peace is the gallows, the cross. In this new world and new eon Jesus invites our participation. There is no place for the sword, only the cross; no place for violence, only love.

Mochalski recognized the political drive of the Festival: the slogan of the Festival, "Peace and Friendship," he said, could be misconstrued and used for political means. With our warring past, the Church cannot guilt-free point its finger at non-Christians who are also taking up the challenge and shouting "Peace and Friendship." Has not the Church denied the peace of Christ? We Christians still need to give evidence to the world that we actually are messengers of peace!

The Russians were very much surprised at what they heard at this meeting from the Americans, brought about by naive and rather shallow comments on Communism and life in Russia. We have come here, the Russians commented, to meet and to discuss with open hearts. In Russia there are 35,000 priests, 80,000 Mohammedan mosques and religious freedom is guaranteed to everyone. The believers and unbelievers are all united in the struggle for peace.

Representing China at the "International Meeting of Young Christians" a speaker asserted, "I am a Christian. I have come to the Festival not to quarrel but to find understanding and friendship." A moment later he said that the record of Communism in China clearly shows that Communism respects religion. There are, he claimed, 3,700,000 Christians in China in a population of about 650 million. The number of Christians today is the same as before the 1949 "liberation." The speaker went on to say that the Christians in China enjoy normal religious life, being permitted to baptize and carry out other Church functions. No recognition of Christian holidays, however, is given new China, but Christians may get exemption on Christian holidays. He claimed that the Church may publish its own Christian literature and also that Christians are represented in the People's Government at all levels. He concluded his lengthy speech by saying, "We live happy Christian lives in China."

The Americans, we feel, made a rather cloudy showing at the Festival. We were not surprised at the voice of Russia and of China, but we were saddened at what the Americans said. One of these Americans dramatically concluded his speech, "If it is necessary that we must fight, then as Christians let us go forth to battle in the name of justice and truth. But if we go with Christ in our heart, such a fight is different from any other because we love our enemies even while we must kill them." Unfortunately, the Americans revealed the current spiritual schizophrenia so typical of modern pseudo-Christianity — a peace of Christ in the heart without the concomitant ethical dimension in life.

Peter Dyck spoke for about ten minutes at the Saturday session centering his discussion on the truth that God will not leave himself without witnesses. God chose the Hebrew people that He might make himself known to them and through them, but they were not faithful in witnessing to the truth. We, the Church, are the new Israel. God is seeking to reveal himself through us. To us God has entrusted the ministry of peace. We are to witness to the Christ who brings peace into our hearts as well as to the way of peace among men. If the Church is not faithful in this witness, God will take this ministry away from us and give it to another.

In conclusion Dyck referred to the booklet *The Christian and War*, containing the trilogy of two Christian biblical pacifist statements and a brief non-pacifist rebuttal, published by the Historic Peace Churches and the International Fellowship of Reconciliation. Within a short time after he had clarified the booklet's contents the 100 copies which had been brought to Vienna were distributed.

Representatives of Sixteen New Churches

NONITE PUBLICATIONS
LIVING FAITH GRADED SUNDAY SCHOOL SERIES
BOARD OF EDUCATION AND PUBLICATION

Top: Ronald Krehbiel, pastor of the Community Mennonite Church, Markham, Ill.; Lyman Hofstetter, pastor of the Bethel Community Church, Santa Fe, Calif.; Menno Ediger, pastor of the Waters Mennonite Church, Copper Clif, Ont.; Dick Rempel, representative of the United Mennonite Church, Mission City, B. C.; John Neufeld, representative of the New Westminster Mennonite Church, New Westminster, B. C.

Middle: Walter Gering, pastor of the Elkhart Mennonite Church, Elkhart, Ind.; William Block, pastor of the United Mennonite Mission, Vancouver, B. C.; H. H. Neufeld, pastor of the East Chilliwack Mennonite Church, Chilliwack, B. C.; Henry Fransen, pastor of the Grace Mennonite Church, St. Catharines, Ont.; Max Miller, pastor of the Church of the Good Shepherd, Sioux Falls, S. D.

Bottom: Howard Nyce, pastor of the Faith Mennonite Church, Newton, Kan.; Richard Ratzlaff, pastor of the Church of the Good Samaritan, Churchville, Pa.; Victor Schroeder, pastor of the North Kildonan Mennonite Church, Winnipeg, Man.; Stanley Bohn, pastor of the Kansas City Mennonite Church, Kansas City, Kan.; Arthur D. Dick, pastor of the First Mennonite Church, Edmonton, Alta.; Lowell Troyer, pastor of the McKinley Mission, Mio, Mich.

NOTE: A mistake in the Sept. 1 issue of *The Mennonite* is the omission of the United Mennonite Church of Mission City, B. C., in the listing of the sixteen new churches (page 535). Also, the United Mennonite Mission of Vancouver, B. C., was mislabeled "United Mennonite Church."

Regarding City Churches

Concerns and Proposals

The following concerns have been lifted out of the three discussion sessions held prior to the conference at Bluffton by a group of city church workers and other interested persons. They are noted here because it was believed that they needed to be shared with a larger group—perhaps with the Conference as a whole. They grow out of our strong desire to serve more adequately our Lord and His needy ones in the cities of our land.

One of our basic problems in the city grows out of the fact that we as rural people who come to the city have generally not been taught to take the church with us. Here, when we speak of "the church" we mean, specifically, a vital missionary passion which compels us to seek to draw others to our Lord and to His way. We have too much sought to protect our faith rather than to share it. Can a church which lives only for self-defense be true to its Lord, a Lord who opened himself freely to others — giving even His life?

We confess that we have spent too great a proportion of our time and energies in the cities seeking to find, conserve, and maintain "our own people," rather than reaching out in love to all the needy—many of whom often languish in the very shadows of our churches. Thus we have often been untrue to the way of love which we claim to follow. Indeed, we find that our Mennonites in the city are more attracted to remain with our Conference churches if we call them to reach others with the gospel.

As city church workers, we are not sure how much of our heritage can profitably be shared with others. We are not sure, partly because we ourselves are uncertain as to the dividing line between our religious faith and our ethnic culture. Are we seeking at times to make men and women part of the "Mennonite people" or part of the Mennonite Church?

We are therefore often afraid of truly indigenous Mennonite city churches because we do not believe —and perhaps rightly so — that members of such churches could be assimilated into our culture. (Perhaps when barriers of culture prevent the building of true Christian fellowship, these barriers need to be broken down, like all dividing walls of hostility.)

Often our outreach in the city communities where we work is greatly hampered by the fact that our Mennonite nucleus is scattered away from the immediate vicinity of the church. This often leaves the task of visitation evangelism completely on the shoulders of the pastor and his wife. This is inadequate in most city and suburban locations if an effective church is to be built.

We surely need to take an honest look at some of our mission supported projects in the city to decide whether they are serving or can serve a true Christian purpose in their present locations. It may be that some of our city projects need to be terminated or relocated for the good of the entire work.

Out of the above concerns have grown the following proposals to be made to our several Conference committees and boards.

We need and request more literature which will interpret our Mennonite faith to those who are unfamiliar with it or misinformed concerning it. This needs to be primarily intelligent, not technical, well developed (but not voluminous) material for the layman in the city. Some of the questions this literature must ask and answer are: Who are we? What is our past? What do we believe? Why do we believe it? How do these beliefs affect our present action and our future goals?

We need seriously to reconsider the practice of forming churches around 1-W service units. This is mentioned in the light of the transiency and the understandable immaturity which so often characterizes such groups. However, even more importantly, we need to look strongly to the possibility of more pointedly co-ordinating our 1-W assignments and projects with our present city church work. Both for the good of existing churches and for the good of the 1-W men, it might prove helpful to direct those young men primarily toward places where we have city churches.

We suggest that our Board of Missions plan for a conference on city churches to be held before the close of 1960, if at all possible. The conference could involve city church workers, Mission Board members, district committee members, Church Extension Services, Inc., and some (Old) Mennonite city pastors who share similar concerns.

Of most pressing immediate concern is our sense of need for some centralized guidance from our Conference in the area of city church work. We deem this especially important in the light of the surprisingly large proportion of churches we now have in cities of more than 10,000 persons (more than 1/4 of our total member churches), and in the light of our general lack of knowledge concerning the needs, problems, and great opportunities to be found in the city.

National Sunday School Week, September 27 - October 4

Task of the Sunday School

James DeForest Murch
Managing Editor of
"Christianity Today"

D. Campbell Wycoff, professor of Christian Education in Princeton Theological Seminary, in his provocative new book, *The Gospel and Christian Education,* speaks of the ministry of teaching in communicating the gospel. Dr. Wycoff states that Christian education has the task of freeing the individual from his "tragic bondage to self, society, and culture" and helping him become "a free person, by God's Spirit, through his response in complete devotion to Jesus Christ." The business of getting the response of the individual to the claims of the gospel should be the first aim of the Sunday school teacher.

Evangelicals have always believed that the purpose of the Sunday school is to "win souls to Christ, teaching them the word of God, and training them for Christian character and service." They took their cue from the Great Commission: "Go ye . . . teach all nations . . . baptizing them . . . teaching them to observe all things whatsoever I have commanded you."

Evangelical churches secure most of their members through active Sunday school endeavor. Surveys have shown that fifty-five per cent of conversions and new members recorded each year have a background of teaching and training in the Sunday school.

But we have not touched the "hem of the garment" of the task before us. It is said that 17,000,000 boys and girls in America, four to eighteen years of age, never darken the door of the church. From this sector of our population come the potential and actual gunmen, racketeers, kidnappers, murderers, thieves, and other criminals who terrorize our nation. Judges testify that ninety-seven per cent of the youths convicted of crime have never been in Sunday school.

We are also confronted with the appalling fact that half the population in America makes no pretense of Christian commitment. Half of the other half are either in the grip of false religions or are such nominal Christians that they know nothing of the "new birth."

The Sunday schools of America have the means in their trained teachers, their Bible classes, and their organized workers to go out and reach the unreached for Christ. There may be little glamor and no big headlines, but they can have the satisfaction of knowing that they are doing the greatest work in the world.

The task cannot be accomplished without prayer. One great reason the apostolic church was such a great soul-winning church was its power in prayer. Every member of the Sunday school from the superintendent down to the lowliest member of the smallest Bible class should have a personal prayer list. Remember prospects in prayer and ask the guidance of the Holy Spirit in teaching the word, in personal visits, and in persuading individuals to make their decisions for Christ.

—National Sunday School Assoc.

Our United Task

John Reimer
Representative of the
American Bible Society

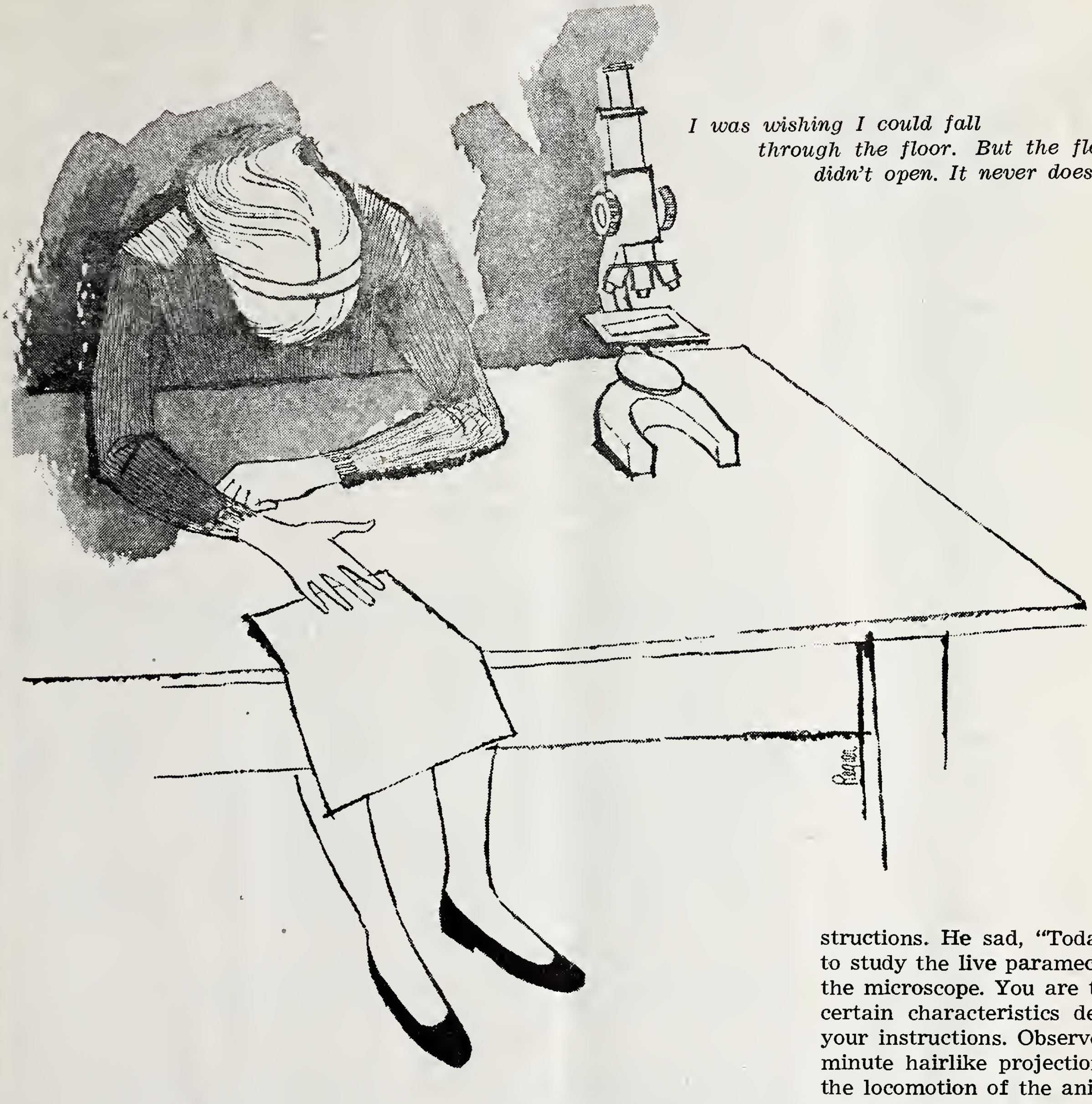
Nine per cent of the world's population speak English. Ninety-four per cent of all Christian workers minister to the nine per cent. Ninety-six per cent of the Christian dollar goes to the nine per cent.

In 1950 approximately 700,000,000 adults were illiterate. At the present time it is estimated that about 10 to 20 million adults are learning to read and write each year.

The desire to give each of these new literates the Word of God keeps our Translations Department busy in aiding Mennonite missionaries and many other missionaries who are in the process of translating the Scriptures. At the present time some parts of the Bible have been translated into 1136 languages but there are still at least one thousand which still do not have one word of Scripture.

Last year the Mennonite churches contributed $15,603.92 for the world-wide distribution of the Scriptures through the Bible Society. For this we are sincerely grateful.

"For literally millions of people, their first and often only chance to come face to face with Christ is when they face Him in the pages of a Gospel or the Testament. For all who take the first steps of faith, for all who have long known their Lord, this book is the indispensable book. By it their faith is kept warm and glowing. By it their conduct as Christians is guided. Without it they cannot live as Christians. You cannot create and maintain the believing man without it; you cannot create the church without it; you cannot reach without it the great unhappy striving multitudes of the world for the redemption of their life. The Bible must be in their hands" (Eric M. North, *Purposes and Processes*). World-wide distribution of the Scriptures is our common task, the task of the Mennonites and the task of the American Bible Society.



I was wishing I could fall through the floor. But the floor didn't open. It never does.

The Right O. K.

by Lola Mitchell Sigel

As if it were yesterday, I recall the simple lesson in plain honesty which Professor Fred Elmer Pomeroy, of Bates College, Lewiston, Me., taught us freshmen in biology class.

Eager, fresh young students, we faced "Prof Pom" that day in the laboratory — with microscopes in front of us, and with textbooks and notebooks closed. Each student had a sheet of mimeographed instructions and a sheet of drawing paper.

The professor stood in front of the class, enlarging a bit on the instructions. He sad, "Today, we are to study the live paramecium under the microscope. You are to look for certain characteristics described in your instructions. Observe the cilia, minute hairlike projections used in the locomotion of the animal. Carefully observe and study, and then make a recording or drawing of your own observations. Let me caution you, draw only what you yourself see." He then left the room, leaving us in the care of an assistant.

It was very important to me that I finish my given assignment within the allotted two-hour lab period, because I was working off-campus for my board and room. There just was not time for me to return to the lab for make-up work, if I failed to complete the lesson during the period. Accordingly I didn't fool any time away, but attended strictly to business.

Our lab periods were two hours long. For an hour and a half, I kept one eye squinted and glued to that microscope, while I shifted back and forth the glass slide, trying to keep the little beast within the field of vision. He scooted in and out like a firefly. Now I saw him, now I didn't. Ever the will-o'-the wisp. Occasionally I groped blindly for my pencil, only to drop it pronto to return to guiding the slide. Every student was doing the same.

Conversation around the room went like this: "Can you see anything?" "No. I can't keep him still long enough." "Can anybody see those cilia things that make him go?" "What about that buccal groove, anyone seen that?" And then suddenly some bright student produced a book. Sure enough, there the paramecium was, all drawn and labeled. "Quick, let's see it," went the cry.

And the book with the picture traveled around the room. We all looked longingly at the paramecium's likeness, and then returned sighing to our microscopes. Nobody had said that we couldn't look at a picture or read about him in a book. But the professor had plainly and emphatically said that we were to draw only what we actually saw under the microscope. Our mimeographed instructions so stated, too. And there was the rub.

However, by now, with the help of their imaginations, the book picture, and wishful thinking, almost every student was getting down on paper a pretty good likeness of a paramecium. I watched with envy the girl at the next table. She was a real artist and was drawing a beautiful picture, even better than the book one. Naively I asked her, "Did you see all that through the microscope?"

"No. But what's the difference? It's all in the book."

Heart-heavy with despair, I returned to my microscope. I could not, and would not, copy the book picture or another student's drawing. My father had seen to that part of my character. But how was I to draw something, clearly and accurately, which streaked in meteoric flight across my vision?

The crucial part of the last hour was drawing near, when the professor would return to put his stamp of approval or disapproval on our work. If we couldn't get that coveted okay, then our lesson was incomplete, and we'd have to make it up later, on our own time.

Professor Pomeroy came into the room with his usual genial smile and a searchlight in his eyes. The line began forming to receive the precious okay. To the first student, he said, "Yes, but did you actually see this?" And he pointed to the "this." To each student in turn he made the same query.

The answer was, "No—but—" The student would get no further than the "but" before he would be sent back to look again *carefully*.

Finally came my turn. I had not gone up with the rest. I sat with tears spilling out, and in shame. I hoped he would not notice that I was there, that he would skip me. I wished to fall through the floor. But the floor didn't open to receive me. It never does. Finally he said, "And yours, Miss Mitchell? Let's see your drawing."

I dabbed at my eyes and mumbled, "I haven't any drawing."

Oh, if only he would spare me, I thought, but he came over to the table. Picking up my tear-stained, smudgy paper, he took it to the front of the class. By now I was weeping silently.

How little I knew his methods! And how little did I realize the great lesson he was trying to teach! He spoke to the class: "This student, who has nothing on her paper but a blank, has done the best and most honest work of all today. No one of you actually saw what you drew. You were not meant to. This lesson was to teach the honest, scientific approach to true science.

"Next time we shall arrange matters so that you really can see the paramecium. We shall use on the slides a gelatinous substance which will hold him fast so that he cannot move. And then without difficulty you can record what you see.

"The scientist does not go forward to advance his cause, relying on the efforts of another. There is always the chance that you may be the one to discover something yet undreamed."

Joy and relief flooded through my soul. We were chastened but wiser as we left the laboratory.

I wish that Professor Pomeroy might know the truly great inspiration he was to so many students, and that I might be one who returns to give thanks.

—*Young People*, by permission

From a Canadian frontier, here's the report of a

Mining Town Witness

FOUR HUNDRED air miles north of Winnipeg, Manitoba, there is a new town taking shape. About three thousand men are presently employed in developing the world's second largest nickel mine. This involves the mine itself, the smelter, the refinery, and the residences along with a twelve room school, thirty-five bed hospital, thirty-five room hotel, stores, etc. Thompson has been planned for an initial population of 8000 but conditions are favorable for a much larger development.

In this new frontier town, where pioneers have modern sewage disposal, water works, electricity, dial telephone, and taxi service, efforts are being made by various church groups to establish the Christian church. The Anglican and United churches co-operate by alternating services in a house set aside for community use, and an interdenominational mission is building a combination house-church. The Mennonite effort is being spearheaded by the activities of a group of Christian young men who organized into a Voluntary Service unit.

Our unit? This is the way it began. The Canadian Mennonite Bible College fellows who had been led of God (as we see it now) in finding jobs here in Thompson a year ago, rather casually suggested returning this last summer. The General Conference Board of Christian Service encouraged the idea and strongly suggested the formation of a unit. Through the contacts of the fellows, jobs were found for several others. We were challenged to go as an organized group of Christians with some definite goals beyond merely earning the needed school money. The first formal organizational meeting was held May 14, 1959, when purposes and goals were agreed upon.

It was felt that in order to encourage an inter-Mennonite or perhaps an inter-denominational unit, we should not officially become part of the G. C. summer service program. To encourage individual initiative and a personal sense of responsibility in our venture, we decided against electing a unit leader. The secretary, Tony Enns, would act as contact man. Jake Friesen was elected treasurer.

Qualifications for membership were threefold:

I. A dedicated Christian.
II. Interested in our purpose:
    A. To witness to fellow-workers (and their families).
    B. To experience intimate Christian fellowship.
    C. To evaluate our witness and to seek new and permanent avenues of witness.
III. Willingness to pay a unit fee of ten dollars a month.

The meeting was closed in prayer where each one dedicated himself to the task and asked for guidance and blessing from God.

The setting for the upper picture is the top bunk in one of the cabins. The occasion: one of the weekly Bible discussions. Pictured are several of the fellows who were in the Thompson unit this last summer: (left to right) Hielke DeJong, Bernie Klassen, George Peters, Henry Engbrecht, Ted Klassen, Jake Friesen, Tony Enns, John Franz, and John Pankratz.

The lower picture shows the Burntwood River which the town of Thompson will straddle.

It was an interesting beginning but only the beginning.

By the middle of July our unit had grown to twelve members. Among us were students from Canadian Mennonite Bible College, Mennonite Brethren Bible College, Bethel College, university, and teachers' college, plus two teachers.

Presently, some hold quite responsible positions such as drag-line operating and supervision, basement construction, but most of us are regular laborers in the construction of Thompson's first group of homes.

There is a large variety of men that we work with. Some are young, adventurous, and seeking wealth; some are hardened by a rough, godless life; others are just ordinary citizens seeking temporary employment.

About half of the people are new Canadians. To these men lies our first responsibility in witnessing of the life-giving power of our God. And that is why our first request resulted in the "bull-cock's" exclamation: "Close friends, but don't want to live together in one cabin! I don't get it!"

Living with the other men has resulted in closer acquaintances and offered good opportunities for casual God-centered discussions. Often we have been amazed at their ignorance of the gospel. At the same time we have seen the worship of money and social prestige, appalling indifference to life, resignation to fate, confirmed atheism, as well as complete absence of morals. But there are also those who hesitatingly or openly discuss their interest in the Christian life.

Tiring, long work days in a frontier environment have caused us to appreciate the intimate Christian fellowship of our weekly unit meetings of Bible discussion, exhortation, and prayer.

Following our devotional periods, we plan and discuss avenues of witness. New avenues are discussed as opportunities arise. Sunday school work opened up as our first major activity when the co-operating United-Anglican church stopped Sunday school for the summer months. Organizing and ordering Sunday school materials proved more complicated in this northern community than had been expected. Twelve hour work days proved to be an obvious hindrance in preparation as well as in contacting the many prospective Sunday school pupils. Placing of Bibles into the homes of our Sunday school pupils is in the planning stage.

At the local church service, at which over half the congregation sometimes is composed of unit members, the unit quartet has occasionally sung. By practicing in various cabins they have awakened interest among some who would not follow our invitation to church.

Our first effort at showing a Moody science film resulted in disappointment—the film didn't arrive on time. Since approximately 400 men had been turned away from the planned two showings, we plan, God willing, to attempt the avenue of Christian films again.

Sunday afternoon English classes for new Canadians have not proven quite as successful as expected, partially due to work opportunities for those willing to work Sundays.

Plans to support several daily vacation Bible school teachers for Thompson were not abandoned but only postponed until next summer. The need is clearly evident.

What will happen when the unit is gone? Some of the activities and much of the Christian enthusiasm will come to an end. Or will the few resident Christians take up and improve our humble efforts? Perhaps. The crucial question raised in our midst is: Does God want one or more of us to stay here this winter? Or is He perhaps inviting *you* to Thompson?

—*Ivan Unger and Tony Enns*

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Konsos.

our schools

HIGH ENROLLMENT AT RJC

In spite of below average economic conditions in many areas of Sask., present registration at Rosthern Junior College indicates that approximately 185 students will be enrolled when classes begin on Sept. 24. Although this figure approaches the saturation point for present facilities at the school, the problem of accommodation has not been as acute as anticipated because of rather favorable distribution in enrollment by class. In addition to the over-all student record, it is possible that another record will be established in terms of the number of graduates. Present registration indicates that the Bible department will also experience a substantial increase in enrollment.

The students enrolling in RJC come from various urban and rural communities and represent the four western provinces. The majority of students are of Mennonite background but there is also representation from the United Church, Lutheran Church, Church of God, Evangelical Free Church, and Russian Orthodox Church. All students are required to take the standard religious instruction offered by the school.

There have been no major construction projects on the campus this summer. However, there are three major "installation" projects being worked on at the present time. The water and sewer installations and the automatic bell system are scheduled to go into operation when school begins. The third project, the installation of modern institutional laundry equipment, which is being supplied by the College Ladies' Auxiliary, will be put into operation later this year. We are grateful to God for creating the possibilities that these milestone improvements could be instituted at the school. The Board of Directors continues to appeal to churches and individuals to assist them as they seek to provide facilities that are worthy of the young people who represent the majority of church leadership and membership of the future.

The official opening at RJC will take place in the Rosthern Mennonite Church, Sept. 27, 2:00 p.m. Erland Waltner, president of Mennonite Biblical Seminary and of the General Conference, will be the guest speaker.

NIGHT CLASSES OFFERED

Six night classes totaling 12 quarter hours of college credit will be offered during the fall quarter at Bethel College.

A special feature will be the orchestra sessions meeting on Tuesday nights under the combined direction of Dr. Rupert Hohmann of Bethel and Gary Fletcher of the Newton Public Schools. Students may earn up to one hour per quarter college credit if they qualify for enrollment. First meeting will be September 8th in Maple Hall. All interested persons are encouraged to participate even though not interested in college credit.

Meeting on Monday nights will be courses in Galatians and Romans (3 hrs) taught by Vernon Neufeld; Public and Professional Relations of Teachers (3 hrs) taught by Ervin H. Schmidt; and swimming (1 hr) taught by Milton Goering.

On Tuesday nights Mildred Beecher will teach a course in First Aid (1 hr), and on Wednesday nights Dr. P. E. Schellenberg will teach Tests and Measurements (3 hrs).

Prospective students may register during the regular enrollment periods held through the week of September 7th or during the first evening each class meets, September 14, 15, or 16th. Further information may be obtained from the dean's office or from the college catalog.

THREE NEW FACULTY MEMBERS

Classes began at Freeman Junior College began Sept. 1. A two-day faculty workshop and retreat was held Aug. 27-28 with Olin Krehbiel, pastor of the Salem-Zion Church near Freeman, as the special speaker. The rest of the time was devoted to committee planning and fellowship gatherings.

The formal school opening was held Sunday evening, Sept. 6 with Abe Wiebe as speaker.

New faculty members this year include Wayne Parry, coach and commercial teacher, graduate of Sioux Falls College; Mary Bixler, home economics, and James Nussbaum, math and physics, both graduates of Goshen College.

BETHEL BOARD MEETS

"On to Bethel Club" interest rates were increased from three to four per cent in one of several matters considered by the Bethel College Board of Directors, Sept. 1st.

Other items discussed covered routine procedures and organization for the coming school year. Procedures for selection of a college president and college corporation charter provisions were also considered.

The "On to Bethel Club" is composed of over 200 members and depositors who pay periodically toward a future college education for younger members of the family. Acting President J. Winfield Fretz maintains that 'for many people this is an excellent savings plan and further guarantees that a college education will be available when needed."

MCC news and notes

MCC WORK TO BEGIN IN BOLIVIA

AKRON—Meeting at Akron Aug. 29, the MCC Executive Committee took action to close the relief program in Lebanon and to open a new unit in Bolivia.

Following his July visit to the Middle East, Executive Secretary William T. Snyder recommended that with the cessation of the Lebanon emergency the material aid program there be terminated and the Lebanon Emergency Relief Fund be closed. The emergency relief project in Beirut was begun in mid-1958 because of the urgent need which had resulted from civil war.

To advance the agricultural program of Bolivia two two-man Pax teams will work as part of Servicio Agricola Interamericano (U. S. Point Four in Bolivia). It is planned that two Paxmen will be stationed next to the Mennonite colonies about 15 miles northeast of Santa Cruz, while two will live in the Cochabamba valley where work will be concentrated on dairy and milk production. An MCC nurse will serve at the Santa Cruz clinic in the Mennonite colonies.

Other Executive Committee actions Aug. 29 included:

Approving plans for an expanded witness in northern Haiti in cooperation with the Haitian government and the United States Operations Missions.

Referring to Peace Section the invitation from the Church of the Brethren to study whether there might be a positive alternative provided by the U. S. government for persons conscientiously opposed to paying that portion of income taxes going for military defense.

Redeveloping the widows' sewing project at Taegu, Korea, so they may earn their living as an active part of the community in which they live.

MEDICAL UNIT FOR MID-1960

VIETNAM—Plans for a mobile medical unit in central Vietnam are moving ahead. As a co-operative venture between the Evangelical Church of Vietnam and MCC, the proposed project would begin in mid-1960 following termination of the medical program at Banmethout. The Banmethout clinic and leprosarium, for which MCC currently provides nine staff members, will become the full responsibility of the Christian and Missionary Alliance in July, 1960.

In a letter Aug. 5, inviting MCC to share in the new medical witness in rural Vietnam, President Le van Thai of the Evangelical Church wrote, "We have been always grateful to the Mennonite Central Committee and we pray that your work shall be successful for the glory of our Lord Jesus Christ."

Over-all administrative responsibility for the projected program including the spiritual ministry will be directed by the Vietnam church. The church will also provide capital, operating budget and certain personnel. The Mennonite contribution will probably include a doctor couple, two nurses, a vehicle, some drugs, and medical equipment.

"In ascertaining the medical needs of Vietnam," MCC Executive Secretary William T. Snyder said following his June visit, "I found all signs pointing toward a mobile clinic in the rural areas where there is scarcely any medical service available. Dr. A. E. Brown of the World Health Organization pointed out that three-fourths of Vietnam's 400 doctors are located in Saigon where the hospital facilities are better than elsewhere in the country.

"Adrian Van der Brandeler, a Dutch attorney serving with the World Council of Churches in Vietnam, in his study of the country has found extremely bad conditions and urged the national church to do something about Vietnam's medical needs. President Thai iterated that the Evangelical Church would like to combine evangelism with a medical program to reach those who are outside the Christian fellowship."

PAKIS NURSE SHARES IMPRESSIONS

INDONESIA — "Communication, or a lack of it, is my biggest frustration just now," writes Ruth E. Hartzler R.N. (Goshen, Ind.) after eight weeks in Pakis, Java. "But I frequently take courage from the fact that it probably would be more difficult had I not been able to spend three months in the Netherlands studying the Indonesian language. To see slow but steady progress in understanding the language and increasing vocabulary is a real encouragement."

Ruth indicates that the easy-going temperament of the Indonesians has impressed her: "I had heard much about the slower pace of life here, but hardly expected to find that people very rarely get upset and angry. Perhaps low hemoglobin is a contributing factor, but I doubt it! Rather it seems to be a part of their cultural heritage. This is a pleasant contrast to our western way of living where heated tempers are too common."

jottings

MCC AND PAX WORK DISCUSSED

First Church, Sugarcreek, Ohio: Family night was held at the church on Aug. 3. Marlin Gerber was in charge of the program. Panel members for a discussion on MCC and Pax work were: Mr. and Mrs. William Ewert, Mrs. Lester Hostetler, Mrs. Ernest Raber, Jr., Mrs. Earl Shutt, Lois Shutt, Shirley Mutschelknaus, and Marlin Gerber. A farewell reception was given for Mr. and Mrs. Earl Shutt who left Aug. 14 for Austria. The Bethel College Chorale presented a program in our church on Aug. 18. The executive committee of Youth Fellowship made preparations. The Youth Conference of the Eastern Ohio Mennonite Churches was held in our church Aug. 29-30. The theme of the conference was "Neither Hot nor Cold." A committee known as the

Board of Christian Education was recently organized. It consists of nine members who meet once a month to discuss concerns of the church program. An all day relief meeting of sewing was held at the church on July 25. A number of comforters and quilts were made.—Mrs. Ernest Gross

CHICAGO CHILDREN VISIT

Bethesda Church, Henderson, Neb.: Eleven homes in our congregation enjoyed Chicago children as guests in their homes for two weeks. The Jr. and Inter. S. S. Dept. raised funds for transportation. The following were in summer VS work: Irene Friesen, Patsy Janzen, Marilyn Mierau, Marcella Thieszen, Erna Thieszen, Velma Kroeker, Erwin and Ivan Friesen, and Donald Quiring. Fourteen young people attended the Inter. Retreat at Swan Lake, Vilborg, S. D., the week of July 27. Ten more were at young people's retreat the following week. Pastor Gaeddert assisted with the retreat at Camp Mennoscah for one week. The Gaeddert family spent their vacation in Colo. Children's Day was observed June 14. Christmas bundles were dedicated at close of service. In the evening the children's choir conducted by Pastor Gaeddert, presented a program. The young married couples' fellowship planned a reception and grocery shower for the Bernhard Retzlaff's, who helped with the church work this summer. DVBS was held in early summer with Mrs. James Regier supervising the program. On Pentecost day 39 young people were baptized. Communion was observed in the evening. Children were consecrated on Mother's Day. Willard Claassen directed a clinic for DVBS teachers. Dr. and Mrs. Merle Schwartz, missionaries to the Congo spoke June 7. The Wesley Van Nattans reported on their work in Tanganyika on July 28. Recent weddings include Nadine Janzen and Alvin L. Peters, Aug. 2; Marilyn Janzen and Ronald Hiebner, June 16; Rozella Schmidt and Oren Glick, June 27. Mr. and Mrs. Dan Goertzen held open house July 12 in observance of their 25th wedding anniversary.—Mrs. D. P. Ratzlaff

YOUTH HOST RALLY

Lehigh Church, Lehigh, Kan.: In May our Men's Fellowship cleaned and painted posts and cables around our cemetery. Memorial services were held there May 30. A. R. Ebel of Tabor College brought the morning message May 31. In the evening our young people were hosts for the youth rally and fellowship of this area. June 14 we commemorated Children's Day with a program and dedication of Christmas bundles. In the evening our young people gave a program at the Salem Hospital in Hillsboro. July and Aug., Sun. evening services were again shared by Lehigh and Hillsboro churches on the lawn of the First Church, Hillsboro. Pastor P. W. Goering and family attended the Bluffton Conference. Harvey Jantz brought the morning message Aug. 9. The men were in charge of the service Aug. 23.—Mrs. Wm. Hiebert

PASTOR AND WIFE HONORED

United Church, Rosthern, Sask.: Every fall of the year we begin our children's hour every Thurs. eve. About 50 to 70 children of different nationalities and churches attend. Our project last winter was to gather 600 Testaments for Greece since one of our boys from Rosthern was serving in Pax in Greece. Eight teachers were in charge of the classes, supervising hand-work, Bible stories and singing, and filmstrips on the Life of Christ. By spring we reached our goal. As a special treat at the closing program the Gideon Society of Rosthern, to whom we gave the money for the Testaments, gave each child and teacher a Gideon New Testament. Delegates for the Centennial Conf. at Bluffton, were Pastor J. C. Schmidt, David Reimer, and Mrs. Joe Neufeld. Minnie Goertzen and Agnes Koop were delegates for the women's sessions. Pastor and Mrs. J. C. Schmidt celebrated their 25th wedding recently. Their family and many friends and relatives gathered to praise and thank the Lord for His leading. There were messages of congratulations by some of the minister brethren; the Ladies' Aids of the surrounding areas served with songs and recitations. As a token of appreciation for Pastor Schmidt's services, the congregations of Osler, Laird, Horse Lake, and Rosthern gave them a deep freeze as well as many useful gifts. The wedding cake was in the form of an open Bible with Psa. 63:3 written on it. The annual DVBS was held Aug. 3-7, with 151 children and 25 teachers. The closing program was held with group songs, solos, musical items, and a skit on the second coming of Christ. The program was enjoyed by all and we fully believe this work was not in vain.—Helen Lesser

S. A. MCC WORKERS RETURN

Hebron Church, Buhler, Kan.: "Spiritual Values from your Vacation" was the theme presented in an illustrated message by Harris Waltner at our July C. E. Meeting. Melvin Goertzen, Lowell Klassen, Elaine Neufeldt, and Elizabeth Siemens were received into the church by baptism on Aug. 2. In the evening a welcome supper was held in honor of the Alvin Becker family who have returned from Montevideo, Uruguay, where they spent over two years as MCC workers. They shared their experiences with us through message and slides. Pastor O'Ray Graber officiated at his brother's wedding in S. D., and then attended the Bluffton Conference. During his absence Curt Siemens of Buhler, Kan., and Dale Brown of McPherson College conducted our worship services.

MISSIONARY CONFERENCE HELD

Emmaus Church, Whitewater, Kan.: July 19, evening, was a special farewell and commissioning service for Eleanor Entz who is going to Honduras as a missionary nurse. Pastor Amstutz had charge of the commissioning service and Wm. Taylor, Gen. Sec. of the Central American Mission was the speaker. Our C. E. sponsored a missionary conference July 29-31. Mary Schrag was the speaker and told about her work in India. John Thiessen showed slides of the work in Africa, India, and Japan. There was also a short commissioning service for Virginia Claassen who has gone to Japan as a teacher of missionary children. Raymond Zuercher spoke and also showed slides from Colombia, S. A. Our pastor and family and others attended the Bluffton Conference. Eleven Negro children from Chicago spent two weeks with some of our families. The folks here enjoyed them very much.

CRUSADE IN PROGRESS

East Swamp Church, Quakertown, Pa.: Work on our church addition is progressing. This includes extensive alterations in the present church which prevents holding services there. At present we have been worshiping at the Men-O-Lan retreat grounds. Pastor and Mrs. Sprunger attended conference in Bluffton after which they joined their sons for a visit in Berne, Ind. Filling the pulpit during our pastor's absence were: Earl Stover; William Dunn, a Gideon representative; and Milton Morris, a native of San Blas Islands, Panama. Three-year-old Robert Sprunger was quite ill upon returning from Indiana and had to be taken to Allentown Hospital. Hobey Lowrance, aviator for Missionary Aviation Fellowship, spoke on Sept. 2. Marlene Ruth, Robert and James Gerhart, Jr., have resumed studies at G.B.I. John W. George entered King's College, N. Y., and Janice Awckland has begun nurses training at Grand View Hospital. Cottage prayer meetings were held for the "Christ for Quakertown Crusade," Sept. 13-27, with Dr. Jack Murray as evangelist.

ERNEST BOHNS RETIRE

Grace Church, Pandora, Ohio: On the evening of July 15, the Lend-A-Hand class held a dinner in honor of our pastor's wife, Mrs. E. J. Bohn, who has been a member of this class. A tribute was given Mrs. Bohn by their teacher, Mrs. Sidney Steiner. Pastor Bohn was also a guest at the dinner, who, with Mrs. Bohn are leaving for Souderton, Pa., where he will be interim pastor, after which they will move to Goshen, Ind. Pastor Bohn was also honored on his birthday, July 31, with a surprise "This is your life" program sponsored by the YPU and witnessed by approximately 300 guests. Pictures of Mr. Bohn's early life were projected on the screen, and he was greeted on the stage by relatives and friends, and the voices of his family who were not able to be present had been recorded and reproduced for the occasion. The honored guest was presented with a scrapbook depicting his past life and a recording of the evening's program. He has served our church 14 years. Virgil Gerig of the Oak Grove Church of Smithville, Ohio, has accepted the call to the pastorate of our church. He will assume his duties tentatively as of June 1, 1960. Wilmer Shelly, who retired recently as supt. of the Old People's Home at Frederick, Pa., now residing at Bluffton, will serve the church as interim pastor until Rev. Gerig arrives. Construction of a new parsonage on the lot east of the church has been started. Plans are for the house to be finished by the end of the year.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or re-location.

WANTED

Couple to live in and care for invalid father. Write: Mary Kroeker, 1531 South Wichita Street, Wichita, Kan. Phone AM 2-8338. (No. 596)

conference notes

continued from last page

MISSIONARIES ON THE MOVE

According to word received by the executive secretary of the Board of Missions, the following have safely reached their destination: Glendon and Rita Klaassen, Costa Rica, August 28; Helen Ens and Rita Klassen, Cuauhtemoc, Mexico, August 29; Mary Schrag, Bombay, India, September 6; Ferd and Viola Ediger and Virginia Claassen, Kobayashi, Japan, September 8.

Hulda Banman, nurse at Kamayala, Belgian Congo, is moving to Tschikapa temporarily, then to Charlesville to take over from Mrs. John Zook as the Zooks will be leaving for furlough.

Mary Epp, who has passed her exams in French in Belgium, left September 14 for Africa where she will teach at Kamayala.

Missionaries returning to the United States on furlough this month are the Hugh Sprungers from Taiwan and Gerald Stuckys from Colombia. Both families are at home in Berne, Ind.

Harry and Ada Spaeth, who have been mission workers at Paint Rock, N. C., for the past three years, are now living in Elkhart, Ind., where Mr. Spaeth is studying at Mennonite Biblical Seminary.

Norman and Mary Bartel, who have been serving the Hammon, Okla., church for the past year, are studying at Bethel College, N. Newton, Kan., this year. Homer Hart, lay minister from Hammon, is presently serving as leader of the church. Later on in the year Edward Duerksen, former minister at Carpenter, S. D., and his wife will be moving to Hammon to assist in the work.

NEW DVBS MATERIAL FOR INDIA

Translation work on the Herald Summer Bible School series is nearing completion, according to a recent report from Helen Kornelsen, teacher in India. The book "Getting Acquainted with the New Testament" goes to press this month, having been translated into Hindi through the joint efforts of Miss Kornelsen and Eva Sidh from Jagdeeshpur. Marie Moyer from the (Old) Mennonite mission in Dhamtari gave editorial correction and suggestions.

Miss Kornelsen writes that she is also working on a Bible syllabus for the primary schools, using J. G. Rempel's "Biblische Geschichten fuer den Sonntag" as a primary source.

SUNDAY SCHOOL MATERIALS TO BE DISCUSSED

The Western District Sunday School Convention will hold its annual meeting on Oct. 4 in the Halstead (Kansas) High School auditorium. The main speakers for the convention will be Mary Royer and Mrs. Paul Erb. Dr. Royer is the consultant for the new nursery graded Sunday school materials. Mrs. Erb is one of the writers for the primary course.

NEWS FROM THE BOARD OF CHRISTIAN SERVICE

The following Volunteers have recently completed their term under the Board of Christian Service: Mr. and Mrs. Erwen Graber, one year in Philadelphia, working with Negroes; Wilmer Sprunger, Pax industrial arts teacher for two years in Belgian Congo; and Elfrieda Rempel, nurse in Mexico for two years.

Dennis Epp, Paxman in Japan, has completed his language study in Kobe and is beginning his work on Kyushu Island, teaching English and Bible classes.

Leo Driedger, associate executive secretary of the Board of Christian Service, is spending three months in Chicago, completing his graduate work. Correspondence regarding Voluntary Service or other business should continue to be addressed to the Newton Office.

The statements on race relations and on nuclear power, accepted at the conference at Bluffton, are being printed. Copies will be available in the near future from the Board of Christian Service, 722 Main, Newton, Kan.

REPORTS GET WIDE READING

As a result of an editorial in a recent issue of *The Christian Century,* requests from various denominations have come to the Central Offices for a copy of the reports to the conference.

conference notes

MEDICAL NEEDS IN INDIA

A prayer request has come from Lubin Jantzen in India stating the great need for more medical staff for the Sewa Bhawan Hospital in Jagdeeshpur. Joe Duerksen continues as the only doctor, assisted by Anne Penner, R.N., and fifteen Indian people serving as nurses, technicians, and office workers.

With adequate room for only ninety patients, emergency shelter has been provided to some extent for the patient population which ranged from 110 to 200 during the summer months. According to Anne Penner, the front verandah of the hospital resembled a bazaar with people literally everywhere. During the rains it was quite common to see people cooking and eating under their umbrellas in the middle of the compound.

The question arises as to whether this is a temporary or a permanent situation. The needs at present demand personnel to alleviate the eleven-, fourteen-, and sixteen-hour days put in by the present staff members, and also additional patient rooms.

NICHOLAS DICK ORDAINED

The ordination of Nicholas Dick took place in the United Mennonite Church, Niagara-on-the-Lake, Ont., Aug. 9. J. J. Thiessen, pastor of First Mennonite Church in Saskatoon, Sask., officiated at the ordination and William Klassen, Elkhart, Ind., delivered the sermon.

On Sept. 1 Mr. Dick began his duties as assistant pastor of the First Church in Saskatoon. He is a graduate of Canadian Mennonite Bible College, Bethel College, and a 1959 graduate of Mennonite Biblical Seminary.

RESULTS OF A BOOK VENTURE

A busy place at the conference in Bluffton was the display of our Mennonite Bookstores. From eight o'clock in the morning until ten-thirty at night delegates and guests could be found browsing and purchasing items on display.

Persons in charge of the display have felt this to be the most successful experience yet attempted both in interest shown and purchases made. Sales of about $3,700.00 were realized and hundreds of inquiries were received concerning the work of the Conference bookstores.

Interest in books for the family continues to rate high among General Conference Mennonites. Family devotional books and other aids to family religious life are always sought after at bookstore displays. Books for children are also in demand as parents concern themselves with the need to be selective in what their children read.

SHARING ACROSS THE COLOR BAR

Five men ate three dinners in the Atlanta, Ga., Airport a number of months ago. Two of these men were Negroes; the three whites included two Mennonites, Guy Hershberger of Goshen, Ind., and Elmer Neufeld, Akron, Pa. When the group was told that Negroes could not be served, the whites ordered and proceeded to share their dinners with their companions.

While every Negro employee managed to get a peep into the dining room to see the group which, in spite of getting only food and utensils for three, was succeeding in feeding all five of its members, white customers seemed not to notice. The meal ended with the waitress serving dessert to all five.

The men were on their way home from attending a Southwide Leaders Institute Against Segregation held in Atlanta.

FOOD SHORTAGE THREATENS INDIA

Present food production in India must be increased by 55 per cent before 1966 if the country is to avoid serious food shortage, a thirteen-man team of agricultural production experts recently warned.

India's population now stands at more than 400,000,000 and is increasing at a rate of nearly 10,000,000 a year. At the present time, approximately 70,000,000 tons of food grains are produced every year. To feed its people at subsistence level in 1966, India will need 110,000,000 tons of food grains per year.

To reach this target by 1966, India must increase its agricultural production by 8.2 per cent a year. In spite of all efforts, the present rate of increase is only 3.2 per cent a year.

The suggestion has been made that Indian farmers be assured of a floor price for their good grains to encourage them to invest in fertilizers and improved seeds. Local storage should be provided for food grains in the villages. Unemployed and under-employed should be given work in public works programs, particularly irrigation. There is the possibility of millions of acres of land being reclaimed and made more productive by improved drainage.

DVBS IN MISSISSIPPI

Summer Bible schools were conducted in six places in Mississippi this last summer: North Gulfport, Saucier, Lyman, Biloxi, Mt. Calvary, and St. John's. During the eight-week period approximately 650 children from nursery to high school were enrolled. In addition to the Camp Landon workers and VSers, about thirty-five people from the local Gulfport community served as teachers and helpers.

One VSer wrote: "In a senior class one of the lessons was about Peter's vision asking him to take the gospel to the Gentiles. This started a discussion on the similarity of Peter's problem to the problem of race relations today. The discussion ended with a student's question: 'When we get to heaven, will God have separate sections for Negroes and Whites?' "

WINTER UNIT IN DENVER, COLO.

Six to ten men will be needed for a period of time, from several weeks to several months, beginning Oct. 1 to help build a General Conference Mennonite Church in suburban Denver. Carpenters, masons, electricians, plumbers, and maintenance men can serve in this project. A married man may bring his wife to do the cooking for the unit. Housing will be supplied in the parsonage and house trailers may be parked in the area.

If interested, write immediately to the Board of Christian Service, 722 Main, Newton, Kan.

THE MENNONITE

SEPTEMBER 22, 1959

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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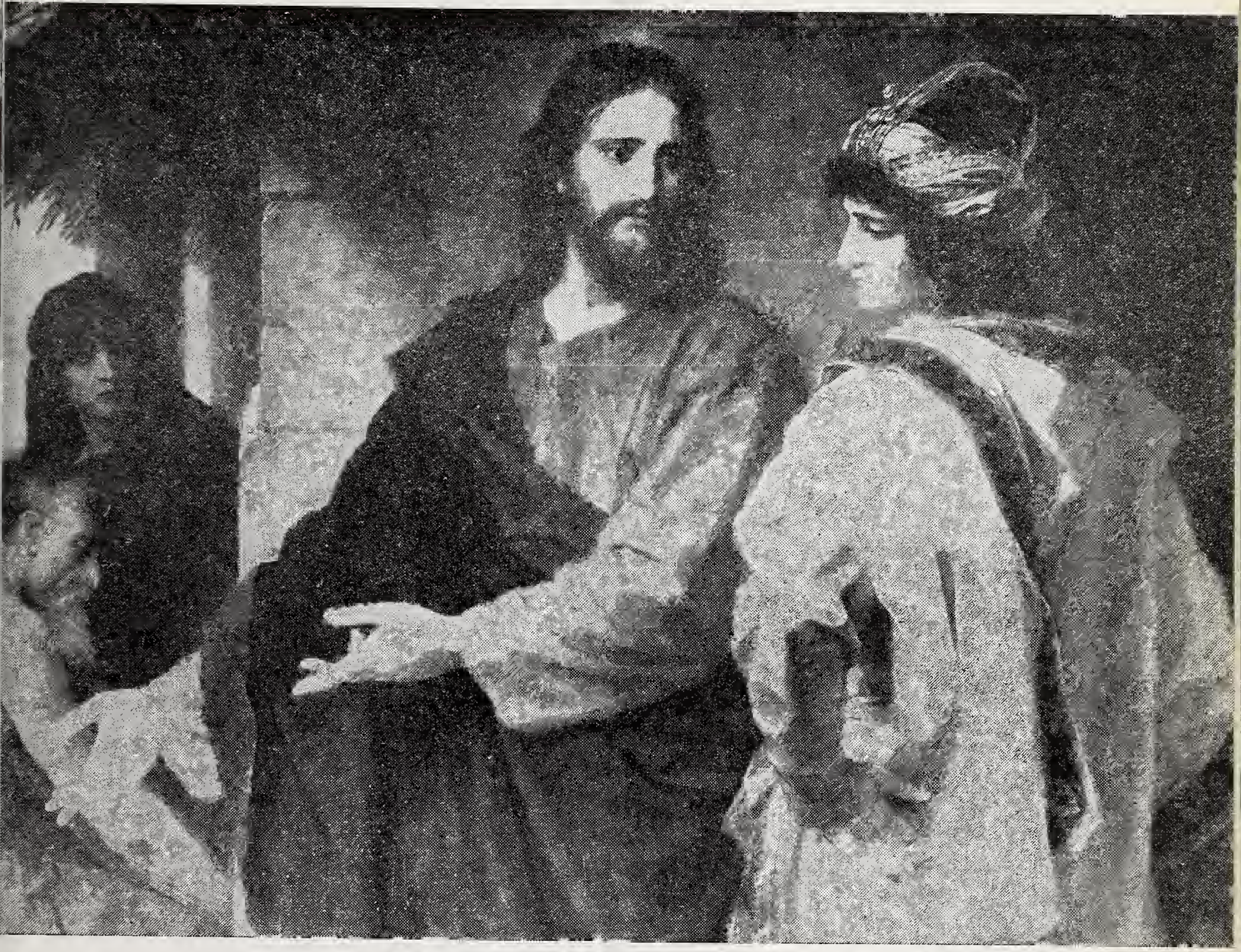

Lord, what wilt thou have me to do?

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"Christ and the Rich Young Ruler" by Heinrich Hofmann.

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PHOTO CREDITS
Cover, Three Lions. Page 586, Dave Gingrich. Page 587, Bob Schrag. Page 591, Hugh Sprunger. Page 566 (in last week's issue), **The Republican Courier,** Findlay, Ohio.

CORRECTION
Apologies to Lamont Woelk. The last line of the first complete paragraph in the first column on page 564 of the Sept. 15 issue should read: ". . . it shouldt **not** be sentimentally written."

of things to come

Sept. 25—Rosthern Junior College opens
Sept. 29—Canadian Mennonite Bible College opens
Oct. 4—Western District Sunday School Convention, Halstead High School Auditorium, Halstead, Kan.
Oct. 4—World Communion Sunday
Oct. 7—National Day of Prayer
Nov. 8—Peace Sunday
Oct. 12—Canadian Thanksgiving Day
Oct. 24-28—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 37**

editorials

A NATIONAL DAY OF PRAYER We are grateful that the United States Congress, by a joint resolution approved in 1952, has provided "That the President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer on which people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals." President Eisenhower has designated October 7 as the National Day of Prayer for 1959. (Watch for the full proclamation next week.)

Quoting from the statement made by the Committee on the Judiciary in its report to the Senate on the proposed resolution: "From its beginning the United States of America has been a nation fully cognizant of the value of prayer. . . . Prayer has indeed been a vital force in the growth and development of this nation. It would certainly be appropriate if . . . the people of this country were to unite in a day of prayer each year, each in accordance with his own religious faith, thus reaffirming in a dramatic manner the deep religious conviction which has prevailed throughout the history of the United States."

As Christians we should respond heartily to this appeal for prayer. Ministers could call attention to this day from their pulpits. Special services could be planned for the Wednesday evening. Each home and each individual should be encouraged to take time out for serious meditation and earnest prayer.

The world has yet to see what great things can be accomplished by the effectual, fervent, united prayers of God's people. God is waiting to do greater things for us if we are prepared through prayer to co-operate with Him.

GETTING OR GIVING The article on stewardship found in this issue, (Lord, What Wilt Thou Have Me to Do?) merits thoughtful reading and study. We have not reached the limit of our total support for the Lord's work.

For "giving" comes very close to the heart of the gospel. We have a "giving" God, without whose bounties we could not live one day. We worship a "giving" Savior who paid the last full measure of love by giving himself on the cross. It is the "giving" church that is alive and healthy. It is the "giving" individual who is rendering the most effective service for his Lord and, incidentally, who is also the happiest Christian.

We are too much a "getting" people, seeking to accumulate for ourselves personally all we can, regardless of the needs of others. Only by God's help can we change over from the desire of "getting" to the high spirit of "giving." What we keep we lose; what we give we retain.

All about us we see the great need of sharing, not only our material wealth and goods—though these are desperately needed in many places—but also the sharing of the gospel with its hope and peace and pardon and power. This can be done by our daily living along with direct effort. We can all be faithful stewards of our sharing Lord.

LORD, WHAT WILT THOU HAVE ME TO DO?

Harry Martens

(Condensed from an address given at the conference in Bluffton.)

CHRISTIAN stewardship is tremendously important. Of what profit is it to the kingdom and church of Jesus Christ and even to our Conference if we pass resolutions for expansion and extension of our work unless we have resources so this can be done? Then also the question of Christian stewardship is a basic concern of all our boards and institutions.

Early this summer I noted in the Hutchinson, Kansas, newspaper a brief report of the Church of the Brethren Annual Conference held in Hutchinson. I quote one paragraph from this report:

"It was reported at the annual conference this week that the emphasis this year on stewardship and evangelism had brought about a 28 per cent increase in benevolent giving, had helped bring about the addition of an average of 13 new members per congregation for the first 221 churches reporting, and had motivated lay leadership and responsibility on a broader scale than ever before. Stewardship and evangelism will continue as the emphasis of the church for another year."

I hope you observed several important things in the above paragraph: (1) the very close relationship between evangelism and stewardship, (2) the Church of the Brethren membership increased substantially as their benevolent giving increased, (3) an active program in Christian stewardship motivated lay leadership to greater responsibility, (4) stewardship and evangelism will continue as a special emphasis of the church for another year.

I challenge this Conference to place Christian stewardship on our emphasis list for the next triennium. If we believe in the importance of our Conference work and the light that has been given to us through Jesus Christ, we will want to do something special about it in a time such as this.

Could we have for our goal that every Conference church, at least once in the next three years would sponsor a workshop in Christian stewardship?

In some churches it may be preferable to sponsor a Christian stewardship emphasis week or plan for a school on Christian stewardship for the midweek meetings as we have sponsored schools for missions and peace. If some individual churches find it difficult to arrange for such a program, could those churches that are clustered into a community together sponsor an institute on Christian stewardship? Consider a twofold purpose: to present Christian stewardship as an opportunity to show our gratitude to God and as our responsibility to God, and that this may create a period of awakening among us concerning the far-reaching importance of Christian stewardship to the total program of the church.

We need to be clear on the larger concept and meaning of Christian stewardship. There are too many of us who think that the primary purpose is to raise money while others think it is synonymous with tithing. When a pastor preaches one sermon on giving just before the annual church pledges are to be received, he has not fulfilled his obligations in teaching Christian stewardship. If a layman has the notion that when he has given a proportionate share of his material blessings he has fulfilled his responsibilities in stewardship, he is in error. The Lord is not only interested in the one-tenth that you may give away but also the other nine-tenths that you keep, not only in your possessions but your time and abilities as well.

The United Stewardship Council has defined stewardship in these words: "It is the practice of systematic and proportionate giving of time, abilities, and material possessions based on a conviction that these are a trust from God to be used in His service, for the benefit of all mankind, in grateful acknowledgment of Christ's redeeming love."

It is this larger concept that we must keep before us at all times. It is fundamental that a Christian steward recognize that God is creator and owner of all things. It is He that hath made us and has bestowed us with talents, abilities, and grace for life itself. It is He who has permitted material and spiritual blessings for us to inherit and to acquire. In other words, of ourselves we are nothing and have nothing; all we are and have is a trust from God.

It is within this type of context, that stewardship of money and possessions needs to be presented. While there is a danger of narrowing our definition of Christian stewardship to giving of money and possessions, there is also the danger of broadening our definition so that it

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The author of this article is business manager of Mennonite Biblical Seminary.

includes largely our time and talents, thus minimizing our stewardship responsibilities of material things. My purpose here is not to exhaust the reasons for practicing Christian stewardship and how it should be practiced, but rather, *why we should shun all hesitancy about teaching and preaching Christian stewardship of money and possessions.* I am impelled to share with you several reasons why we must boldly teach and preach Christian stewardship.

The first reason we have just shared with you: practicing Christian stewardship is a natural and basic part of a Christian life. All we are and possess is a trust from God.

The second reason why we cannot be hesitant about encouraging Christian stewardship is closely related to the first: this is one way of expressing our gratitude to God. We are willing to share our possessions and money because we love God. We love God because He first loved us. "God so loved the world that he gave his only begotten Son. . . ." This Son, Jesus Christ, loved us so much that He gave His life for us. Even that isn't all, because we have the promise ". . . that whosoever believeth in him should not perish, but have everlasting life." Christianity is a religion of giving. The Christian gives not to enlist God's favor or to win reward but in gratitude for what God has given. He does not give to receive but because he has received.

Jesus gave His life "a ransom for many." But in spite of facing death, He said "I will build my church." The supreme sacrifice was the cost. The church of today cannot be built without sacrifices. The head of the Church, Jesus Christ, paid the supreme price so that we may have our church today. The practice of Christian stewardship is one way to show our gratitude for the price He paid.

Thirdly, we have no reason to apologize or to hesitate to encourage Christian stewardship because Jesus did not hesitate. In connection with this thought, allow me to directly quote from Milo Kauffman's book, *The Challenge of Christian Stewardship*:

"It is interesting to note that Jesus had more to say about the relation of man to property than any other subject. He gave more time to teaching on possessions than He did to regeneration, prayer, faith, or the future life. Sixteen of His thirty-eight parables, one verse out of every seven in the four Gospels—in fact, one half of His teachings—relate to this subject.

"Christians may well learn from Jesus in His emphasis on money. The minister who is too spiritual to preach about money is either more spiritual than Jesus or has a completely false notion about money or spirituality. If the love of money is the root of all kinds of evil, if riches choke out the Word, if it is hard for a rich man to enter the kingdom of God, and on the other hand, if by right use of money one can lay up treasures in heaven, then upon what more important or greater theme can a minister of the gospel preach than money?"

Fourthly, we should have no apology or hesitancy to further encourage Christian stewardship of possessions because, we have a message to be shared. We mentioned above that we should have no hesitancy about encouraging Christian stewardship because of our love for God. It is the interpretation of our church that our love for God can best be manifested by loving our fellow men.

The world is waiting for evidence that those who believe on Jesus Christ have something special. They are looking for a kind of faith, hope, and love that is not just ordinary. Jesus asked, "What do ye more than these?" The world wants to see a church that is not only a body of people who have their names in a particular church book or simply belong to church. It wants to see believers who are demonstrating what this belief means to them and what it can mean to all those who will believe. If God made us His children, He made us brothers and we need to live like that. The gospel is to be alive within us.

I believe that we, as a Mennonite church have been called in a special way, to be a constant reminder to the larger body of Christian churches that we must take Jesus' teachings literally and seriously.

This message is important to us and to the world. However, if this message is to be proclaimed there must be workers who are trained and into whose hearts is engrained our faith's concerns. Let us not underestimate the far-reaching importance of our church, schools, and seminary in whatever outreach may be planned. This sometimes we have been tempted to do. Let us not be deceived: "short cuts are short-lived." New vision in stewardship practices is imperative if our institutions are to meet the need they will be called upon to fill in our Conference in days just ahead.

The fifth and last reason that I want to share with you is that we cannot afford to be hesitant or be evasive in placing a new emphasis on Christian stewardship because this is essential to the life and future growth of our Conference. One hundred years ago our church had no organized missions, very few Sunday schools, no church schools, no hospitals, and no organized Christian service programs. Indeed there has been progress. This progress, however, has called for new demands and changes.

In our own lives far-reaching changes have taken place. Our forefathers' ideas of emphasizing simple living has yielded to the many pressures of the day. Many of our own members drive cars just like their non-Mennonite neighbors and enjoy their modern houses with modern facilities. Many of our constituency members share of their time and money in all kinds of community sponsored acitivities and civic organization. We buy things bought on credit just as our neighbors do. All these matters have a real influence on our giving habits.

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Ministering to the Sick

Arnold J. Regier

APIARISTS have observed the care which bees give to the ones which have fallen due to exhaustion or disease. A little nectar is placed on the tongue of the lifeless bee and if it begins to stir the "Good Samaritan" will help its mate to its feet and nourish it until it returns to its normal duties.

The ability to carry out normal human functions is a part of God's ultimate plans for all of us. If we are not able to do so because of sickness, we can anticipate the assistance of our fellow men. This also is in God's plan as we see it exemplified in Jesus Christ, our Lord and Savior.

Good health is one of God's richest blessings. Too often we take our strength for granted and we do not realize how important the bodily functions are. To provide us with these capacities God has created us in a marvelous manner. The psalmist recognized this when he wrote: "I will praise thee: for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well," (Ps. 139: 14).

There are times when these normal functions fail us. Our bodies are temporal. Diseases plague its members. There also are times when we are poor stewards of our health, when we abuse it for selfish purposes. Even emotional disturbances hinder the proper functioning of the body.

Thus sickness can be attributed to many factors. Physicians today sense the need for a wider understanding of personal needs, spiritually as well as physically. They have learned that many factors contribute to ill health.

Thus the ministry to the sick incorporates many areas of service. We are grateful for the medical assistance which our doctors and nurses render in our day. We would find it difficult to imagine ourselves in a society where such services do not exist. The deep concerns which the members of the medical discipline, together with church institutions and their representatives have, constitute the core of a Christian ministry to the sick.

Emotional Experiences of the Sick

Nearly all of us at one time or other have been sick. What are some of the things we experience at such a time? How do they affect us? Let us contemplate a few of these.

Pain We think of pain as a warning signal for some ailment. Some can bear more pain than others. During an illness it often causes us much distress. The suffering caused by accidents, burns, and other physical injuries is often most severe.

Fear Patients coming into a hospital often suffer great anxiety as to what the future will hold. They ask, "Will I have to have surgery? Will the doctors find a malignancy? How will my family get along at home without me?" These questions and many more relate the concerns which a sick person has.

Guilt We all make mistakes. Patients lying ill in bed, with much time to think, ponder upon many things which they have done for which they are sorry. If they have hurt someone whom they cannot reach, in order to ask for forgiveness, they begin to fret about it. Sometimes these things are very insignificant and probably would not have been thought of had the person been well. Yet for a sick person these things are important and he should be able to discuss these feelings freely with the minister, doctor, or even the nurse.

Loneliness Man is a social being. All of us have the need to fellowship with others and to commune with God. Illness, with its accompanying weakness, brings about an abnormal feeling of being left alone. To many patients it seems as if no one cares for them.

Despair When a patient cannot see any improvement in his condition, or if he has a setback, he becomes discouraged. He sees how well other patients are doing, walking in the halls or ready to go home, while his progress is so slow. Sometimes he then gives up in despair. Hostility toward others may enter into his feelings at such a time.

Resources in a Christian Ministry

After contemplating a few of the experiences which a sick person may have, let us think of some of the spiritual resources which we have at our disposal when ministering to him.

Faith Jesus told the woman who touched His garment, "Thy faith hath made thee whole." When we minister to the sick we seek to inspire faith and confidence. We believe that we have a good God and that He is concerned about all of our needs. Thus the united faith which we share can help the patient place himself in God's care.

Joy A sick person needs the encouragement of a radiant and cheerful friend. Someone who is ill can soon sense a lack of genuineness. Christian joy radiates from within. It is outgoing and soon finds a response in those who are depressed and discouraged.

Understanding The feeling of kinship in suffering is very helpful. To have an understanding friend is deeply appreciated by those who are sick.

Two peasants were speaking to each other. The one said: "Tell me,

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Arnold Regier is chaplain of Bethel Deaconess Hospital and Home for the Aged at Newton, Kan.

friend Ivan, do you love me?" Ivan replied, "Yes, I love you deeply." "Do you know, Ivan, what gives me pain?" "Pray, how can I know what gives you pain?" "If you do not know what gives me pain, how can you say you truly love me?"

This little conversation depicts the deeper aspects of Christian empathy. Just as Jesus came to this world to share with us the experience of life, so we need to enter into the experiences of those who are ill. We may do this knowing that we are doing it in His name and that He is always ready to help us in this ministry.

Prayer We cannot overestimate the importance of intercessory prayers. Patients sense this power which is given them through the prayers of those at home and in the church. The reading of the Bible, having prayer with the patient, and listening with prayerful hearts as the patient shares his concerns is also a part of our ministry. Prayer is the bond which unites our souls one with another and with the heart of God.

In ministering to the sick we believe that God has a purpose in all of our lives. It is sometimes difficult for us to understand why God permits suffering but yet we know that He cannot be thwarted in carrying out His purposes (Job 42). Thus we learn to trust Him and to have confidence in His providential care. The ministry to the sick is not only challenging but also very rewarding.

Reflecting:

Our Centennial Conference

Goal: A United Witness

To many delegates and guests, our triennial conference and centennial was a week of mountain-top experience. We saw our Lord's work from a high vantage point. We saw our mutual tasks with new insights. That our heavenly Father called our church—the Anabaptist Mennonite Church—into being for a purpose was again clarified and freshly appreciated.

After looking back from the mountain-top, we also looked forward. In the last scene of the centennial pageant, the draft board member said: "Mennonites, Mennonites . . . they've come a long way, but do they know what they are doing or where they are going?"

Where are we going? Do we have a *mission* that we as Mennonites should *unitedly* present to the world? Two words are of necessity lifted out here: "unitedly" and "mission." Has a century of our denomination—have four centuries—some united action to show?

We have been unified in the facing of persecution. We know that during the first fifty years of our existence, in the sixteenth century, many of our forefathers sealed their faith with their life blood. Our people have had to face persecution intermittently until this day when our brethren in the faith in Colombia face persecution. Persecutions did not and do not weaken our faith. They meant becoming pilgrims, pioneers. The faith has lived on.

We have been unified in discipleship. From the very beginning of our history, discipleship (nachfolge) has been one of the chief tenets of our faith, with the exception of where other influences have prevailed among us which have led many of our own people to trust in what Bonhoeffer (in *The Cost of Discipleship*) calls "cheap grace."

We have been unified in striving toward high ethical conduct. "Yes" is "yes" and "no" is "no." We stand for truth no matter what the consequences might be. We practice integrity whether we gain thereby or lose. There has been and still is widespread agreement among Mennonites in this ethical standard, though we well know how far from the goal of reaching this high Christ-centered standard many of us are.

We have been unified in opposition to war. Being inspired by the apostolic church, our forefathers in the Anabaptist Mennonite church and we today maintain a considerable unity in this position. Here, too, we must admit that with a considerable percentage of Mennonites this doctrine has become vague and unimportant. But the more seriously we take discipleship, the more imperative this doctrine will become as a renewed conviction.

There are other areas of extensive unity among us, such as the separation of church and state.

But to our pain, we must admit that there are also areas of lack of unity which we have never yet, through more than four centuries, overcome. One of these is the area of biblical interpretation. We and our forefathers have wrestled with this disunity. Menno Simons and Dirk Phillips could not agree on it and in their spiritual progeny there has been sharp and often bitter disunity. Many Mennonites (and other denominations) have thought that if we would define the Bible according to a given formula, there would be Mennonite (and Christian) unity. However, defining the Bible and interpreting or understanding it do not necessarily follow each other.

By word of mouth we confess that Jesus is Lord. Do we mean it?

I would submit that, as a result of some discussions at our Centennial, some brother or sister be asked to make an intensive study on the use of the Old Testament by Jesus and the references to Jesus by the apostles in their writings. I would suggest that such research be then shared with our whole Conference and with other Mennonites — perhaps with Protestant bodies as a whole. Such a study, I believe, would open a new vista of a very important area of unity, that of biblical interpretation.

—John Thiessen

Peter's Boat

I always come away from the sessions of our General Conference greatly impressed by the magnitude of the outreach of our church. This conference marking the centennial was no exception. Our church is really doing a tremendous work on a great many fronts.

I came away from the sessions of this conference immensely thrilled and encouraged for another reason. We have in our ranks a growing core of young men and women who and giving, and will keep on giving a good account of themselves. I feel relatively young. Nonetheless, within another triennium I will be ineligible for re-election to the Board of Chrisitan Service. This is as it should be. The two term limitation is really a good idea. When I attended my first conference twenty-five years ago it was run almost entirely by older men. They were fine, consecrated men, doing their best within a much smaller orbit.

Today our outreach is much larger. And it is really impressive and encouraging to see our younger men eager and able. Much of this I believe is the result of CPS and our own seminary.

As we move into the second hundred years in our General Conference, those of us who have been in the harness are faced with a real challenge. We along with our lay people across the country must solidly stand behind our growing leadership. And the place where I believe the challenge is the greatest is in the field of stewardship. Only the sky is the limit to what we can do in the immediate years ahead if we believe in Christ's Church sufficiently to back the whole program not only with our contributions, but also with our invested capital.

When our Lord got Peter he also got Peter's boat. Are we willing to make our "boats" work for the Lord? Church Extension Services, Inc., presents one of the finest and most challenging ways for all of us to make our material blessings really witness for Christ and His Church. We have here an opportunity to make our material resources work for the Lord and at the same time return a twofold blessing to us. We retain the principal and are paid for the use of our money. But much more than that. By investing our resources with Church Extension Services, Inc., we become a genuine part of our far-flung outreach around the world. —William H. Stauffer

Honor Where It Is Due

For some time I have sensed a growing resentment on the part of some good Mennonite people regarding the "honor" given to missionaries and their work.

This was especially noticeable at our conference in the reports of the discussion groups after the pageant given by the representatives of the Women's Missionary Association and Mennonite Men. Sample remarks — "Why should there have been a parade of missionaries in the closing scene? Aren't we all missionaries? It should have been a parade of everyone."

It seems to me that some missed the point of the pageant. Each scene in the pageant depicted the work of *mission societies* in various districts. These societies had been organized for the set purpose of helping the missionaries proclaim the message of the Savior to peoples who had not yet had a chance to know Him.

In these societies the women prayed for individual missionaries, and in many cases, helped to raise the money for their support. They felt that missionaries were their representatives in the work. And many a worker, far from home, received strength and courage to go on because of the loyal support given by church women.

When those missionaries at the conference—retired, active, and under appointment—went to the platform for the last scene in the pageant it was a climax to the presentation of the work of mission societies. They and we were and are laborers together. There was no special halo on the missionary's head but rather a glad sharing in the work. The great commission still stands, "Go ye into all the world and preach the gospel."

The remark that we are all missionaries is fine if it is true. I maintain, there is a difference in commitment for a three year term in 1-W, Voluntary Service, and Pax and that of one who goes into mission work with the commitment of giving a lifetime "for as long as the Lord wants me there."

As far as I have known them, missionaries never feel they are of more importance than others. They know only too well that without the backing of the churches at home they could not carry on. When the missionaries at the conference filled the platform, it meant much to many in the audience who saw them. They, themselves, had not been able to go personally to carry the good news but they had had a real part in the work by their gifts and prayers.

Missionaries, upon retirement, very often have no property of their own, no house and no bank account. Our mission doctors have been on regular mission salaries through the years. Often they have put what little money they could spare back into the work because they saw needs so great. Missionaries do not ask for your sympathy or for honor—but they do find it hard to listen to remarks that are more unkind than necessary.

Let's not begrudge honors given to the comparatively few missionaries because they have heard the Lord's call and gone out to regions beyond our own borders. Let us uphold each other in prayer and rejoice together over every victory in Jesus' name, whether at home or abroad. And let us look carefully into our own hearts and see whether we are really fulfilling our ministry.

—From one who was there

And . . .

Hats off to the man who said, "Unity in essentials, tolerance in non-essentials, love in all things."

—One who wasn't there

Mennonite men

Reporting:

The Conference at Bluffton

Mennonite Men were at work at the recent conference at Bluffton and many activities kept the men busy. Each day of conference week morning prayer meetings were held at the First Mennonite Church for all laymen who were led to attend. Each District Conference organization was asked to be in charge of one morning session. Although these meetings were not widely attended, they were filled with fervent prayer and a deep feeling of fellowship.

Two business sessions were held by the Men during the week. These sessions were held in the sanctuary of the First Mennonite Church of Bluffton on Friday afternoon and on Tuesday morning. John O. Schrag, president of the Conference Mennonite Men, was in charge of both meetings.

Friday Meeting

After devotions by Elmer Baumgartner of Berne, Ind., the chairman called upon Brother Peter Wiens of Paraguay and Brother Peter Klassen of Brazil.

They both brought words of greetings and appreciation from their respective lands for the help that Mennonites of North America have given them. Brother Wiens mentioned the roadway projects, the Mennonite Industrial Development Association, and the experimental farm as being particularly helpful to the brethren of Paraguay.

The secretary gave a report of the work of the executive committee for the last triennium. He reported that a total of $9525.83 was raised by the brotherhoods of the Conference for the projects accepted at the Winnipeg Sessions. This figure does not include money sent directly to MCC through the Board of Christian Service for the roadway project.

Vice president, Menno Schrag, reported on the organization and work of Boys League. He reported that there were over a thousand boys enrolled in over twenty clubs in Conference churches scattered throughout the States and Canada. The general feeling expressed at the meeting was that these clubs were quite successful and fill a great need within the brotherhoods where they are organized.

The executive committee presented a proposed constitution for discussion. After some deliberation the proposed constitution was adopted as presented.

The delegation elected a vice president and secretary-treasurer to serve for terms of six years. Elected were Carl Ens, Saskatoon, Sask., as vice president and Maurice Stahly, Morton, Ill., as secretary-treasurer. John O. Schrag will continue as president until the next conference.

A challenging message was given by Paul W. Stauffer, purchasing agent of the Triplett Electrical Instrument Co. of Bluffton. The topic of his address was "How good is your Christian salesmanship?" Mr. Stauffer's address was very inspiring and challenged the laymen to sell the gospel in their everyday lives.

Tuesday Meeting

Devotions were led by John E. Fretz, Telford, Pa., and a special number of music was rendered by a men's quartet from the St. John's Church, of Pandora, Ohio. The resolutions committee composed of Clinton Kaufman, John Fretz, J. H. Ensz, Frank Epp, and Walter Yoder reported to the delegation. These resolutions stimulated a great deal of discussion. (A list of the resolutions that were adopted will appear in a later issue).

The budget for the next triennium as proposed by the executive committee was presented by the newly elected secretray, Maurice Stahly, as follows: general expense, $2000; promotion of Boys' League, $1500; completion of the Paraguay Roadway $11,500; making a total budget of $15,000. The executive committee of Mennonite Men also proposed, with the permission of the executive committee of the Conference and upon the invitation of the Board of Christian Service, that for a three year trial period Mennonite Men become an affiliate member of the Board of Christian Service. These proposals were adopted by the delegation.

A panel discussion moderated by William Juhnke of the Western District and panel members consisting of Stanley Hostetter (Central District), John Shettig (Eastern District), Isaac Tieszen (Northern District), John H. Ensz (Pacific District), and Cornelius Dyck (Canadian District), challenged those present by reporting on the work that Mennonite Men are doing.

Chicken Barbecue

Undoubtedly, the high light of Mennonite Men activities at the conference was the chicken barbecue held in the Pandora Park on Tuesday evening. Some four hundred men gathered at this occasion for fellowship and worship. The evening meal, and particularly the chicken, had been prepared almost to perfection and was enjoyed greatly by those present.

The hillside on the east edge of the park made an ideal setting for the men to eat their meal and after the meal to conduct the program. The evening was cloudless and the lowering sun seemed to add a worshipful atmosphere to the peaceful scene.

Brother C. O. Neufeld, Winnipeg, Man., was chairman of the program and Professor Russell A. Lantz, Bluffton, led in the singing. And singing there was, in a spirit of deep adoration and praise, unrehearsed, and unaccompanied. The

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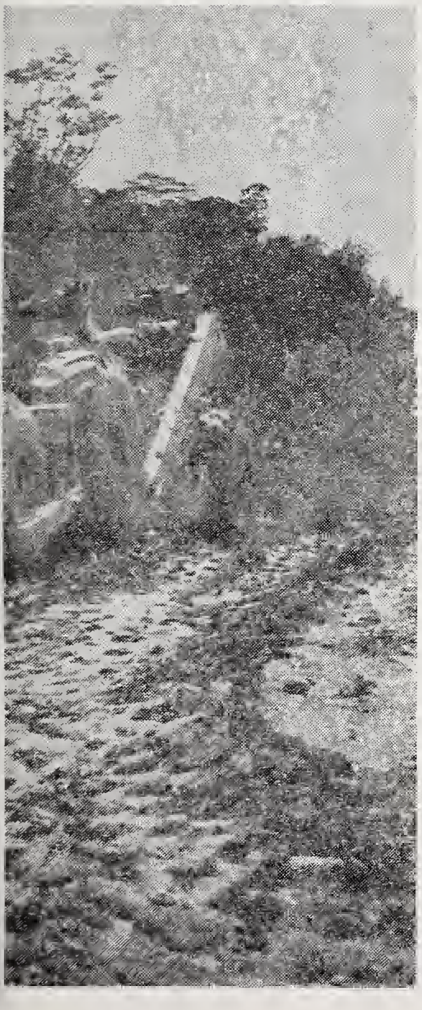
Editor: Richard F. Graber, Moundridge, Kan.

Mennonite youth

PAX

Would you like to learn a speck of Japanese, hear about a bike trip through Alsace, help build a "Siedlung," run a Congo linotype, put your philosophy of life into action?



LAST heard from, Toni Braun reported that the Paraguay road was at the River He-He. Instead of making big advances to be measured in kilometers, work was done to make the road higher. This was continued until the temporary bridge across the river was completed.

Toni also writes: The Spanish language is not very hard to learn if a fellow would only put enough effort into it. He should be able to converse fairly fluently after having been here a year. It happens that we don't find enough time to study language so we speak it as we pick it up from daily conversations. The German language comes in very handy and I use it quite frequently when I'm at the MCC home in Asuncion. I use it whenever I'm together with the Paraguayan Mennonite young people or the colony boys that are at camp. This includes both high and low German.

Dennis Epp, Missions-Paxman in Japan writes:

Last spring the principal of the school where I gave an English class (in Kobe) invited me out to a Japanese dinner in a Japanese restaurant. The meal consisted of "Lobster Tempura." You are brought a dish of dark sauce of some kind into which you put a slice of lemon, a small ball of pastry which dissolves in the sauce, and something else which I can't quite define. This you stir with your chopsticks. When the lightly fried lobsters (three or four) are brought, they are put into the sauce, soaked, and then eaten by breaking off a small piece at a time with the sticks.

All this is very delicious, in spite of the fact that any of these ingredients seem tasteless by themselves.

Along with the lobster you eat rice and some cooked vegetables and drink some soup from the bowl. I don't know what kind of soup it was, but it was also very good. It seemed to have some pork rinds, sea plants, and a few vegetables in it. To finish the meal, you chew up a piece of Japanese radish and especially prepared sea food, all of which is quite strong. This is eaten to clean the teeth and give your mouth a fresh taste. After all this the principal took me to another cafe for some apple pie with ice cream. I found that to eat for two hours straight is quite filling!

Language study is over. I have enjoyed it a lot and expect to make good use of my limited knowledge of it. Though many Japanese people have a knowledge of English, one needs to know their language especially for shopping and traveling.

I should tell you something about the Japanese language.

The Japanese write in three sets of characters: the hirangana (simple Japanese in which one character represents one sound), katakana (characters used only for the writing of foreign words), and kanji (Chinese characters which may represent either a sound, a word, or several words).

The whole language could actually be written in any one of these, but they use three.

There are only around fifty sounds, made up of a consonant and a vowel (the vowel always following the consonant), or the vowel by itself. Letters like l, v, c, q, and x don't exist in Japanese.

In character writing, the characters of the sounds for words follow one another without a break. You must determine where one word ends and another begins. Itisevenmoredifficulttoreadthanwhenwewriteourenglishallinonelikethis.

The only punctuation they use is the period (denoted by a small circle) and small right angles to indicate quotations. They wouldn't even need these as there are words to indicate direct and indirect quotations. A question is identified by the "ka" sound at the end of the sentence.

Besides all this there are the plain, polite, and very polite forms of speech. All these must be learned as you wouldn't use the same vocabulary in speaking to your teacher as you would to a dog. For animals the plain form is used; for your equals you use the polite form; and for your superiors you use the very polite form. So actually one must learn three languages which can be written in three ways.

Remember in prayer your missionaries in language study, the follow-up work with the converts, and the need for Japanese pastors in our Japanese churches.

HOMER ANDRES, whose term as Paxman in Switzerland ends in September, writes about his two-wheeled adventures:

The weekend of June 20 I biked down into the Jura. Since I was heading for Porrentruy, it was shorter for me to go through the Alsace. From Porrentruy I went on to a "Bauernhof" and spent about a day there. Biking along the French-Swiss border is really beautiful, with wooded hills on either side and streams rushing through the meadows along the road. I guess I was enjoying the scenery too much because I got caught in the rain about six kilometers from where I had good train connections to Basel.

On the first Sunday in July another fellow and I biked out to Bienenberg in the afternoon for a concert. I stayed for supper and then went to St. Chrischona in the evening with George and Jakob Rempel. The ordination of the twenty-six graduates was held in the afternoon and then in the evening the grads gave testimonies.

John Heese, Pax printer in the Belgian Congo, writes:

It is in a rapidly changing Congo that the mission must work. Although large numbers of Congolese have heard the Gospel and many CIM churches are largely self-supporting, the printing of tracts which are distributed widely is an important phase of literature work.

Getting acquainted with the language and with the press took up much of my time for the first several months. Tshiluba, the language spoken in the Charlesville area is very systematic and quite interesting.

Here at the shop, five African printers have been working under the supervision of Irena Liechty. This month, September, is when my work with the press will begin in

The picture above shows some of what was done at one of the workcamps in Austria. The lower picture was taken at Krefeld, Germany, where one of the Pax units is located.

earnest as Miss Liechty is taking over the work of a new home economics school for girls.

The work is most interesting. We have two plate presses. All the type is set by hand and the work is much slower than in America. However, the African workmen are capable of doing their work well. There is usually quite a backlog of work at the press.

In addition to the work at the print shop, my duties include keeping accounts for the Charlesville station's three vehicles and seeing to it that the 5400 watt electric plant which supplies the homes and hospitals with light is supplied with diesel-fuel, oil, and water. Routine chores like these are given to VSers so as to relieve missionaries of these burdens.

We need to praise God for the work that has been done. Continue to pray for what is being done.

WHEN I left the States, writes **Jim Juhnke from Germany,** three years away from home and school seemed like a very long time. I realize now that it is actually very short. I won't nearly be ready to go home when my time is up. Why, I'm just beginning to get "eingelebt!"

There is still need for Pax in Europe and I am convinced we should be here. One vital factor is the contact and witness among the German Mennonites. A Pax man in overalls is in a pretty good position to show real Christian discipleship.

From July 7-22 I worked in an MCC-sponsored children's vacation camp in Annaberg, Austria. The camp was organized and led by Helene Dueck, MCC worker in Vienna. There were thirty-three children attending the camp which was held in a beautiful location in the Austrian mountains. The kids were mostly from 11 to 13 years of age and came from poor homes. My particular responsibility was to be counsellor to the five fellows living in the tent which we had set up because of lack of living space. There were also things to be done in organizing recreation, taking over the cash box, making purchases, taking injured or sick campers to the doctors, distributing clothing. The camp had a distinct evangelistic tone and I enjoyed the Christian fellowship with the other workers. Working with these underprivileged children was a joy and these two weeks really gave my German a boost. The change of pace from office routine and big city life was a help also.

In 1952 work was begun on houses for refugees in Backnang, Germany. By 1955 the first Pax-built church was completed for the Backnang settlement. Here is the church and the people who worship in it.

During August, Paxmen moved back to Bechterdissen with a small unit. Bechterdissen is a Pax-built Mennonite settlement and we are going back now to build a church for the settlers. A "Siedlung" isn't complete before it has a church building and we hope to have it finished within a year.

TO quote Lowell Goering (also in Germany):

This is a once-in-a-lifetime opportunity of which more fellows should avail themselves. Especially fellows from German-speaking backgrounds should choose to come into European Pax as the majority of fellows here serve in German-speaking countries and language is a vital asset. More of the fellows now are serving in individual assignments, dealing directly with people, and without an understanding of the language this service is nearly impossible.

Our mission now, as I see it, is to build bridges of love and understanding even more than to build houses. I feel that all too little is said in our Mennonite communities about the opportunities offered by Pax service.

Our building program has progressed nicely. Thus far this year we have built four houses and are working on the fifth.

I was in West Berlin starting the end of July to help in an international MVS workcamp. We had twenty-two campers from twelve countries. We erected playground equipment in a refugee section of town and did some landscaping, making that section a little more attractive. Many hundreds of refugee children have no place or equipment to help pass the time.

The future plans here at Enkenbach call for three one-family houses and eight double houses to be built. About 110 families now live in the Mennonite community here.

I have found that hitch-hiking is a very unique way to talk to varied types of people about our work. As soon as they learn that we are Americans they ask where we are stationed. This is the beginning of a conversation that ends in the reasons for our being here. Reactions and comments from the people vary, but most of them are impressed by a service of this type and some heartily wish for a similar program for European fellows.

For more information on MCC Pax, write to the Mennonite Central Committee at Akron, Pennsylvania. If Missions Pax is what you are interested in, write to the Board of Christian Service at 722 Main St., Newton, Kan.

Currently there are nineteen GC Mennonite fellows in MCC Pax: one in Switzerland, seven in Germany, three in Paraguay, two in Austria, one in Peru, one in Vietnam, two in Indonesia, one in Korea, and one in Hong Kong. Seven fellows ended their terms in the middle of September.

There are eleven in Missions Pax at the present time; eight in Congo, one in Taiwan, one in Japan, and one in India. Two fellows who were in Congo Pax, John Jantzen and Larry Graber, are returning to the States this fall "the long way around," in order to see more of Africa and the Near East.

P.S. Here's looking for the day when they have Missions "Pax" for girls!

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

NEW CLASS NUMBERS 22

The 22 members of the incoming class of the Bethel Deaconess Hospital School of Nursing spent Monday, September 7, at the hospital in orientation, and getting chest X-rays, and routine laboratory examinations.

The activities of the day included an introduction to the school's program by Mildred Harshbarger, Director of Nursing, and a picnic on the lawn of the Home for Aged in the evening.

During the next six months the class will be enrolled at Bethel College where they will take courses in the basic sciences and other preclinical nursing courses. They will live on the college campus during this time.

Members of the class are Lola Balzer of Mt. Lake, Minn.; Ellen Claassen of Beatrice, Neb.; Gladys Ensz of Inman, Kan.; Myrna Friesen of Aurora, Neb.; Miriam Funk of Reedley, Calif.; Bernice Goossen of Colby, Kan.; Lynne Hoopes of Pueblo, Colo.; Marilyn Hoover of Detroit, Kan.; Beverly Hutchens of Harper, Kan.; Julia Ann Isaacs of Turpin, Okla.; Eva Kauffman of Haven, Kan.; Diane Major of Dorrance, Kan.; Karen Sue Martens of Burns, Kan.; Elaine Schmidt of Whitewater, Kan.; Kaye Scott of Burrton, Kan.; Mary Unrau and Carol Unruh of Newton, Kan.; Willodene Vogt of Colony, Okla.; Marie Voth and Martha Voth of Newton, Kan.; Phyllis Wiebe of Conway, Kan.; and Esther Yutzy of Plain City, Ohio.

MENNONITE MEN

Continued from page 584

music truly befitted the beautiful setting.

J. W. Fretz, North Newton, Kan., then presented a message entitled "Let's Drive to Paraguay." In his usual interesting way he painted a word picture of the great importance of the Paraguay Roadway program not only to the Mennonites in the Chaco, but for all the people of Paraguay.

The occasion came to a grand climax as the Berne Men's Chorus so aptly and beautifully sang "How Great Thou Art" and "Ich Weiss Einen Strom." After C. J. Dyck, Elkhart, Ind., pronounced the benediction, the men returned to Bluffton with a feeling of spiritual blessing and a desire to do even more as a fellowship of Mennonite Men.

NICKEL RECEIVES DOCTORATE

J. W. Nickel, professor of Philosophy and Languages at Bethel College, was granted a Doctor of Theology degree at Iliff School of Theology in Denver at the August convocation this summer.

Dr. Nickel's dissertation is entitled, "An Analytical Approach to Mennonite Ethics." The study attempted to search out the factors that influenced the ethics of the Mennonites generally in view of the Mennonite claim to a biblical orientation in ethics.

Dr. Nickel, born in Russia, came to Canada with his parents in the migration of 1924. Upon graduation from Bethel in 1948 he became General Conference Mennonite representative to South America serving in that capacity for two years.

In 1952-53, he served as pastor of the First Mennonite Church in Hillsboro. While attending Iliff, Dr. Nickel served as pastor of the Roggen Episcopal Community Church and as an assistant instructor at Iliff and at Denver U.

In 1957, he became a professor at Bethel College. He has the ability to teach in four languages, Spanish, German, Russian, and English with further extensive study in philosophy and theology.

GAEDDERT IS SPECIAL SPEAKER

Registration for both Freeman College and Academy students was held Aug. 31, followed by the first day of class work on September 1. September 4 the students were the guests of the faculty at the annual faculty-student reception. The religious services for the annual formal school opening in which the whole community participates was held Sunday evening, September 6, with Abe Wiebe as the speaker of the evening.

Christian Life Week was held September 14-18 this year. John Gaeddert, pastor of the Bethesda Church of Henderson, Neb., was the speaker during this week of spiritual enrichment. He is a graduate of Bethel College and has a Master of Religious Education degree from Mennonite Biblical Seminary. Services began at 8 o'clock each evening and were held in Pioneer Hall. He also spoke to the students in chapel each morning.

MCC news and notes

ELMER NEUFELD BEGINS AS PEACE SECTION SECRETARY

AKRON—Sept. 7 Elmer Neufeld began his services as executive secretary of MCC Peace Section. He replaces Jess Yoder who served in a half-time capacity. Yoder is now teaching in the Goshen College speech department. Neufeld's appointment on a full-time basis will allow for intensified work in the areas of militarism and war and race relations.

From study seminars and contacts with inter-racial groups, the Peace Section hopes to determine effective and relevant ways in which Mennonites can witness to unjust racially-discriminating practices. A seminar on race relations was sponsored by the Peace Section, April 17-18, in Chicago. Various Mennonite groups attended the sessions. July 22-24, Elmer Neufeld and Guy F. Hershberger attended the First Southwestern Institute on Non-Violent Resistance To Segregation in Atlanta, Ga. Martin Luther King, Jr., and Ralph Abernathy, both Christian pacifists, headed the Atlanta meeting.

Studying our relationship to government and our interests in military protest projects—such as those at Fort Detrick, Md., and Omaha, Neb. — are among the Peace Section's concerns. In the projected Peace Section agenda, Neufeld hopes to participate in theological discussions with other church groups and to continue MCC's interest in Church Peace Mission, an organization composed of twenty religious bodies. Carrying on the peace witness in Japan, Europe, and possibly in Africa is one of the Peace Section's major objectives.

Neufeld enters his new assignment with a wide variety of experience as well as an extensive education. He is an MCC Peace Section member and served as associate secretary of the National Service Board for Religious Objectors, 1951-1954. Graduating from Bethel College in 1951, Neufeld did graduate work in philosophy, 1954-1959, at the University of Chicago where he is a doctoral candidate.

While in Chicago he worked closely with the Woodlawn Mennonite Church, serving with the youth organization and as chairman of the Woodlawn congregation. He was recently elected to the General Conference Mennonite Board of Missions. Neufeld's qualifications in Peace Section work are augmented by his experience on the General Conference Committee on Peace and Social Concerns.

GENERAL HERSHEY VISITS FRANKFURT HEADQUARTERS

FRANKFURT—General Lewis B. Hershey visited the MCC Frankfurt Office on Sept. 1. Hershey spent several hours with Peter Dyck (European MCC director), with some of the Pax personnel, and with Harold Row (Executive Secretary of the Brethren Service Commission). His voluntary visit to our European program headquarters seems to indicate interest the United States government is taking in what our conscientious objectors are doing in overseas alternative service projects.

Hershey showed keen interest in the total MCC program, but his particular interest was the 1-W man. When introduced to Pax personnel, General Hershey would frequently ask, "Is this one of my boys?" He plans to see more of "his boys" at the Enkenbach, Kaiserslautern, and Bad Duerkheim Pax stations in the near future.

Peter Dyck reports, "In my office we talked for about an hour regarding the MCC European program in general and continued our discussion with particular reference to Pax work in the Pax office. I believe we were able to answer all questions and we felt that General Hershey was pleased with our program. Everyone in the house appreciated the fact that General Hershey joined us in our usual afternoon coffee break and that the General entertained us with his stimulating conversation."

jottings

12 YOUNG PEOPLE JOIN CHURCH

West Zion Church, Moundridge, Kan.: On May 17 six young people joined church by baptism and six by letter. Forty Christmas bundles were delivered to the clothing center at North Newton from our church. Vacation Bible school was held again this summer. Seven members of our church attended the conf. at Bluffton. The Peter Neufelds, our summer supply pastor, left for the Mennonite Biblical Seminary at Elkhart, Ind., to resume their studies. On Aug. 30 the W. C. Voths gave an illustrated report on the challenge of Christian missions to Taiwan and also share experiences of their encounter with Communism in the Orient.

25TH ANNIVERSARY CELEBRATED

United Church, Vineland, Ont.: A special service at the church on Aug. 2 celebrated the 25th anniversary of the ordination of the Rev. Nicholas Fransen. Speaker for the congregation was C. K. Neufeld of Niagara-on-the-Lake, who was chosen as a ministerial candidate at Vineland along with Mr. Fransen several years before the ordination. It was recalled that the ordination took place in the old church, later taken over and remodeled by the Mennonite Brethren congregation. J. J. Wichert was in charge of the service, assisted by J. W. Neufeld and A. H. Harder, all of Vineland. Short talks were given by visiting ministers and deacons, including Peter Derksen, missionary on furlough from Japan, and J. Rempel, recently arrived from Paraguay.—Herta Fransen

CONFERENCE REPORT GIVEN

Butterfield Church, Butterfield, Minn.: Bible Meditation League representative, Darrel Stark, of Minneapolis spoke Tues. eve, Aug. 4. Our young people presented the C. E. program and held a banquet on the second and third Sun. evenings in Aug. Missionary Jack Toews showed interesting slides from Venezuela on Aug. 19. Evangelists Lowell Stoesz and J. J. Esau brought challenging messages on the fourth and fifth Sun. mornings in Aug. Holy Communion was observed Aug. 30, and a report of the conf. in Bluffton was given by brother Esau in the evening.

MARRIAGE VOWS SOLEMNIZED

Congerville Church, Congerville, Ill.: Lynda Dosher and Clark Wetzel exchanged marriage vows on Aug. 22 at the Congerville Church. She is the daughter of Mr. and Mrs. Shelby Dosher of Congerville; he is the son of Mr. and Mrs. Miles T. Wetzel of Emmaus, Pa. Rev. E. P. Schaich of Toledo, Ohio, uncle of the bride, officiated at the ceremony. The Wetzels will be at home at Van Buren State Park, Van Buren, Ohio.

S. S. PICNIC HELD

Warden Church, Warden, Wash.: June 28, our church had their Sunday school picnic at the Moses Lake State Park. The children had a short program and then games were played. The mission society met at the Jim Unruh home on July 9. Mrs. Menno Boschman gave a talk on the missionaries at the Mutena Station in the Congo. The ladies packed clothing for relief. For their August meeting the ladies cut out and sewed boys' shirts for relief. The meeting was held at the Vernon Karber home. Mrs. Paul Nachtigal had the topic. Our first baptismal service was held in our church on Sunday, August 23, when Ernie Nickels was baptized upon confession of faith. In the evening a farewell in the form of a potluck supper was held at the Rev. Rudolph Schmidt's home for Jane Janzen, who is at Bethel College for the school year, and Ernie Nickels who is making his home at Ephrata. Our former pastor, Wilbur Schmidt, and his family visited in the community a few days on their return trip to S. D.—Mrs. Menno Boschman

MISSIONARIES COME AND GO

Gospel Church, Mt. Lake, Minn.: Many boys and girls, young people, and several married couples enjoyed the Tri-State Bible Camp at Lake Shetek beginning July 24, for the young people and concluding August 1 and 2 for the couples. Rev. and Mrs. Ben J. Nickel spent seven weeks in Alaska teaching DVBS at Anchorage and also spent two weeks at the Minfield Children's Home. Sam Nickel accompanied them to the home where he will spend his 1-W service. Returning home with the Ben J. Nickels were missionary and Mrs. P. J. Nickel and Lynette for a time of furlough. The wedding of Bernice Klaassen and John Esau, Jr., took place at our church June 24. A combined welcome home service for missionary P. J. Nickels and a farewell service for the Glendon Klaassen family was held July 29 with an informal fellowship folowing. Our men's chorus sang at the Sioux City, Iowa, church on Aug. 6. On Aug. 30 they traveled to St. Cloud to sing at the reformatory and at a church service that morning. Among the special speakers for Wednesday night prayer meeting recently were Christian leader from India, Vernon Duerksen of Omaha, Neb., and Missionaries Wesley Van Nattans of Africa. August 29 was the wedding of Nancy Jane Quiring and John W. Stafford of Waterloo, Neb. A number of our members attended the General Conference sessions at Bluffton, Ohio. Glendon Klaassen, J. J. Esau, P. J. Nickel, and H. E. Wiens were among the guest speakers Sunday morning during the pastor's vacation and conference days in Aug.—Mrs. Waldo Stoesz

RELIEF WORKERS HONORED

Deep Run Church, Deep Run, Pa.: Pastor Claude Boyer and family left for Ohio Aug. 3, and before going on to the conference at Bluffton, spent some time at Sugarcreek, Ohio, visiting Mrs. Boyer's parents. They returned home on Aug. 26. During pastor Boyer's absence, one of the guest speakers for the morning worship service was Norman Dettra of the Pa. Temperance League. The Boyers as well as the many others from Deep Run who attended the conference shared the wonderful experiences which they received with the congregation. Nancy Wismer of Deep Run was elected to the office of secretary of the General Conference Young People's Union. On Aug. 31, a service was held honoring Don and Eleanor Kaufman who will be going into relief work in Indonesia for a period of two years. There was a brief program at which time they told of some of the things they will be doing. A period of fellowship followed this service. Mrs. Kaufman is the former Eleanor Wismer, daughter of Mr. and Mrs. Norman Wismer of the Deep Run Church. On Aug. 14 the youth fellowship journeyed to Philadelphia where they enjoyed a "Phillies" Baseball Game. The women's missionary society held "Family Night" on Friday night, Aug. 21. The pastor conducted early worship at the Frederick Home for the Aged, Aug. 30. A service was held on Sept. 16 with missionary Albert Jantzen as a special speaker. Sept. 10 Deep Run conducted the Sunday school service at the Frederick Home for the Aged. Our baseball team won the title of the Eastern District Conference Softball Champions on Sept. 3 when they defeated Grace Mennonite Church, Lansdale, at the playoff game. A dinner for the older members of the women's missionary society was held Sept. 19. Harvest Home was observed on Sept. 20. Sept. 27 was the date for a special program sponsored by the Library Committee.—Doris Moyer

PLANS FOR A JUNIOR CHOIR FESTIVAL

North Newton, Kan.: The committee of The Mennonite Song Festival Society announces that a Junior Choir Festival will be held on November 15, 1959, at 2:30 p.m. in Memorial Hall on the Bethel College Campus.

We are fortunate to get John Gaeddert, pastor of the Bethesda Mennonite Church at Henderson, Nebraska, to be the guest conductor for this occasion. He is well qualified and has worked with children's choirs. He also has a deep interest in the work of the church. He will also talk briefly on the hymn and its place in worship.

All junior choirs will join in the singing of hymns planned with a definite theme. There is something wonderful about being a part of a large massed choir wherein the hymn makes each individual realize the oneness of which Christ prayed. That should be one of the basic objectives of a song festival.

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Couple to live in and care for invalid father. Write: Mary Kroeker, 1531 South Wichita Street, Wichita, Kan. Phone AM 2-8338. (No. 596)

1-W Couple for grounds and maintenance and general assistance in Mennonite home for the aging. Opportunity for nursing service. Housing furnished. Contact: Mutual Aid, 722 Main, Newton, Kansas. (P 597)

into the beyond

Miss Helen Epp, member of the First Mennonite Church, Beatrice, Neb., was born near Marienburg, West Prussia, on Nov. 23, 1865. She was called to her eternal home on Aug. 25, 1959.

Samuel P. Schultz of Reedley, Calif., and member of the First Mennonite Church, Reedley, was born May 15, 1878, and died Aug. 28, 1959.

WHAT WILT THOU HAVE ME TO DO?

continued from page 580

Please understand it is not my purpose to condemn or condone these changes but *we must recognize that these changes have come and definitely will affect what is left over for Conference boards and Conference institutions.*

Often the Christian contends that we are under grace and not under the law and therefore not obligated to tithe. In the legalistic sense this is true but neither must we read our Bible, attend church service, pray, and say grace before meals. If we fail to do them, however, we certainly lose the blessing that only these things can bring.

On the other hand I am afraid that often what makes freewill offering attractive to people is the fact that they are free not to give or free to give far less than may be becoming of a Christian steward.

I cannot believe that spasmodic, impulsive, indiscriminate giving is businesslike or a credit to our interest in the church. Some of our churches have already realized the need in this area and have introduced a revised program that has led to more systematic and increased giving. I have great respect and faith in the system of voluntary giving and freewill offerings but under present day pressures, our church will not get its fair share without some planning, instruction, and Christian promotion. If in the next triennium we want our Conference to go forward in a dynamic program of church expansion, evangelism, Christian service, publication, and education, we say again that we cannot avoid facing the question of Christian stewardship.

Rev. Beaven, in his book *Putting the Church on a Full Time Basis,* has a chapter entitled, "Giving—An Irritation or an Inspiration?" Here he points out giving under compulsion is usually an irritation but if it comes from within, of Christian motive, it is usually an inspiration and joy.

"Lord, what wilt Thou have me to do?" You will recall that this was Paul's question on the road to Damascus when the Lord suddenly stopped him in the middle of the road chiding him for his behavior of the past, but, more than that, calling him to a new and greater task. We have talked about the Conference needs and some of the things that need to be done about them, but actually not much can be done unless this question really becomes a personal question, "Lord, what wilt Thou have *me* to do?" When we ask, "*Is* our church alive?" we must also ask, "Am I alive?"

For a time such as this Jesus Christ was born. For a time such as this our church was born (our Conference, if you please). For a time such as this you and I were born.

The task before us is never as great as the power behind us if we truly have Christ within us. "If God be for us who can be against us?" "Lord, what will Thou have me to do?"

conference notes

continued from last page

RETREATERS DISCUSS PROBLEMS

That older people want to be and can be useful in later life was the consensus of opinion of the twenty-six persons who attended the Camp Mennoscah Family Retreat for Senior-Age Couples (over 45) September 5 to 7.

The retreat, sponsored by the retreat committee of the Western District in the General Conference Mennonite Church, gave opportunity for older people to discuss their concerns and challenge the thinking of the public on the problem of aging. Program director was H. B. Schmidt, Moundridge, Kan., assisted by Elmer Ediger, North Newton, and Wilfred Unruh, Newton.

Especially appreciated by retreaters were the informal discussions on pertinent topics: "How can grandchildren, children, and we enjoy and help each other?" "Things I really like to do; things I would like to learn—how can I do these things?" "Where shall we live as we grow older?" "How shall we think of life alone? of accepting help? of death? of transferring to heaven?" Discussion leaders were Elmer Ediger, Ernest Bachman, Wilfred Unruh, William Harms, and Marvin Ewert. The topic discussed by John Thiessen, of North Newton, Sunday morning during the worship period was "To Keep on Growing by the Grace of God."

It was evident that older people want to be useful. The majority of those attending the retreat were nearing what is usually considered retirement age. They approved a "bill of rights" of which the main assertions were the right to a chance to be useful, a chance to be active, and a chance to be a free human being with dignity and respect. Must a person retire at 65? There is much left to be done by persons over 65, retreaters concluded.

A program such as the one carried out by the retreat committee could well be adapted for a Sunday school class or a congregation. Persons or committees interested in sponsoring this type of a workshop are invited to write the Board of Christian Service for assistance in planning and suggestions for resource leaders. The address is 722 Main, Newton, Kan.

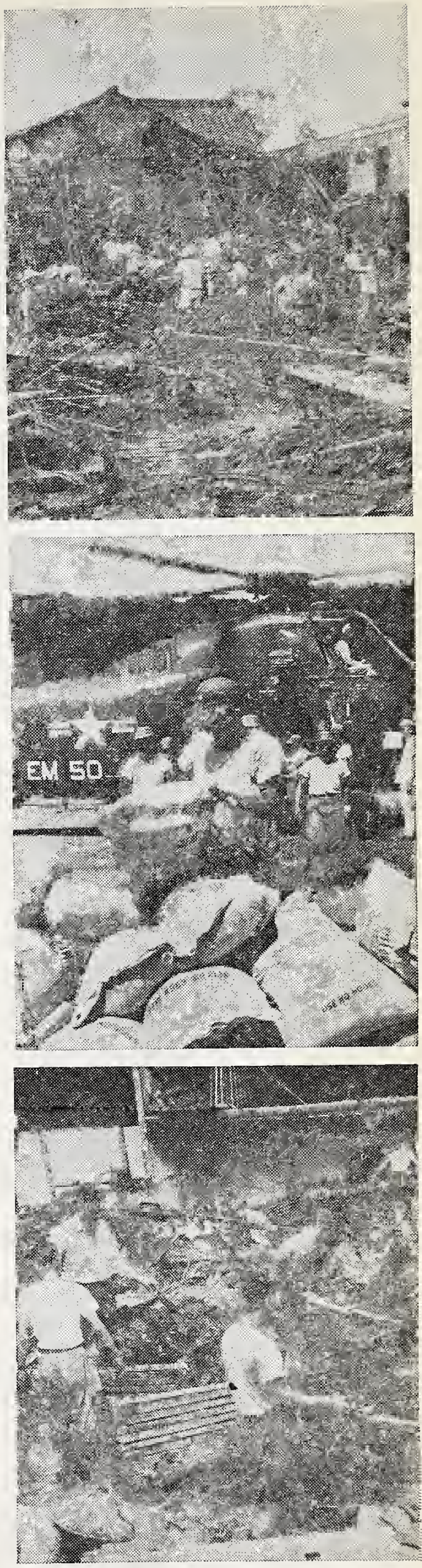
H. T. NEUFELDS RETIRE

Heinrich T. and Anna Neufeld, mission workers in Oklahoma, have retired from the work among the American Indians at Seiling. Their successors are Mr. and Mrs. Herman Walde (see Aug. 18 issue of *The Mennonite,* Aug. 7 issue of *Canadian Mennonite.*)

Mr. and Mrs. Neufeld began their work among the Arapahoe and Cheyenne Indians in 1912, and continued until 1927, with about four years' absence when they served the Cheyennes in Montana. After that they served the Bethel Mennonite Church at Enid, Okla., for many years. During this time Mr. Neufeld also taught at the Oklahoma Bible Academy at Meno. The Neufelds also spent two years in Mexico.

Being in semi-retirement when the need for workers arose in the mission church at Seiling in 1958, the Neufelds consented to help there for a year. They now live at Enid, no longer directly responsible for a particular field of service, but interested in the total work of the church.

Mr. Neufeld's ability as a carpenter has been an asset on the mission station. He has built the churches and parsonages at Clinton and Seiling.



Scenes from the recent flood in Taiwan. The center picture shows relief grain being unloaded. In the lower picture Glen Graber helps Taiwanese workmen.

conference notes

BUILDING BEGUN AT CACHIPAY

With an enrollment of over one hundred at our school at Cachipay, Colombia, classroom space has become a problem. Piles of steel framework, bricks, and sand on a site where once a little garden flourished spell the beginning of the solution to this problem. In addition to providing an extra classroom, the new building will have a social room at one end where young people's groups can meet and where children can entertain their parents.

The new building is being built through personal gifts and a donation from the women of the English-speaking church of Bogota. Part of the work is being done by Voluntary Service workers. It is hoped that the building will be ready for use at the beginning of school in Feb. of 1960.

The school, begun in 1947 by General Conference Mennonite missionaries, is for healthy children of leprous parents. Present staff members are the Calvin Flickingers, the Arthur Keisers, and Janet Soldner who has just recently returned from a year of furlough in the United States.

FAITH OF CHRISTIANS TESTED

Aggressiveness on the part of the Roman Catholics is making General Conference Mennonite mission work increasingly difficult in Central India. Helen Kornelsen, who is active in women's work, writes, "In three villages where the Roman Catholics made inroads, the reception from the women was not as genuine as I experienced last year. Perhaps with time and patience, and by carrying on a definite program of instruction, we may be able to win their confidence again." Some of the Indian Christians who have been won over by the Catholics have admitted that it was for the sake of material gain.

This summer Miss Kornelsen and Esther Wiebe, nurse in Jagdeeshpur, spent their vacation in South India enrolled as full-time students in language school to become better acquainted with Oriya, a prevalent dialect in Central India. After completion of the course, they report, "Although our Oriya speaking ability is still pitifully limited, every stumbling effort seems to be greatly appreciated by the village people. It is amazing how much more accessible we are to the people for being able to speak just a 'teekie, teekie Oriya' (tiny, tiny bit of Oriya)."

WOMEN PLAN RALLY

The 23rd annual Indiana Mennonite Women's Missionary Rally will be held Thurs., Oct. 15, at the Evangelical Mennonite Church at Berne, Ind. The theme for the day, "Who Is My Neighbor?" will be presented by speakers representing the Mennonite Central Committee, the Dominican Republic, Colombia, and Japan.

Registration will begin at 9:30 on Thurs. morning. Sessions are scheduled for 10:00 a.m., 1:30 p.m., and 6:45 p.m. All women of the General Conference and Evangelical Mennonite churches in Indiana and northwestern Ohio are invited to this convention.

WEDEL CALLED TO INMAN

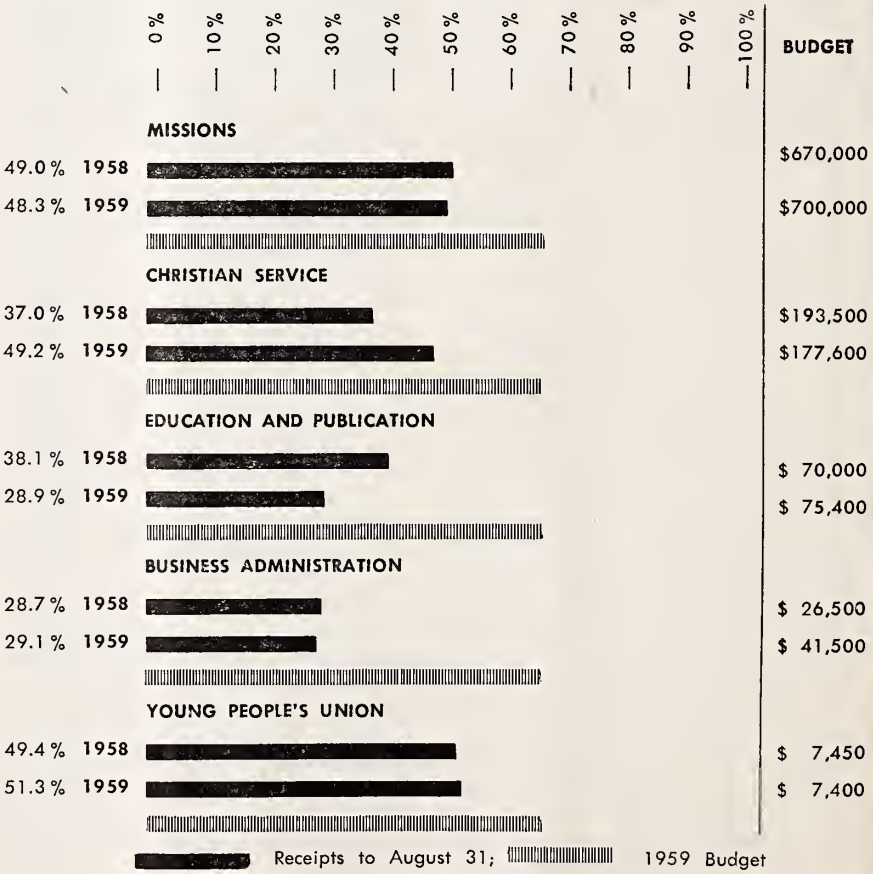
P. A. Wedel of Goessel, Kan., has accepted a call to the eldership of the Bethel Mennonite Church, Inman, Kan., his duties to begin Feb. 1, 1960. Brother Wedel has served the Alexanderwohl Church for fifteen years, and the congregation accepts with regret his resignation which is to take effect January 31.

NEW PASTOR FOR BURNS CHURCH

Theodore Roth of Whitewater, Kan., has accepted a call to serve the Burns Mennonite Church at Burns, Kan. He will assume his new duties this fall.

conference stewardship

August 31, 1958, as compared to August 31, 1959



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THE MENNONITE

Almighty God, who hast given us this good land for our heritage; we humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. Amen.

NATIONAL DAY OF PRAYER · OCTOBER 7

in this issue

COVER

The prayer is from **A Book of Worship for Free Churches,** Oxford University Press, 1948.

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of things to come

Oct. 4—Western District Sunday School Convention, Halstead High School Auditorium, Halstead, Kan.
Oct. 4—World Communion Sunday
Oct. 7—National Day of Prayer
Nov. 8—Peace Sunday
Oct. 12—Canadian Thanksgiving Day
Oct. 24-28—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 38**

editorials

CHURCH MEMBERSHIP INCREASES The Yearbook of American Churches for 1960 shows the highest ratio of church membership to population in American history, with a rise of five per cent over the previous year. In 1900 church membership was only 36 per cent of the total population; in 1920 it was 43 per cent, while in 1958 (latest figure) it was 63 per cent. Total church membership for all faiths stands at 109,557,741.

The per-membership contributions for all causes annually was $63.27. (For congregational expense $50.39 and for benevolences $12.88.)

When the Protestant church bodies are grouped into "families," the five largest are: Baptist (27 bodies) 20,493,381; Methodist (21 bodies) 12,213,097; Lutheran (18 bodies) 7,791,248; Presbyterian (10 bodies) 4,126,583; and Latter-day Saints (6 bodies) 1,546,751.

These figures are quite impressive. However, two conclusions may be drawn from them. One is that people are becoming more religious over the years as the number of church members grows. The other conclusion might be that religion has been popularized to the extent that it has lost much of its vitality and has been made so soft and easy and undemanding that it merely gives a certain outward respectability to life without making any real demands. If the cost is lowered, so is the brand of religion. Real Christianity is costly and deeply demanding but its rewards are immeasurable.

We dare not be satisfied with a mere increase in numbers of church members. We must strive also for an increase in depth of religious experience, for a closer fellowship with God, for a fuller manifestation of His divine love for all people.

RESPONSIVE TO HUMAN NEED This being Refugee Year we cannot escape facing up with the fact that there are tremendous needs around the world. When we speak of needs, our first thought is usually of food and clothing. These items are certainly necessary; yet there may be greater needs than these.

Refugees need hope. To them life looks very bleak and discouraging. Friends, home, possessions, and country—these may all be lost to them. They wonder what there is to live for. To be of real help we need to be able to inspire hope in their wounded hearts and cause them to believe that life can be worth while.

They also need to be shown how they may be able to help themselves. They need confidence and self-respect and guidance to re-establish themselves in society. This may be far more difficult than handing out material goods, but it is essential for their future.

They need a healthy spiritual life as well as physical sustenance. In fact, to feed the body but allow the soul to starve is not meeting their problem at all. Both need to be nurtured and developed together. This is the new emphasis we are placing on all our relief activities. Be sure to read the article "Awakening to Human Need."

Not to help a person in distress is to kill him in your heart. So goes an African proverb. John put it this way: "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" The worst curtain in the world today is not the iron curtain, bamboo curtain, or purple curtain. It is the plush curtain. What shall I render unto the Lord for all His benefits toward me?

AWAKENING TO HUMAN NEED

Henry A. Fast

(This article is a portion of the address delivered at the conference at Bluffton. The full text will appear in the next issue of MENNONITE LIFE. Ed.)

PEOPLE hemmed in by public pressure or persecution over a period of years almost inevitably develop ingrown tendencies. Their interests, sympathies, and concerns turn inward and concentrate on caring for their own group. They tend to ignore people outside their own circle because they are afraid their help may be unwelcome or even resented.

Something like this happened to our Mennonite forefathers. For centuries they were a minority group, misunderstood and maligned, often under public pressure, often hemmed in and despised and sometimes persecuted and martyred because of their Christian convictions and their position in regard to participation in war and military training. Pushed in upon themselves as they were it is not surprising that interest in missions and in welfare services was a little late in developing. The concern of Christian love was present among them but it confined itself largely to ministering to their own circles.

With the development of missionary services there came a larger orientation to human suffering and need. Conference church papers with a growing circulation and with their reports about missions and world needs near and far and a church leadership trained in Mennonite schools all combined to awaken in the congregations a larger and keener awareness of human suffering and a finer sensitivity to need beyond their own borders.

The missionary efforts really served to demonstrate how impossible it is to preach the gospel of God's saving love and then leave men to live in poverty and in degrading circumstances. Our earliest mission efforts among the American Indians therefore inevitably concerned themselves with the sickness, misery, and poverty which were so prevalent among the Indians.

Later when the work in India started, our missionaries were deeply moved by the pathetic plight of the many lepers and they reached out a helping hand in the name of Christ. This service to the pitiable victims of disease and uncleanness was not something apart from the gospel. It was in truth the gospel as Jesus himself had incarnated it.

The sorrow of the bereaved, the sad plight of orphans, the suffering of the sick, the need of the aged had always aroused deep sympathy and expressions of helpfulness in the members of our churches. As the Conference grew in numbers, the churches became aware how large was the task of caring for their own people in distress and how much the churches needed one another in meeting these multiplying needs within their own number and how much more they could accomplish by co-operation and by pooling their resources.

Probably nothing in the early history of our Conference so sharply stabbed awake latent Christian sympathies as the tragic stories of desperate famine and starvation in India during the years 1897 and following.

Evidence of an awakened sensitivity to human suffering is a resolution, passed by the 1898 session of Conference, "that the General Conference appoint a relief committee of six which is to receive gifts for the support of all welfare causes and which is to disburse them according to the wishes of the donors. Undesignated gifts are to be disbursed according to their own good judgment."

This broadened sensitivity to human suffering having once been thoroughly aroused apparently never died. Great crises brought a new glow to the concern for people, near and far, hurt by the experiences of life. The Emergency Relief Commission was set up to function in "emergencies." The record shows it was alert to discover emergency needs but it was somewhat slow to act.

The year 1920 confronted the Mennonite brotherhood with a tragedy of staggering proportions. Hopeless hunger and starvation was afflicting Russia, threatening vast populations including the large Mennonite settlements. Relief was so urgent and the need so staggering that a joint meeting of representatives of relief agencies of various Mennonite bodies formed a Central Committee which would seek to pool the resources and co-ordinate and unify the efforts of our North American brotherhood in a far-reaching attempt to bring food to the hungry and starving. This meeting in Elkhart, Ind., on July 27, 1920, marked the beginning of the work of the Mennonite Central Committee.

The importance of this venture in inter-Mennonite co-operation in alleviating human suffering can hardly be overemphasized. Not only did this new organization, the Menno-

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nite Central Committee, mobilize the resources of the North American brotherhood for the overwhelming need of this particular occasion but it opened the door for a continuing ministry of love and relief which over the years reached countless thousands, if not millions, in far corners of the earth. At the same time it served to keep the cooperating Mennonite groups alert and responsive to a wide variety of human need. It proved to be an ever ready and effective channel for their outreach of Christian compassion. Its ministry enlisted generous contributions of money and gifts-in-kind and challenged many hundreds to offer personal service "in the name of Christ" for longer or shorter periods of time.

The situation in Russia became politically and economically so desperate that thousands of Mennonites and non-Mennonites clamored for a chance to migrate. The Canadian Board of Colonization under the leadership of David Toews with energetic support from the Mennonites in the United States helped some 21,000 immigrants to find a new home in Canada. This refugee resettlement was only the first of several large waves of migration. In all these succeeding efforts, General Conference leaders and churches showed a keen and growing awareness of human need and a generous spirit of sharing.

The resettlement of large numbers of refugees sharpened and made compelling the insight that these people needed not so much charity as understanding assistance which would safeguard their self-respect, build the spirit of brotherhood, and keep alive a vivid sense of mission. This insight and concern, therefore, deeply influenced the type of service our Conference churches extended to refugee settlers in the years following.

World War II, 1939 to 1945, brought unparalleled suffering all over the world—unparalleled in intensity, violence, and brutality, and unparalleled in extent. It confronted the Mennonite brotherhood with areas of human need they had never really faced before with such piercing reality and such urgency.

Thousands of drafted conscientious objectors to military training and war who felt that as Christians they could have no part in this method of hate, violence, and destruction nevertheless felt constrained to do all they could to heal the wounds of war and to give positive expression and witness to Christian love. They clamored for opportunities to serve in areas of tension, need, and neglect. Priceless and widely varied opportunities presented themselves.

Out of this contact with the raw side of human life there grew a deep concern for better care for the mentally ill, a rediscovery of how much we can do one for another, a profound sympathy for refugees, and a desire to rehabilitate them and help them to a new home, a livelihood, good health, and to active church life and to good schools.

The stark tragedy of war brought also a new realization how desperately urgent is the proclamation of the gospel of reconciliation and peace, peace with God and with man, in a world that threatens to destroy itself.

Out of concerns like these there grew, in the course of years, a far-reaching service to the mentally ill. A large host of young people responded to the challenge of this need giving themselves for longer or shorter periods to service in mental hospitals in the name of Christ.

Other service programs developed from these concerns.

- A greatly expanded and diversified program of mutual aid assisting people within the brotherhood to a home and livelihood. This service extended its helping hand even into mission fields.
- A wide range of rehabilitation projects for the benefit of war victims and poverty-stricken peoples in many countries of the world.
- Pax, 1-W, and Voluntary Service projects in many lands. These services offered to drafted young men and other concerned young people priceless opportunities to enter areas of real need and to bring there a witness of Christian love.
- A large and varied service of gifts-in-kind which was alert to actual needs in the field and which knew how to appeal to a generous spirit of sharing in the home churches.

Out of the discovered need for a vital Christian peace witness grew peace conferences, peace pamphlets, peace missions to Europe and the Far East, renewed peace studies and peace education efforts, reaffirmations of our Christian peace position, and larger works on peace subjects.

We were beginning to sense how relevant and indispensable was the gospel of Jesus Christ and His love to the total need of man. We were beginning to discover that here head and heart, lips and hand, muscle and money must work hand in hand if the Christian witness is to be convincing and is to encompass the totality of man's life.

The ministry of Christian love cannot be relegated to "emergencies." Want, anguish, disaster, suffering, and pain are always with us appealing to Christian compassion and we must never be deaf or calloused to the cry of human need. For this reason our Conference has ceased to think of this ministry as

continued on page 606

Must We Help?

W. F. Unruh

HAS THE QUESTION of who should help the poor of the world to a better life ever bothered you?

The annual per capita income in the United States is $2000.00. The annual per capita income of millions of people in Asia and Africa is $60.00. It is not hard to imagine how difficult it must be to meet all the expenses of food, clothing, and housing with $60.00 a year. At the conference session in Bluffton it was again said that half of the world's population goes to bed hungry.

Is there a realistic hope that this condition can be changed so that people will have enough to eat and to wear? Our Lord Jesus Christ was very optimistic about the life that would result if we will obey Him and strive to be as good as He is. Once when Jesus was speaking of the worry people have about food and clothing, He said this significant word: "Set your heart on his kingdom and his goodness, and all these things will come to you as a matter of course" (Matt. 6:33, Phillips).

Here Jesus is trying to indicate to us and to assure us that if we will obey Him and strive to be as good as He is, a relationship will develop in which ways will be found so that people will have enough to eat and to wear. There is enough food and clothing in this world for everyone if it is only shared.

In this World Refugee Year, over fifty nations will make a concerted effort to resettle and rehabilitate some 2,000,000 refugees who are still without a home and without a country to which to go. This challenges us. Since our President has proclaimed United States participation in the World Refugee Year, and since MCC has given our government word that it will participate in efforts to resettle and rehabilitate refugees, we will have opportunity to help these unfortunate people to a home again.

The CROP surplus foods program is another avenue through which we can channel our help. We should not wait for special appeals for CROP but contribute regularly toward this world-wide program of sharing our abundance with the hungry.

The chairman of the Kansas CROP recently made a plea for extraordinary giving saying something like this: "Millions of poor people in Asia and Africa know that the great wealth of America is in the hands of professed Christians. If we will not share our abundance, they will turn against Christianity and against Christ. Now is the time to show them that we do care."

The people of Asia and Africa are making desperate efforts to raise their standard of living. They do some strange things. In the state of Kerala in India we find more Christians than in any other state of India. Yet here by free election the people elected a Communist government into power. Why did they do this? By now they are in deep trouble because the Communist regime tries to replace Roman Catholic and Protestant teachers in their schools with Communist teachers.

One of our missionary friends from South India told us several years ago that the sons of some of their village preachers were turning Communist saying, "You missionaries come here to preach to us to save our souls, but you care nothing about the misery and the poverty in which we live. For help in this we must turn to the Communists." What an indictment of our unconcern and lovelessness! The Archbishop of Canterbury once said that the most materialistic religion in the world is Western Christianity.

The World Refugee Year and the surplus foods program of CROP are not the only channels through which to express our love and concern for the poor of the world. Our MCC relief program, our Pax service and self-help projects, our agricultural school in Indonesia, our agricultural experimentation stations in the Chaco and in Old Mexico, our Vocation Boys' School in Korea, and our Widows' Knit and Stitch Shop in Taegu, Korea, are some other ways of sharing not only our wealth, but also our know-how and our personal life by serving in their midst and together with them.

Jesus identified himself with the poor, the hungry, the sick, and the imprisoned. Plainly He tells us that what we do for the poor we do unto Him, and that this will be taken into account on the judgment day. When we realize that our eternal destiny is linked up with our concern for the poor, it becomes clear that relief dare not be lightly brushed aside. Jesus explains that the words He has spoken will judge us on the last day (John 12:48). The rich man of whom Jesus tells us was not lost because he was rich but because he was indifferent and calloused toward the poor man lying at his gate. He was able to help Lazarus but was not interested. Callousness toward the poor is lovelessness which will not stand up in the judgment day. Jesus has made it abundantly clear that the moral responsibility to help the poor lies with those who have the means to help. MUST we not help?

W. F. Unruh is field secretary of the Western District Conference.

MCC Reaches Out to Hong Kong, Calcutta

Lowell Teichroew

On Aug. 29 the MCC Executive Committee revealed plans for increasing assistance in two of the world's most concentrated refugee areas—Calcutta and Hong Kong. 700,000 Chinese refugees huddle in the overcrowded Hong Kong territory; 4,000,000 displaced Hindus who have fled from Pakistan since that Moslem state was formed by partition are now concentrated in and around Calcutta.

HUNGER, homelessness, nakedness, and restlessness continue to nibble on the lives of thousands of human beings. Freedom-seeking peoples and politically expelled men, women, and children continue their existence-struggle in a dilemma of misery and loneliness. Responsibilities pointed out by this year's designation as World Refugee Year concretely indicate the intensity of the refugee problem. Said Vernon E. Bergstrom at the World Refugee Year inauguration luncheon, "There are still approximately fifteen million who need help, either in the process of their integration or in resettlement. The world community in this century of man's inhumanity to man must act collectively in behalf of its members who have been forced to flee home, family, and livelihood."

MCC's intensified efforts brought about by the Far East challenge in this World Refugee Year resulted from Executive Secretary William T. Snyder's review of the involved Calcutta and Hong Kong problem during his recent world tour. Future aid programming in Calcutta, which the MCC Executive Committee accepted and encouraged with deep concern, includes setting up a food distribution program through child feeding centers in selected refugee schools, establishing canteen services for undernourished and needy University of Calcutta students, supporting one Paxman and using voluntary service workers from India Mennonite and Brethren in Christ churches to help in the material aid distribution program and increasing Calcutta's designated funds.

Calcutta: Poverty and Restlessness

We need to work with the tremendous refugee problem occasioned by the movement of people from East Pakistan to West Bengal. West Bengal itself is marked with pervading poverty, hunger, and political restlessness. An analysis of the West Bengal refugee situation indicates that about 240,082 are living in camps and homes, about 243,765 are in government colonies, and 2,778,560 are existing outside camps, homes, and colonies.

At present MCC is working with the West Bengal Refugee Welfare Committee (Edward Benedict, MCC India director, is committee chairman) in four colonies. Milk, wheat, and other foods are being distributed. Medical care is being given to leprous and tubercular patients. Though William Voth (Chilliwack, B. C.), MCC is working with the Department of Agriculture in a poultry project. Attempts will be made in strengthening the poultry

His identification card and ration coupon is labeled: "Carte de Refugie."

Lowell, a 1-W, is editorial assistant at the MCC headquarters, Akron, Pa.

project with India government credit sources, with feeding and technical assistance from the Department of Agriculture and with the help of a Paxman.

"Calcutta, the capital city in the West Bengal state, made a great impression on me. We belong in that city," Snyder says. One of Calcutta's major problems is brought about by its university where over forty per cent of its undergraduate students are receiving less than the minimum nutrition required for good health. Several years ago the university reported that 18,000 of its 43,000 students were in the undernourished category. The university vice chancellor expressed hopeful interest in the Mennonite Central Committee setting up student feeding stations in some of the university colleges.

The help planned by MCC would provide many of the needy students with at least one meal a day. Establishment of canteen services in selected centers will be made in cooperation with the university vice chancellor; the university will provide required operating space. Surplus commodities as well as MCC processed foods will be used in carrying out the feeding program.

University Offers Ideological Opportunities

Evaluating the over-all positive results of the projected program Snyder concludes, "The need of the university students presents not only physical aid possibilities but also ideological opportunities. These are the future leaders of West Bengal. Doubtless much good will be accomplished in the witness if we as a Christian organization working with other Christian agencies will bring them assistance during their student years."

The Calcutta refugee problem is augmented by India's entire national picture. One out of every forty-two people are refugees. India's population is increasing rapidly. By 1966 India's population will probably have grown to 460 million. Increasing food production is India's primary concern for the next seven years. Without enough food, her hopes for improving human welfare and achieving social justice will become impossible. If India's food production increases no faster than at the present rate, the gap between supplies and the total amount required for efficiency will be 22 million tons annually by 1966. No conceivable program of imports or rationing can meet a crisis of this magnitude. Food production is impeded by inadequate soil and water conservation, too much livestock for available food supplies, antiquated equipment and methods, and lack of effective incentive for increasing production.

Hong Kong: A Problem of People

Hong Kong, a small free territory located near Communist China, is also in desperate need of help because of its complicated refugee complex. An estimated three or four thousand refugees arrive in Hong Kong each month. About a million Chinese have escaped from Red-controlled China by sneaking into Hong Kong in the decade since the Communists conquered China mainland. Two out of seven people in Hong Kong are refugees.

Elfan Rees in *We Strangers and Afraid* claims that, "Out of a total population in the colony of 2,500,000, no less than 700,000 are officially classified as refugees from mainland China. Percentagewise, this is the second highest incidence of refugees in a local community in the whole world. They present massive problems of housing, health and fire risks, unemployment, and, on occasions, political instability. Despite heroic efforts and quite disproportionate expenditures by the government in Hong Kong, the majority of these refugees still live in appalling squalor and overcrowding in hillside shanties or rooftop huts. . . . Hong Kong has lived up to the highest traditions of the right of asylum but quite obviously has been limited by its absorptive capacity."

In a survey of the work in Hong Kong, Norman Wingert, MCC Hong Kong director states, "MCC came here in the summer of 1950. A big house at once served as the Far Eastern Area MCC office, as a hostel for twenty T.B. contact children, and as a center for the distribution of relief goods. Not knowing that the refugee problem would become critical, MCC discontinued its activities in Hong Kong two years later. But as the problem of people became increasingly acute with each successive year, our consciences were again sensitized to Hong Kong need. In the fall of 1957, in line with its policy of helping where the need is the greatest regardless of race or nationality or religion, MCC decided to work with the homeless in Hong Kong."

Center Reopened in 1958

Since the reopening of the MCC center in 1958 much of the $172,829 worth of relief goods distributed until Aug. 10, 1959, has gone to two charity hospitals, Kwong Wah and Tung Wah. Last year there were 23,000 births at Kwong Wah, the largest maternity hospital in the world. To an average of about 63 mothers who leave the hospital daily, MCC workers have been giving parcels of food and/or clothing. Also included in Hong Kong material distribution are Christmas and leprosy bundles. Approximately 10,000 Christmas bundles were handed out between March, 1958, and July, 1959.

The enlarged program approved by the Executive Committee will provide canteen service to make available hot food for many of the needy wooden shack and sampan home refugee residents. The new food service intends to use as much surplus commodity material as possible as well as distributing food purchased or processed by Mennonites. The type of program which MCC proposes to inaugurate in Hong Kong will be similar to MCC feeding operations in Europe after World War II.

"Our workers (Mr. and Mrs. Norman Wingert and John E. Epp)," states Snyder, "are relating strongly to the Christian churches in Hong Kong. In many of the distributions Chinese-speaking Christians give words of spiritual food. Our planning must be made from year to year because it is difficult to tell how long we will have freedom of operation. It is generally agreed that China could take over the city anytime it desires—but for the present it is open and there is great need among the people here for our ministry in the name of Christ."

—MCC

TO WHOM do I owe my greatest loyalties? To family or clan? When it is from Him who gives us family and clan that these stern words come: "He who loves father and mother more than me is not worthy of me?" And daringly challenges us to take notice of His uncompromising, perplexing, and disturbingly unilateral demands, for He is greater than family or clan.

Do I owe my greatest loyalties to the nation? If so, what do I say, in answer to Peter's invincible declaration, that a Christian must obey God rather than man. Or when I am asked to defend my nation, can I go unaware and unapprehensive to the words of the One who declared, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, (Matt. 5:43, 44)."

Do I owe my greatest loyalties to blood and race? Then why not join all the contemporary Nietzsches with their towering illusions of empire built mid blood and iron? Why not join the Hitlers whose grandeur blew up in their faces at their Berchtesgadens? Or the Bilbos and Eastlands, Byrds and McClellands who see so much of their southern ways of life in black and white . . . who deride our courts and legally sabotage the intent of our constitution by their filibustering and parliamentary gymnastics in Congress.

Why not join any number of our friends and neighbors who think this is all right . . . indeed all of it is the right way since the Negroes, Mexicans, or nisei are not ready for first-class citizenship.

Then we can remember Paul who tells us that from one blood God made all mankind. Or Jesus who speaks of that certain road from Jerusalem to Jericho and of those who passed by, until the Samaritan appeared.

What about the church? Certainly the body of believers can demand my highest loyalties. But can we serve God with a oneness, wholeness, and fullness of purpose if we tie His works and His Word to some human institution with cathedrals, liturgies, creeds, and dogmas? If we make the church a denominational country club with quota systems and "stay away" signs drawn across the totality of its congregational faces?

What is left? Am I to be cast upon my own resource when I know it to be weak and unpredictable, sinful and lame. And this comes to me whether I consult Sigmund Freud or Paul of Tarsus. I know how easy it is for me to become Willy Loman in *Death of a Salesman*—to never really know who I am. Furthermore, the whole Bible attests to it. My pride and aggrandizement shatter even the good which I would do and direct it to the evil that I am about at all times.

Still, if man was created to be redeemed, there is and there must be a God of redemption who cares enough for His world that He is not willing that any should perish in the darkness of separation from Him which is hell. And it is to Him that I owe my greatest loyalties for He has shown me in a vividly unmistakable drama that "faith hath still its Olivet and love its Galilee." I can say as did Bach in *Jesu Todeslagen,* "Jesus lay in death's dark prison. It was our sin which bound Him. Yet that prison He did break. Hallelujah."

—Ed Riddick

LOYALTIES

ABSTINENCE TEMPERANCE

Nancy Yoder

If we are going to look for proof texts in the Bible to tell us whether or not a Christian can drink, we simply will not find them. Does this mean Christians *can* drink? No, it does not!

Let us see first what the Bible teaches about temperance. The Old Testament as well as the New speaks clearly against the abuse of wine and even shows it as an obstacle to economic security (Proverbs 21:17, 23:21). In Isaiah we find drunkenness included among the reasons for God's abandonment of Israel (Isaiah 5:11-17, 22; Proverbs 20:1, 23:29-35).

In the New Testament, Paul, as well as Jesus, speaks out against the excessive use of wine, referring to it as our soul's enemy and a hindrance to entering the kingdom of God (Galatians 5:21; 1 Corinthians 6:10; Matthew 24:45-51; Luke 12:45 and 46, 21:34). For example, Paul condemns its use for church leaders (1 Timothy 3:2-3).

Although we can find no proof texts against the use of alcohol, we do have evidence that the Bible teaches not only temperance but abstinence as well. This is not evident in a commandment, "Thou shalt not drink intoxicating beverages," but rather in commandments referring to purity of heart and against sensualism or lust. Or, observe the fruits of the spirit outlined by Paul in Galatians. It is irrefutable that using intoxicants prevents one from reaching his best for Christ; therefore, abstinence is implied in these teachings. Anything that keeps us from being our best for Christ is to be shunned, and surely intoxicants fall into this class.

Some people think they can take a social drink occasionally and that this is justifiable. It is silly for one to think he can drink just as little as he wants and control it; he simply cannot afford to take that chance.

However, disregarding personal danger, Paul says our actions may lead a Christian brother to stumble, and drinking is such an act. It is unnecessary to enumerate here the effects of drinking on society or how our drinking might cause a brother to stumble; we see its effects on traffic injuries and deaths, broken family life, absenteeism and accidents in industry, crime, delinquency, etc. It is obvious, then, that our love for our fellow men requires us to be abstainers.

In the Light of Theology

Now that we have looked at the Scriptures, we can ask, "Is the alcohol problem related to theology?" The liquor problem "is a theological one, because God is the drink and food of the soul, because He is the medicine that cures the perverted appetites and the physician that keeps the sin-sick soul alive . . . because it involves the soul and God's relation to it . . . because it involves human conduct, character, and immortal destiny" (Ferdinand Iglehart in *King Alcohol Dethroned*).

A teaching of theology is that God does not control our lives and actions in the same sense that He controls the planets. We have free choice between right and wrong. Evil in the world makes this choice difficult, and although we have freedom of choice we cannot escape the consequences of our choice. Any Christian choice or decision must be man responding to God's demands in faith and fellowship. Our choice to use or abstain from the use of alcohol, then, involves such a process.

A Christian's responsibility, however, does not end with his own choice. He sees others and wants to help them; for they also are the object of God's love. He cannot help but be concerned about those addicted to alcohol; he sees a Christian duty here.

In the Light of Ethics

This leads us to look at the alcohol problem as it relates to Christian ethics. The first thing a Christian must do is look at Christ's character and determine our ethics in relation to His.

First, we see that Christ was realistic in viewing and facing life and its problems. This Christlike character is hindered, if not halted, by intoxicating beverages.

Second, Christ set forth and exemplified highest moral standards; these standards are drowned when alcohol is used.

Third, Christ not only considered himself but others as well. A Christian must consider not only what alcohol does to himself and his immediate surroundings, but also its utter uselessness and resulting effects in the world.

Fourth, we must stop using dual standards of ethics—one for the minister and one for the layman. We must stop drawing a sharp line between secular and sacred. We must begin to acknowledge our responsibilities as being as high as those of ministers. Man has a duty to humanity, too. If alcohol keeps one from doing his best for mankind and God, can we sanction its use, or condone anything or anyone that contributes to its use? Not according to Christian ethics.

Fifth, it is the Christian's responsibility to try to create a society in which Christian ideals can grow. Such ideals do not thrive on alcohol.

In the Context of Youth

It is our duty as Christian youth to begin thinking how we can meet the alcohol problem "head on." It is our responsibility to become better acquainted with the characteristics and symptoms of alcoholism; we must try to understand "why" and "how" persons become alcoholics.

We are challenged to investigate the different methods of treatment for alcoholics: medical, aversion, psychiatric, religious. We must be acquainted with and give our support to Alcoholics Anonymous. This unique organization, set up to help alcoholics, is based on Christian principles and has set many alcoholics on the road to recovery and to Christ.

How Do You Help an Alcoholic?

If we are to help an alcoholic, we must be ready with positive action. The first thing we must do is become informed about alcoholism and have a positive attitude toward the alcoholic, seeing him as one who is ill, needs help, and can be helped.

When the alcoholic shows interest in curing his disease, he should be encouraged to discuss his problem with a qualified person, seek competent medical help, make contact with Alcoholics Anonymous, seek psychiatric help if necessary, and eventually attend church services.

As Alcoholics Anonymous has discovered, the biggest help in this problem is the strength the alcoholic can receive in religion. To the Christian, God is a great God and our primary source of help. Contact and communication with God is made through prayer. For many Christians, it is here that strength and encouragement are received. Another source is through church worship and fellowship.

The Church Has a Role to Play

Because religion can play such an important part in a person's life, it is even more essential that an alcoholic with such an enormous problem has the opportunity to take advantage of the power of God. As youth and the future church, we cannot be passive about a problem where so many lives are involved. As Christians, we must see the part we can play in the church in helping victims of alcohol.

A church can help in several ways: the minister and church officers should be acquainted with available community resources and have adequate training in counseling to help alcohol addicts. The church may wish to offer their facilities for AA or similar group meetings. Sermons and church publications or periodicals should occasionally communicate to the church group concerning the alcohol problem.

In conclusion, the church should not only discourage drinking, but take a stand for abstinence. Reasons to back up this stand should be given. These could include the following: (1) one never knows when moderate drinking will lead to problem drinking; (2) even moderation gives the setting for problem drinking; (3) new recruits are made by *moderate* drinkers; no one starts drinking after watching the behavior of an *excessive* drinker; (4) even moderate drinking lowers one's efficiency and affects his behavior so as to cause trouble; (5) our bodies are the temple of God; (6) alcohol prevents us from being our mental, moral, and physical best and therefore keeps us from doing our best for Christ. Whatever stand or action a Christian takes, he must keep in mind that it must be done in love.

Study Plus Prayer Plus Action

It cannot be stressed enough that the alcohol problem is a big one, big enough to employ the efforts of every Christian It requires not only study and prayer, but action as well. Any approach without Christian insight will not be sufficient for an alcoholic in his fight for freedom. Who can give this approach besides the Christian? Are we going to restore health and joy to these ill persons? Are we ready to begin the fight by taking a stand for abstinence ourselves?

Jill, a high school student, had been invited out for dinner. Before dinner, cocktails were served. Having never confronted this problem before and not wanting to appear old-fashioned and backward, Jill took her first drink.

Every alcoholic was once thought of as only a social drinker. An alcoholic is a person who cannot control his drinking without help. It so enslaves him that it interferes with his job and his family life. A moderate drinker, on the other hand, can presumably control his drinking, but for how long? One in twelve of all who start to drink ends up as an alcoholic.

Suppose you are one of the eleven who do not become an alcoholic. How will drinking affect your life? In the first place, alcohol costs. Second, misuse of alcohol endangers your health. Third, as a moderate drinker, you are a killer on the highway. Even small amounts of alcohol seriously affect a person's ability to drive a car. The drinking driver and not the drunken driver is responsible for most accidents.

The solution to this problem is strangely simple. When asked to drink, simply say, "No, thank you, I don't drink."

—Adapted from *The Nebraska Issue*

WHO'S WHO

Nancy, the author of the temperance-abstinence article, is a junior at Bluffton, College.

Ed Riddick (see page 601) is a graduate student at the University of Chicago.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

NEWTON SISTER GOES TO HAITI

Sister Hilda Mueller, of Bethel Deaconess Hospital, has accepted a one-year appointment by the Mennonite Central Committee to serve as a member of a medical team in Haiti. The medical team will consist of a physician and several nurses. They will conduct outpatient clinics and dispensaries, going from one place to another, in areas where almost no medical care is available to the population.

Sister Hilda will leave Newton at the end of Sept. for Akron, Pa., to attend a short orientation course before beginning her assignment in Haiti.

FJC CORPORATION MEETS

The annual meeting of the Freeman Junior College Corporation was held Sept. 25 in Pioneer Hall.

GUEST CHAPEL SPEAKER

Bruno Penner, pastor of the First Mennonite Church of Glendive, Mont., attended a meeting of the Northern District Conference Executive Committee of which he is the vice president. While here in Freeman, he served as guest chapel speaker at the college.

ARTS AND CRAFTS OFFERED

During the fall quarter an Arts and Crafts Extension Course is being offered by FJC. The class meets from seven to ten every Thursday evening. Mrs. Rose Ewert teaches the course which enables teachers in the neighboring communities to earn additional credits during the school year.

WOMEN PROCESS FOOD

Members of the Women's Auxiliary recently processed 150 chickens from Freeman Junior College. This is in addition to all the foods they canned and processed for the freezers during the summer.

CO-ORDINATING COMM. MEETS

The co-ordinating committee of the Associated Mennonite Biblical Seminaries met on the campus on Sept. 8 to hear reports on the progress of the joint work in the Associated Seminaries program and to project plans for the future. Those present were Nelson Kauffman (chairman), J. N. Smucker (secretary), A. E. Kreider, Reuben Short, Orie O. Miller, Paul Mininger, and Erland Waltner. Two members of the committee, A. J. Metzler and C. N. Hostetter, Jr., could not be present.

VARIED ACTIVITIES OPEN SCHOOL YEAR AT BLUFFTON

The Student Christian Association of Bluffton College held its retreat at Camp Friedenswald, Sept. 8-10, to draw up plans for the coming school year.

Big brothers and sisters arrived on campus Thursday morning, Sept. 10.

New students arrived Sept. 11. In the afternoon the new students were welcomed at Ramseyer Chapel and then took tests at Founders Hall. These tests are used in counseling with students concerning their course program for the school year.

The evening of Sept. 11 a banquet was held in the Ropp Hall dining hall to acquaint new students with faculty members, campus leaders, and others.

On Sept. 12 the new students met again in Ramseyer Chapel for explanations of dining hall etiquette, the personnel program, and introduction of faculty advisors. The students then met with their faculty advisors in groups to receive general information regarding registration.

The first football game of the season was played Sept. 12 against Taylor University of Upland, Ind. This was the only opportunity for the local fans to see the Beavers play at home until homecoming, Oct. 3.

On Sept. 13 the Student Christian Association sponsored a retreat at the college cabin.

On the evening of Sept. 14 the SCA had an orientation program on "Traditions and Ideals of Bluffton College." This was followed by an all-college sing, sponsored jointly by the SCA and the men's and women's Varsity B clubs.

Classes met for the first time on Sept. 16. The formal all-college formal reception was held in Founders Hall the same evening. The SCA was in charge of this program.

DYCK CONDUCTS SERVICES

Cornelius J. Dyck, seminary instructor in historical theology, conducted a series of special youth services at the First Mennonite church of Berne, Ind., Sept. 6-11.

SHELLYS MOVE TO NEWTON

Andrew R. Shelly, director of seminary public relations, and his family have moved to 324 East First Street in Newton, Kan. He continues to serve the seminary until Jan. 1, 1960, at which time he will begin his duties as executive secretary of the Board of Missions.

SCHRAG HANDLES PUBLICITY

Robert Schrag, first-year student from Newton, Kan., has been appointed assistant in publicity for Mennonite Biblical Seminary for the coming year.

ANNUAL RETREAT HELD

In the beautiful setting of Camp Friedenswald, the seminary faculty held its annual retreat on Sept. 14, preparing themselves spiritually for the beginning of the new school year and giving special attention to the theme: "Our Image of the Christian Worker."

ENZ GIVES OPENING ADDRESS

The convocation address for the opening of the new school year was given this year by Jacob J. Enz, professor of Old Testament and Hebrew. The service was held Sunday evening, Sept. 20, in the seminary chapel. Topic of the address was: "The Cross—Beyond Coexistence."

NEWS OF FORMER STUDENTS

Oskar Wedel, German theological exchange student of last year, visited the seminary campus before leaving the states Sept. 12. He is returning to the University of Hamburg to continue his theological studies.

Graduates and former students of Mennonite Biblical Seminary who left this summer for mission fields are Herman and Alice Walde to Seiling, Okla.; George E. and Martha Janzen to Japan; Virginia Claassen to Japan; Peter and Lydia Kehler to Taiwan; Bruno and Elizabeth Epp to Paraguay.

44 STUDENTS ENROLLED

Fall semester classes for forty-four Mennonite Biblical Seminary students began Sept. 21 as the seminary opened its second year in Elkhart on the new campus at 3003 Benham Ave.

Newcomers to the seminary this fall include twenty new students and three new faculty members.

A two-day orientation for new students began Sept. 16. Registration for all students was held Sept. 18, followed by a seminary picnic. Sept. 22 marked the first chapel service and a joint meeting of all students from both Goshen College Biblical Seminary and Mennonite Biblical Seminary.

ADDITIONS TO FACULTY

The two additions to the teaching faculty of Mennonite Biblical Seminary this fall are Cornelius J. Dyck, instructor of historical theology, and John Howard Yoder, lecturer in systematic theology.

Dyck, who will become a full time instructor this fall, commuted from Chicago last year, serving as part time business manager. A native of Saskatchewan, he received his A.B. at Bethel College, an A.M. at the University of Wichita, and is presently a Ph.D. candidate at the University of Chicago.

Yoder received his A.B. at Goshen College and his Th.D. at the University of Basel in Switzerland. He taught for Goshen College Biblical Seminary last year but serves both of the Associated Seminaries this year as well as the Mennonite Board of Missions and Charities.

Harry Martens, new member of the administrative faculty, began his duties in July as assistant to the president and business manager. Having previously helped to plan the new seminary campus, Martens comes to Elkhart from Bethel College, where he was assistant to the president.

ENROLLMENT INCREASE

Bethel College enrollment totals released by Eldon Graber, registrar, as of September 17 show an increase of 23 over last year's comparable date. Total enrollment this year is 532 as compared with 509 last year. Men students increased from 280 to 295 and women students from 229 to 237.

Night class enrollment this year is lagging over last year's totals.

CHEMISTRY PROF PRESENTS STUDY

Ronald Rich, professor of chemistry at Bethel College, presented a paper at the Wichita section conclave of the American Chemical Society in Wichita, September 25th.

Dr. Rich's paper is entitled "A New Scheme of Qualitative Analysis." It details a study of a new sequence of chemical operations used in teaching students the properties of common metal elements.

MCC news and notes

MCC NEGOTIATES FOR SURPLUS PORK

OTTAWA — Negotiations for obtaining Canadian surplus pork have been going on for some time now between the Mennonite Central Committee and officials of the Canadian Department of Agriculture. If MCC gets any of the surplus meat which is commercially packed and labelled "luncheon meat" (much like American "Spam"), it is hoped that the meat will be received free of charge or made available at a nominal fee.

R. K. Bennett, chief of the Canadian Sales Division of the Agriculture Stabilization Board, has announced that 37 million pounds of pork are for sale to export companies, but that some of it may be given to some "bonafide relief agency without any strings attached, other than it be shipped in bond to a foreign destination and that the Canadian government receive some recognition for making the product available." Stored in warehouses across Canada, the product could be released for shipment from Toronto, Winnipeg, Montreal, or elsewhere.

Though no definite arrangements have been made, officials of the Agricultural Stabilization Board have said that "MCC is the first relief agency to make official inquiries about the availability of the surplus pork." In Bennett's discussion with Harvey Taves (MCC Waterloo Branch Associate Manager), he stated, "Keep your cause before the board so that when they decide to give it away they will automatically think of you and your organization."

The Canadian Nonresistant Relief Organization has assured MCC that it would like to help purchase some of the surplus pork. Western Canadian relief organizations might also help with the project if contributions are needed.

VS FORESTRY PROJECT APPROVED

CALIFORNIA — Selective Service and the MCC Voluntary Service Advisory Committee have approved a California forestry project to fulfill alternative service requirements. To be known as the Hartland Christian Association project, the new out-of-doors project will use a unit of at least six men and one matron to care for the VS team. The newly approved project will be a part of the total Voluntary Service program.

Located 35 miles west of the Reedley-Dinuba, Calif., vicinity this forestry project, which is the first VS muscle project in the VS arrangement, will require mostly manual labor. Among the activities necessary in improving and developing the 160-acre tract of forest land are fighting forest fires and cutting timber for conservation purposes. Considerable on-the-job training will be necessary, if only because of the rough topographical features of the forest territory.

Men serving in the Hartland project will be encouraged to participate in Reedley-Dinuba Mennonite activities. Except during the fire season, all but one or two of the unit men will be released from week-end duty so that they can attend worship services and fellowship with the area Mennonites.

WEST GERMANY CONTINUES TO ABSORB REFUGEES

BERLIN—In spite of the fourteen years which have passed since World War II, refugees are still numerous in West Germany. Communist-controlled East Germany is causing an increasing number to flee from their homes in the hopes of finding security and freedom.

Peter Dyck (Europe, MCC director) reports that during July, 7765 refugees from Soviet-occupied Germany arrived at the Marienfelde reception center in West Berlin—1255 more than the 6510 refugees which came in June. The daily average to come to the center was 250. 2075 or 26.7 per cent of the homeless were unaccompanied children.

Most of the incoming refugees could be processed immediately. 5775 were taken to various areas for resettlement; 484 were flown directly to West Germany without any screening procedures in Berlin. As of July 31 there was no backlog of processed refugees in Berlin who were waiting transfer to West Germany.

DISCUSSION WITH KHRUSCHEV THOUGHT NOT HELPFUL

AKRON—MCC will not attempt to discuss its concerns with the Soviet ruler Khrushchev during his American visit, says Executive Secretary William T. Snyder. Inquiries directed to the Mennonite Central Committee headquarters have asked whether any moves will be taken by Mennonite leaders to see Nikita Khrushchev regarding the Mennonites still in Russia.

Since Mennonites are not registered and since they are not a recognized religious group (many are working with Russian Baptists), it would not be helpful to try arranging any sort of discussion with the Communist leader, even if it were feasible.

Khrushchev is undoubtedly acquainted with Russian Mennonites. He was born April 17, 1894, in the Kursh region of southern Russia, near the Ukrainian region where many Mennonites lived. During his youth Khrushchev worked in the coal mines of the Donhas in the Ukraine.

EUROPEAN MCC WORKERS HOLD RETREAT

BIENENBERG—With the theme, "The Call to Christian Obedience," the European MCC workers have scheduled a retreat at Bienenberg, Germany, Oct. 1-5. This annual event will feature a symposium on missions, round-table discussion, communion service, and informal fellowship and relaxation.

The general theme of Christian obedience has been broken down into three major concerns: "Obedience in the Life of People of the Bible," "Obedience in the Life of the Anabaptist," and "Obedience and Service in the Name of Christ." Clarence Hiebert, the new European Pax pastor, will lead the Bible study with special reference to the relationship of obedience to the temptations of Jesus.

TWENTY-SEVEN COMPLETE VS ORIENTATION

AKRON — Seventeen Voluntary Service young people, eight Paxmen, and two new overseas MCC workers have completed preparatory service instruction at MCC headquarters Sept. 7-18.

VSers who participated in orientation school will be serving in nine locations:

Junior Village, Washington, D. C. —Mr. and Mrs. Clyde Goering (Moundridge, Kan.).

Brook Lane Farm, Hagerstown, Md. — Mary Elizabeth Jacobson (Copper Cliff, Ont.).

Children's Center, Laurel, Md.—Helen Paetkau (Winnipeg, Man.) and Judith Schroeder (Walton, Kan.).

Akron Staff—Mr. and Mrs. Harleigh Moyer (Telford, Pa.)

Prairie View Hospital, Newton, Kan.—Gertrude Warkentin (Superb, Sask.).

Wiltwyck School for Boys, Esopus, N. Y.—Theodore Hughes (Lancaster, Pa.), Milton Lehman (Bird-in-Hand, Pa.), Clara Nikkel (Calgary, Alta.), and Katherine Neufeld (Winnipeg, Man.).

Hartland Christian Association Forestry Project, Calif.—Tom Parke (Downingtown, Pa.) and John Konrad (Matzqui, B. C.).

Denver, Colo.—Wallis Goertzen (Henderson, Neb.), serving as Denver 1-W unit leader.

To serve in Haiti are Dr. and Mrs. John Bender (Snowhill, Md.). They arrived in Port-au-Prince, Sept. 19. Dr. Bender will serve as medical director of the MCC hospital in Grande Riviere du Nord, which is expected to begin operation early in November.

The following Paxmen sailed for their destinations Sept. 12, to begin assignments:

In Europe are Merrill Kauffman (Fairview, Mich.), Kenneth Von Gunten (Berne, Ind.), Paul Clemens (Lansdale, Pa.), Jared Hoover (Detroit, Kan.), and Stanley Gerber (Walnut Creek, Ohio). In Timor, Indonesia, are Gordon Harder (Bingham Lake, Minn.) and Maurice Penner (Newton, Kan.).

In Paraguay is Marvin Klaassen (Mountain Lake, Minn.).

Mr. and Mrs. Don Kaufman (Marion, S. D.) will be serving a three-year term in Java where Mr. Kaufman will be director of the Indonesian MCC program and also work with the north central Java Mennonite church in a literature program. Since the Kaufman's have not yet received their Indonesian visas they will study language in the Netherlands before beginning their specific Far Eastern assignment. They were scheduled to arrive in Rotterdam on Sept. 21.

Awakening . . .

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"emergency" service. It has become in our thought as well as in our budget an inseparable part of our Christian calling.

God helped us to discover the man by the wayside bruised and bleeding; and He awakened in us compassion so that we stopped on our journey to see what had happened to him, never asking whether he was Jew or Gentile, sinner or saint. Under the prompting of God's Holy Spirit we were moved to give emergency aid and medical care. And then love constrained us to stay by him long enough to help put him back on his feet.

But strangely enough God would not let us forget the "robbers" whose violence and greed had caused all this trouble and pain. Could we do something about them and their spirit of ruthlessness and greed? Would the manifestation of unwearied, outgoing, God-inspired good will serve to transform them and other men of ill will into men of good will? Would that help to draw them near to God, to yield themselves to the doing of His will, to overcome their hostility toward others and redeem them to a life of peace and good will? A growing sensitivity to social problems like these and an increasing sense of social responsibility led to the creation of a committee on social concerns to give special thought to our Christian witness in these areas.

It is a thrilling story, this awakening to human need. Hitherto the Lord has indeed guided us and helped us. Where will He lead next? Will we be ready to follow?

into the beyond

Mrs. Christian Baehr, of Halstead, Kan., and member of the First Mennonite Church, Halstead, was born June 16, 1881, and died May 23, 1959.

Mrs. Fred Schowalter, of Halstead, Kan., and member of the First Mennonite Church, Halstead, was born July 15, 1875, and died June 14, 1959.

John Showalter, of Topeka, Kan., and member of the First Mennonite

Church, Halstead, was born July 18, 1888, and died June 29, 1959.

Fred A. Nightingale, of Halstead, Kan., and member of the First Mennonite Church, Halstead, was born May 29, 1889, and died July 21, 1959.

Mrs. Marie M. Krehbiel, member of the Zion Mennonite Church, Donnellson, Iowa, was born December 12, 1880, and died August 23, 1959.

A. D. Krebill, a member of the Zion Mennonite Church, Donnellson, Iowa, and one of Donnellson's long time businessmen, was born July 29, 1875, and died August 28, 1959.

jottings

PASTOR RETURNS FROM S.A. VISIT

Grace Church, Dallas, Ore.: Pastor and Mrs. H. D. Burkholder have returned after their visit to South American mission stations and from the conference at Bluffton. They have shared with us some of their experiences in the Latin American countries and have shown slides of the visit to the head shrinking people of the Aguarana Indians. Our pastor's children invited the congregation and friends to help them celebrate Pastor and Mrs. Burkholder's 25th wedding anniversary on the afternoon of Aug. 30. Many came to enjoy the program and reception at the church. One of the members had baked and decorated a cake modeled after the new church which is now being built. On Aug. 15 men from our other Oregon churches came to help us roof the entire roof of our new Sunday school unit. Johannes von der Well, who came from Holland to America under the auspices of the MCC, is living in our community for six months. He is an engineer and is helping in the construction of our new church. He is making his home with his sponsors, Dr. and Mrs. E. A. Flaming. DeWayne Hoffman and Sandra Owens were married Aug. 2. They are living in southern California, where DeWayne is attending college and Sandra is teaching kindergarten.—Mrs. E. A. Flaming

FALL MISSION FESTIVAL HELD

Zion Church, Donnellson, Iowa: Seven members of the church attended Central Dist. Conf. at Goshen, Ind., April 23-26. Children's Day program was given June 17 followed by dedication of Christmas bundles to be sent overseas. June 13-14 youth from the four Mennonite churches of southeast Iowa held a retreat at Lake Darling near Wayland, Iowa. On June 28 we were privileged to have Warren Steinkraus, professor of philosophy at Iowa Wesleyan College of Mt. Pleasant, as guest speaker. July 5, Rev. and Mrs. Vernon Neufeld and sons were with us and Rev. Neufeld brought us the morning message. A number of our church members attended General Conf. at Bluffton, Ohio, Aug. 12-20. The Bethel College Chorale presented us with a sacred concert on Aug. 30. Larry Krebill and Nadine Wilson were married Aug. 16. Our Fall Mission Festival was held Sept. 13 with Arthur and Jeannie Thiessen, medical missionaries of India, as guest speakers. A basket dinner was served at noon for all families and visitors.

conference notes

continued from last page

MENNONITE LIFE FEATURES CONF.

Mennonite Life, a quarterly journal, will be featuring the centennial celebration of the General Conference Mennonite Church in the October, 1959, issue. Copies may be ordered from *Mennonite Life*, North Newton, Kan.

"CHRISTIAN CENTURY" EDITORIAL

For those of us who did not have access to the Sept. 2, 1959, issue of *The Christian Century*, here are some of the things their editors had to say regarding our centennial observance at Bluffton, Ohio.

"While we could not be present (at the conference), we feel it is in order to send the church this birthday card—which turns out to be a bread-and-butter note of thanks to the church for letting us see its triennial report. There is, of course, usually nothing new about the triennial reports of ecclesiastical bodies. As a matter of fact, that is the trouble — nothing new about them. But the report produced for the General Conference Mennonites' assembly this summer is not only different, it is the best we've yet seen. It could serve as a model to others, and for that reason we do not mind setting out to embarrass them by telling our readers where they can write for a copy of it. . . . From the bright, modern hourglass symbol on the cover ('walk circumspectly . . . redeeming the time') to the clear graphs and truly impressive photographs, the brochure brings across to the reader the spirit of the denomination. The document and the centennial are excellent occasions for pondering the future of the Mennonites. Historically they have been somewhat withdrawn from American public life, exerting a quiet influence as a 'peace' church with due stress on the durable virtues. The times now deny them that luxury of isolation, and they are emerging with new confidence in the public life of Protestantism. There is no question but that the century of quiet life has helped the General Conference Mennonites store up challenges that can wear away at that resource. There is no question but that the Mennonites will now more than ever influence America and America the Mennonites. Their enlarged life brings enlarged questions (and in this they symbolize a whole family of denominations): Will they be able to retain in the time of emergence the values they nurtured in the time of withdrawal? God speed them in the troublous voyage ahead in their second century, now in the American mainstream."

FILM REVIEW

Overture. Nine-minute motion picture, black and white. Produced by the United Nations. Available from Contemporary Films, 267 W. 25th Street, New York 1, N. Y., or 614 Davis Street, Evanston, Illinois. Rental: $4.00.

Here is a motion picture set to music. Accompanying the tempo, mood, and cadence of Beethoven's Egmont Overture (as interpreted by the Vienna Philharmonic Orchestra) are the eloquent pictures that breathe man's hope for a peaceful world in the face of war and devastation.

This is a real work of art that speaks so profoundly with an emotion that everyone can understand, even though the sound track contains not a single spoken word.

This is a worship film that could introduce any meeting on Christian service, peace, or relief. It is especially appropriate for any meeting which deals with World Refugee Year.

Produced by the United Nations it does illustrate the work of the UN agencies, but because of the film's spirit of reverence and prayer, we do not feel that anyone will find the UN context objectionable.

THE PRESIDENT'S PROCLAMATION FOR WORLD DAY OF PRAYER

Whereas, this continent was chosen by men and women of profound religious conviction, seeking a free land where they and their children might worship God and follow his commandments as they understood them; and

Whereas, our nation was conceived in the same faith and dedicated to the same purpose; and

Whereas, in this tradition by a joint resolution approved April 17, 1952, (66 Stat. 64) the Congress has provided that "The President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals":

Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby set aside Wednesday, the seventh day of October, as a National Day of Prayer; and I call upon my fellow Americans to join in prayer on that day.

Let us give thanks for the bounty of Providence which has made possible the growth and promise of our land.

Let us give thanks for the heritage of free inquiry, sound industry, and boundless vision which have enabled us to advance the general welfare of our people to unprecedented heights.

Let us remember that our God is the God of all men, that only as all men are free can liberty be secure for any, and that only as all prosper can any be content in their good fortune.

Let us join in vigorous concern for those who now endure suffering of body, mind, or spirit, and let us seek to relieve their distress and to assist them in their way toward health, well-being, and enlightenment.

Finally, let us rededicate ourselves and our nation to the highest loyalties which we know; and let us breathe deeply of the clean air of courage, preparing ourselves to meet the obligations of our day in trust, in gratitude, and in the supreme confidence of men who have accomplished much united under God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States of America to be affixed. Dwight D. Eisenhower

conference notes

INDIAN LEADER SERIOUSLY ILL

Guy Heap of Birds, Indian mission worker in the Clinton, Okla., church is very seriously ill with a brain infection. He is in the University Hospital in Oklahoma City. Mission friends are requested to remember this leader as well as his wife in prayer.

CHURCH BULLETIN SERVICE

For World Communion Sunday, Oct. 4, Faith and Life Press has prepared a church bulletin featuring Rembrandt's painting of the supper at Emmaus. Accompanying the art work is a communion poem by Charles Wesley.

The bulletin for Oct. 11 is a fall thanksgiving theme, this time minus the corn shocks and pumpkins. The words, "Lord of the harvest, here we own our joy to be Thy gift alone," make this a timely bulletin for the Canadian Thanksgiving, which comes in October, and for all harvest festivals.

Missions is the emphasis for the Oct. 18 church bulletin. Pictured on this one is one of our churches in Japan. The editorial on this bulletin bears two or maybe three readings.

On the Oct. 25 church bulletin will be the cover design of *A Century of Witness*, the book published in commemoration of our Centennial. By the way, this book may be purchased from our bookstores for $1.75.

For churches not receiving regular church bulletin service, orders for these bulletins may be addressed to Faith and Life Press, 722 Main, Newton, Kan.

DEMONSTRATION SCHOOL HELD

A demonstration school for the instruction of Sunday school teachers was held in connection with a Sunday school and C. E. convention held Sept. 26-27 at the Menno Church, Ritzville, Wash.

Leaders for the demonstration school were Maynard Shelly, Lester E. Janzen (Ritzville), Mrs. Vernon Karber (Warden), Miss Stella Aeschlimann (Colfax), Mr. and Mrs. Roy E. Albrecht (Monroe), Mrs. James Block (Monroe).

If you are interested in holding a demonstration school in your church, inquiries may be sent to Maynard Shelly, 722 Main, Newton, Kan.

SIX MISSIONARIES REACH DESTINATIONS

Janet Soldner arrived in Colombia on Sept. 1 for her fourth term of service. Janet writes about the welcome she received: "The night I arrived, there seemed to be an endless stream of boys and girls in pajamas running out to greet me. The shouts, hugs, and laughter were typical of that which we experience every time a missionary returns. These are the boys and girls I love, and what a challenge they present!"

Rita Klassen, short-term missionary, began her work in Mexico at the beginning of September. She is teaching grades one to three and has nineteen pupils. "With eleven of these in grade one, I feel that I have my hands full, but they are learning to sit still and not to talk unless asked to. . . . I find Mexico, as a whole, a delightful place to live in. I enjoy the scenery very much and take great pleasure in walking out to one of the hills when I feel too hemmed in here in town. As far as school work is concerned, there is much to be done, far more than one can accomplish under one's own strength. But with God's help lots can be done."

Peter and Lydia Kehler and their family report a safe arrival in Taiwan and write that they "feel right at home in the new situation." Their ocean voyage was rather lonesome on account of their being the only passengers on the ship. The Kehlers' new address is Box 508, Taipei, Taiwan.

George and Martha Janzen have arrived in Japan. Their first assignment is language study in Kobe. (122 Yamomoto dori, 4 Chome, Ikutaku, Kobe, Honshu Island, Japan.)

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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OCTOBER 6, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

in this issue

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Photo by Dave Smucker

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of things to come

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Nov. 8—Peace Sunday
Oct. 12—Canadian Thanksgiving Day
Oct. 24-28—West. Dist. Conference
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Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 39**

editorials

AFTER CONFERENCE—WHAT? The Bluffton Centennial Conference was packed with important reports, addresses, information, future plans and goals. The main question now is, what will individuals and churches do about carrying out these policies, plans, and responsibilities which come after the conference.

Passing resolutions is a simple and painless process, and demands no great effort or sacrifice. But the serious carrying out of these resolutions may be a tremendous undertaking.

Lest we but dimly remember what we passed, it would be well to take time for a serious re-reading.

In the goals we dedicated ourselves to the task of witnessing to a number of specific propositions through many and various means. In the statement on race relations each congregation is asked to prayerfully consider the adoption of the affirmation that any person of whatever color or national origin, is welcome as a brother and member and co-worker, and leader. In the statement on nuclear power we agree to definite commitments, reaffirming our confidence and faith in the power of God through love and good will to all.

We have adopted far-reaching propositions; now to live them!

COURTESY TO AN INVITED GUEST There has been much discussion and difference of opinion concerning the visit of Russia's Premier Khrushchev to the United States. His reception has been varied from hostility or coolness to warm reception.

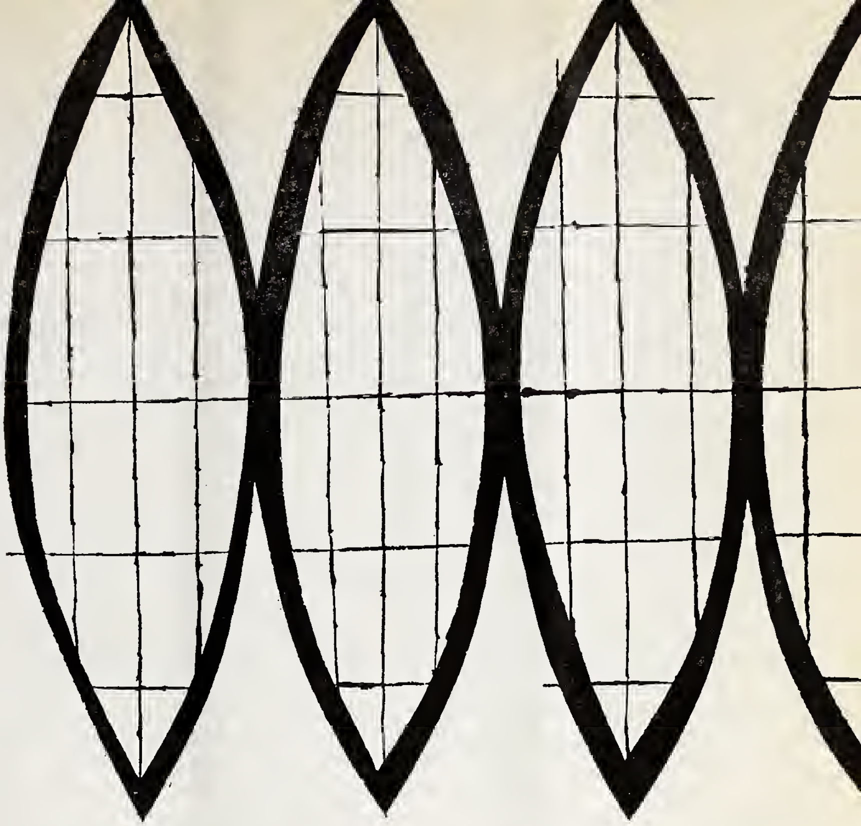
Khrushchev was invited to our country by the President himself and so should have been shown the courtesy of a guest. This would in no way mean that we are in agreement with him or condone his past acts. It is no secret that we consider Russia a serious threat to the peace of the world. But so does Russia also consider us. There is the possibility that as we learn to know and understand each other better, our hostile feelings may be softened. It was certainly worth a serious trial to see if it is possible to work out more peaceful solutions to our problems. The plea of Khrushchev for total disarmament came somewhat as a surprise but certainly deserves serious consideration.

But aside from the political aspects of the visit, as Christians there could have been but one way to treat him, difficult as it may seem to many. The Christian spirit of love must go out to all people, including enemies. God loves everyone and asks us to do likewise. Had Khrushchev felt true Christian love while on his visit his heart might have been softened under the power of that love and his whole attitude toward us changed. It was heartening to know that calls for prayer had been sent out by various church organizations that his visit might bring forth fruits of peace.

Now that President Eisenhower will soon return the call, our prayers should continue that the will of God may be done through our political leaders. Great things can be accomplished by sincere prayer.

among peoples of the world . . .

Building On Christ



Erwin C. Goering

THE Minister of Culture and Education of Czechoslovakia said to us at a reception in Prague last April, "I am not a believer. I have no confidence in the belief of a mystical hereafter. I believe in man. I believe in the material world about us. I want my fun here and now, and not pie in the sky bye and bye. I am a practical man."

So spoke a Marxist, an out-in-the-open atheist. He claimed to be a practical man. Religious beliefs to him are not practical. He is a high official in the affairs of Czechoslovakia. He is also in charge of religious affairs in his country. He believes that "religion is an opiate of the people." Consequently the Christian church in Czechoslovakia is being sifted and carefully scrutinized. The sincere Christian faces great difficulties there.

This introduces us to the philosophy which is dominant in a great part of our world today. Opposing political and economic systems are today vying with each other for control of the mind and body of the millions of human beings of our world. It is an all-out battle of ideologies. Each system seeks to gain control of additional peoples, viewing especially the so-called neutral or uncommitted nations.

Into this category of uncommitted nations fall most of the underdeveloped nations, composed predominantly of Moslems and Hindus by religious traditions. On the one hand are the Marxist-Socialists with their atheism, and on the other are the capitalistic, democratic nations, often categorized as "Christian" countries. As the under-developed countries cast about for the economic assistance which they need, they attempt to scrutinize carefully what strings may be attached to accepting such assistance. They desperately need aid and they view with bewilderment the statistics of our American temples of surplus grains, our vast storage of deteriorating surplus commodities at a time when two-thirds of the people of the world still go to sleep with insufficient nourishment.

Millions of children have never experienced the feel of a full stomach. And this is true in our world of today, while we Americans stumble over surpluses.

As political power blocks compete with each other, they *fear* each other. Their fear begets more fear among the less powerful, and especially among the underprivileged who are subject to the political and economic pressures of the powerful.

Fear is the underscored prime mover in the minds of more men today than ever before in man's history. Man fears what he does not know; he then hates what he fears.

The technique of dividing and conquering peoples psychologically is a basic method of cold war. The tensions among people are very great. Mistrust is at an all-time high. We live in a highly mobile age. Economic, psychological, intellectual, and social warfare is being waged continually.

We, in the USA, are paying a minimum of 39 billion dollars a year for direct US military purposes. It is frightening to see so many of our soldiers, sailors, air force, and so much of our military material in so many strategic places around this world. Why are they there? Because of confidence? Or is it fear?

Why do I mention this? To emphasize the kind of world in which we live. We must be informed if we are to work, serve, and minister effectively "in the name of Christ."

As one gets around among the different nationalities of peoples, one is faced with many questions. People want to know about our wealthy country; about our television, monstrous automobiles — in fact, our entire standard of living. Many have the mistaken idea that everyone in the US is wealthy—one almost gets the impression that they think money grows on trees in America.

Non-Christians, such as Hindus and Moslems especially, want to know where the Christian church stands on (1) the discrimination between peoples because of racial differences. What stand does the church take on segregation? Do the Christians accept and act on Christ's teachings regarding the worth of each individual in the sight of God? Where is the church witness at Little Rock, the symbol of discrimination to the foreigner?

(2) What does the Christian church say about the huge surpluses of food, for which the US government pays a cool million dollars a day for storage alone? What does the Christian do in this regard while 2/3 of the people go to sleep hungry and some actually starve? What is the program of the Christian church in this regard? What is the Christian's answer to this?

(3) What does the Christian church say about war? Are not the so-called Christian nations the most warring nations? Are they not the colonialists who take advantage of the native population and bleed them economically? Was it not a so-called Christian nation which discovered, manufactured, and used the atomic bomb on Nagasaki and Hiroshima? What is the Christian answer to war? These are the questions being asked by intelligent Moslems, Hindus, and others.

These questions, not being satisfactorily answered by the Christians, form an effective platform of operation for the atheistic communist. Professor Dr. Gollwitzer, a Protestant university professor from West Germany, made the following statement at the Christian Peace Conference held at Prague last April: "The church is the collection of human beings who are witnesses for Christ. They *must* witness to the reality of the kingdom of God in the present and the future. God wants the active lives of humanity. . . . Christians have as their task to be light and salt on this earth. They need to make known the will of God. They are called out to this mission. A Christian cannot serve two masters; loyalty must be first to *Christ*. We live in a new world. War is of the old world. We do not quite know how to deal with war. War is to force our enemy to do our will. This is an expression of the old world. God came, through Christ, and showed us how to serve in love, rather than to compel against one's will.

"In the classical Christian period, the church refused to use force. Then in the Constantinian era, the church accepted being part of the state and used force and violence as methods of operation. Since then the church has been involved in war. Before Constantine the church faced no conscription, the soldier was a professional man. Constantine compelled the church to accept the war method. Martyrdom showed how being a soldier and the Christian commitment did not go together. We Christians are the servants of God; we *cannot fight!*"

This is the testimony of a Lutheran professor, who went on to say that the historic peace churches can teach others in the way of peaceful witness and action.

But how can we make our witness? What opportunities are open to us? What requirements must we meet?

First of all, we need to equip and prepare ourselves for the ever-growing opportunities afforded us for service. As Christians we are called upon to surrender completely to Christ in every area and aspect of life. Nothing short of a complete commitment will suffice.

It is imperative that we inform ourselves of the facts related to any given field or area of service. Good preparation, development of proper skills, training to do the assigned work, information about areas of service—all these are important.

A good knowledge of the Scriptures is very essential. A working knowledge of the teaching of the Scriptures is a must. It is too often assumed that a commitment implies that a knowledge of the teachings of the Scriptures is present. But we must "study to show ourselves approved unto God" if we are to be useful servants in the kingdom and vineyard of Jesus Christ.

We need to demonstrate a practical love-motivated approach to the problems of the total man. We may not have all the answers for all the people, but each of us is required to do his part, whatever it may be that the Lord has opened to us.

There is the vast field of training for the many vocations. But we need to concern ourselves particularly with education and training *plus* Christian education or education with the Christian core to put eternal value into the motivation and effort which one puts forth in service.

There is a large and varied field of volunteer services. If one takes time to reflect one is almost overwhelmed with the great fact that avenues for giving a meaningful service of love and self-giving are open to our youth all over the world, literally! A great host of doors are open to us.

Why? Why has the Lord chosen to open these doors for *us?* Voluntary Service, Pax and 1-W, the missionary outreach, youth work of all kinds, released time Christian education, the vast field of teaching in the public schools, the ministry—have you ever really tried to write down all the avenues of Christian service which are open to our youth?

Why are all these opportunities given to us in this generation? Perhaps the Lord has called you and

continued on page 623

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

Redemption or Destruction?

ONE morning not too long ago, we woke up to find on the pages of the daily newspaper the headline story that Charles Starkweather was dead. This was not a surprise to most people for we had known for quite a while that he was to die. Society had passed judgment upon him and the decree said that this man must give up his life. As I sat there reading the morning paper, I could not escape in my own heart, the piercing question of the Holy Spirit which seemed to be saying, "Did you have a right to this man's life? You American people, the people of Nebraska, you the officers, the judge, and the executioner, just *who* has placed into your hands the 'right' to destroy the life of another?"

I suppose that neither you or I would ever pull the switch, yet we are a part of that culture which does not hesitate to do so. And as our culture does pull the switch, we reveal not only to God, but to ourselves, our basic frustration.

Charles Starkweather is a symbol of the frustration of a society that does not share the vision of Christ which is to seek and save the lost. For when we resort to capital punishment, we are admitting to ourselves that we do not know how to deal with the problem. So we go weakly on, thinking that we can eliminate the problem by eliminating the person's life. Jesus has called us to a higher plane, for He has not only told us, but showed us that the solution to man's ills is redemption, not destruction. We read in scripture the words, "While we were yet sinners, Christ died for the ungodly. . . ." But Christ did not die for Charles Starkweather! No, we the people have nobly and in the line of our "duty" executed him and have thereby forever placed his soul beyond the power of Jesus Christ to save it.

O Lord, forgive me, for I cannot escape a share in this guilt.

—Walter Neufeld
In the *Hillsboro Star Journal*
By permission

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focus on social concerns

indifference is unchristian

Frank H. Epp

IT was the funeral day for 15-year-old Theresa Gee. She had been killed in a New York juvenile gang war. But the officiating clergyman, C. Kilmer Myers, did not preach a funeral sermon in the traditional sense. Instead, he scolded New York and its churches for indifference to the needs of children from the slums and the causes of gangsterism. "We are the guilty ones, the social workers, the clergy, the citizenry," he said.

A Christian girl from the outside recently took up employment in a Manitoba town. She was so appalled by the messy streets and alleys, the coldness and selfishness of the people, the evils in a town of so many churches, that she broke out in a letter to the editor of the community newspaper: This town can't be Christian!

From almost every area of non-church life, Christian churches today are being accused of lack of concern. And rightly so, for it is only too true that we are not in touch with the issues of public morality.

Our practice of withdrawal has given us an attitude of indifference. To protect our attitude we have developed an argument, which runs something like this: to be concerned means to be involved, and involvement is identification, and identification is participation, and participation is sin.

This biweekly column, "Christian Concerns," has been initiated by the Social Concerns Committee of the Board of Christian Service. Its purpose is to show how the love of Christ working in individual Christians and the church, will lead to a deep concern for every need and evil around us.

The method of this column will be to be present information and comment on issues of our day: hunger and homelessness, lawlessness, race, alcoholism, gambling, gangsterism, narcotics, nuclear problems, juvenile wars . . . the list is as endless as the forms in which sin expresses itself.

The approach will be that of our Lord, who told a certain lawyer (Luke 10) who wanted to enter the kingdom of heaven, that he should seek and help his neighbor fallen among the robbers, who described the final judgment as an event when men and women would be separated on the basis of their active concern — or lack of it — for those who had been hungry and poor, social outcasts, or criminal (Matt. 24).

Christians today are called to be deeply concerned about need and evil in whatever form, time, and place it comes; they are challenged to witness to this concern; and they are compelled to act on their concerns.

From TV To Christian Concern

Delton Franz

(At the recent Bluffton conference a statement on race relations was unanimously adopted. Concern was expressed that each congregation implement this statement by beginning to live out this resolution at home. A step for most of us might be to read some of the good literature available.)

THE "TV Age" is characterized by a generation of people who use a major share of their "off hours" plunked down in an easy chair in front of television. The TV is switched on and the mind is switched off (or into neutral) and the rest is left to the TV programming, which authorities say is gauged, for the most part, to accommodate the mind of the three- to eight-year-old age level.

Can the TV caliber mind be expected to make valid judgments on the major issues at stake in the world of today? Can the American people (Mennonites are Americans too!) really be expected to make decisions of such far-reaching significance as a Christian position on race or war when relatively few of them have not as much as read a good book on the subject in the last ten years?

If this has been the case, it is not because there have not been good books available on the great moral issues of the day. There are, in fact, more good books to be read than ever before. The only problem is to get ourselves concerned enough about these issues to leave our TV sets long enough to read and think through these issues of vital importance.

Trusting that a start can be made in this direction with a challenge to pastors and church librarians, the following reading list on race relations is enthusiastically suggested as one from which at least several books should be chosen to appear in every church library. Pastors can do their part by encouraging the reading of these books.

Seeking to Be Christian in Race Relations by Benjamin Mays, Friendship Press, New York, 84 pages, $1.00.

This little paperback could be read in the time that it takes to watch one late TV show! Dr. Mays, president of a southern college and well-known educator states, "It is probably easier to be Christian in any other area of life than it is in the area of race. Here the practices of the Christian religion seem to break down most completely."

Sense and Nonsense about Race by Ethel J. Alpenfels, Friendship Press, New York, 64 pages, 50c (paperback).

Anyone interested in people and the reasons for their likenesses and differences would find this a most fascinating little book. Many long held myths are exploded by this writer, a Christian anthropologist. The author shows that there are no pure stocks or races. Neither is there a superior race, only superior individuals and they are all members of all races. Races are changing constantly, contrary to general thought. The Jews are not a race but rather a religious group with a long cultural history.

The Racial Problem in Christian Perspective by Kyle Haselden, Harpers, New York, 217 pages, $3.50.

This undoubtedly, is one of the most penetrating analyses of the race situation from a Christian viewpoint written in this decade. Anyone interested in searching more deeply the nature of prejudice in the light of man's sinfulness and the role of the church in the light of God's redemptive concern for man should read this book, written by a Christian minister of the South, who understands from experience the situation of the Negro. The words of the author carrying judgment: "As we look at the Christian church in the mirror of race, we are struck first by the obvious fact that it is a divided church, split cleanly and almost completely along racial lines."

Epistle to White Christians by Fred D. Wentzel, Christian Education Press, 96 pages, $1.50.

This book could well be used as a book for daily devotions. It would not fill the bill if you are looking for nostalgic poetry to soothe your soul to sleep each night. It would read more like the Epistle of Paul as originally read by the churches to whom they were written . . . letters with an urgent message that would shake the lethargy of every reader. *Epistle to White Christians* is addressed "To My White Brethren in the Churches of America. I write to you concerning the Negro, whom God hath made to differ from us in color only, but whom we have rejected as a lesser creature, committing thereby a grievous sin against the impartial Creator.

"I write not to judge but to urge repentance, and deeds born of repentance."

The Southern Heritage by James McBride Dabbs, Alfred A. Knopf Co., 270 pages, $4.00.

Unmistakably one of the most discerning commentaries on the South written in recent times. This book provides a penetrating look into the history of segregation as it developed following the Civil War.

Stride Toward Freedom by Martin Luther King, Jr., Harpers, 224 pages, $2.95.

This is the Montgomery story. Every pacifist and every serious Christian disciple should read this fascinating personal account of Christian love in action in one of life's toughest situations.

What's Right with Race Relations by Harriet Harmon Dexter, Harpers, 240 pages, $4.00.

To become better acquainted with the Negro in every kind of situation, labor, schools, church, recreation, etc. etc., this book provides an educational experience for the reader.

Segregation and the Bible by Everett Tilson, Abingdon Press Nashville, 176 pages, $1.50.

A thorough treatment of the subject of race from the Biblical viewpoint is made here. All of the major questions are dealt with giving the historical Biblical position.

We do not all have daily contact with people of other races but we can all begin strengthening this area of our Christian life by doing some intelligent reading. There is no excuse for ignorance—especially not on the part of Christians!

Would You Have Come?

Mrs. Arthur Keiser

Aug. 3-7 marked the third annual retreat of the Mennonite churches in Colombia and was held at the school in Cachipay. Speakers were Mr. and Mrs. Harold Burkholder of Dallas, Ore.; Harold Olson, director of the Lutheran Bible Institute in Bogota; and Aristobulo Porras, pastor of the Presbyterian Church of Girardot, Colombia. In addition there were Bible studies, the showing of the film "Martin Luther," music, and recreation. On the last day of the retreat there was a baptismal service and Communion.

THE attendance at our retreat this year was really better than we had expected. There were from around ninety to over 250 in some of the evening services. If you had been there, I wonder if you would have come.

Would you have come if you were blind and had to leave home at seven each morning to be on time for the first meeting? (Some people stayed overnight, but most of them had to go home after the evening service.) Would you have come if your small, seven-year-old son would have had to lead you over a rough, rocky, mountainous path which takes an average person an hour to travel? Would you have come if the path were so rugged that a person with full eyesight often stumbles on it? Don Tulio did.

Would you have come if you had to carry your eighteen-month-old child over an even longer path, a trip of an hour and a half into a rural section where no cars can go? Would you have come if you would have had to carry the child home again when the evening service was dismissed, climbing up and down the mountains and fording two streams, finally arriving home at 11:00 p.m.? Carmen Bohorquez did.

Would you have come if your whole body were so crippled by arthritis that someone had to lift you into the jeep to take you to the school farm where the retreat was held? That would mean that for five days you would never leave the chapel. After the evening service you would be lifted onto a cot that had been placed inside the back entrance, and in the morning someone would come to lift you off again. Your meals would be brought to you. Would you have come under those circumstances? Don Pablo did, and he said that the spiritual joy he received helped overshadow the constant pain of body that accompanies him.

Would you have come if . . . but there were so many examples of a hunger and thirst to know the things of God and the self-sacrifice that accompanied that hunger so that it could be satisfied. God was in our midst, and His blessing was poured out abundantly. We saw the hunger filled, the thirst satisfied. We witnessed answered prayer. We felt the Holy Spirit working in our midst.

But I still wonder — would you really have come had you been living here under such circumstances? By the way, did you go to retreat at all this year? You know, you could easily have traveled there by car, and perhaps it wasn't so far away from your home. Or I wonder if you were at the midweek service, or even at the Sunday evening service in your own church last week. You wouldn't have had to walk an hour and a half over a dark mountain road to get there.

Can our Christian brothers in Colombia speak to us of our devotion to God? Can we who have received so much afford to do less to show our gratefulness to God than they who have not tasted of such great spiritual and material blessings?

A Message from the President

DEAR Co-workers in Christ:
Christian greetings in the name of Him who is called "The Prince of Peace" (Isaiah 9:6).

On recommendation of the Board of Christian Service and by approval of the General Conference Executive Committee, Sunday, November 8, 1959, is hereby officially designated as Peace Sunday in the congregations of the General Conference Mennonite Church.

During our Conference Centennial Year it is appropriate that our peace and service witness should have special emphasis. In this time when fear and conflict tear at the hearts of men around the world, Mennonites have a torch to hold high.

Our witness to Jesus Christ as Prince of Peace must always be given in the context of the total gospel of redemption through the blood of His Cross. In such a context it has many aspects and implications. Some of these find expression in statements which have been adopted by the General Conference on "War, Peace, and Military Service," "The Christian and Race Relations," and "The Christian and Nuclear Power." Copies of these statements are shared with the congregations for their prayerful consideration. Suggestions on a fruitful observance of Peace Sunday are also made available.

May the Lord unite our hearts in His peace as we give witness, as individuals and as congregations, to Him who said, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid," John 14:27.

Yours in Christ,
Erland Waltner, President

the reader says

Dear Editor,

I agree. Conference sessions should and could be shorter ("Was the Bluffton Conference Too Long?" Editorial, September 15). Your suggestions merit consideration by the Program Committee — a committee which needs twice as much authority as it has now.

But when it comes to eliminating the public reading of reports, I differ a bit with your conclusions. Reflecting my own experience, I know that reports that delegates are asked to read later or at home just don't get read. And if they are read, the information absorbed cannot be reflected in conference action, because the conference is over. Conference sessions as I understand them are for the purpose of hearing reports and doing business based on those reports. After all, don't delegates come to conference to work rather than to be entertained?

At conferences previous to this one the reports were two or three times longer than the reports prepared for this conference. But was anyone grateful for this relief? I am sure some were, but the rumble of malcontent and hostility about reports has never been greater. How come?

I don't know. I wish someone would tell me. I can only guess that: (1) It was hot. (2) The program was crowded with other so-called features that seemed more important than business. (3) Since reports were shorter, Board officials chose to read them, whereas in former years when reports were longer they started to read but found the task so formidable that they soon uttered those blessed words, "Read the rest at home." (4) Though the total report was shorter, integration of all concerns for one board into one single report produced several long reports rather than a multitude of shorter reports, meaning that when a person chose to read a report everyone knew he was in for a siege. (5) The weak diction of some who read the reports was further aggravated by a rebellious public address system. (6) While I hate to admit it, not all of the reports could be classified as deathless prose, and sometimes failed to grapple with the crucial issues. Critical observers might find some reports that were too matter-of-fact in their development. One—the report of the Board of Missions—was so good that I am willing to nominate it as the best written report ever produced by anyone.

At the moment I have no special plans for improving our procedure of reporting—a system which I feel is continually improving. But I believe we must continue to report, and that these reports should be read publicly. If we rebel at the idea, then let us examine our entire Conference business procedure. One choice is to delegate even more policy-making authority to Board members who will take time to listen to the reports. But rather than that, let us prepare delegates to come to Conference to work. Let us also remind those who write and read reports to give even more attention to the quality of their presentations (though they have already done their utmost).

Oral reading of the reports takes six-months of delegate time (as you figured), but listening to inspirational addresses that stimulate but do not give substance take just as much time and leave the work of the church undone.

—Maynard Shelly

No Cheating

a story by Esther Loewen Vogt

Don Ingram had given her the gate—and for such a piffling reason, too!

NELDA GRAVES flew down the stairs two steps at a time. She realized that it wasn't ladylike, but she was past caring. Don Ingram had calmly, but definitely, given her the gate. And for such a piffling little reason!

"Any girl who wilfully pulls a deal like that is no girl of mine!" Don had told her bluntly only two days ago. And he'd avoided her like the plague ever since. All she'd done was to tell her mother they were going to a show. Instead, Don had dragged her to one of his church parties. Not that she didn't like Don's church. It was okay, but she thought her mother might not approve of her going to his church, so she'd made the excuse. And that's when Don had said it. He was such a swell boy; and she'd enjoyed his company more than she dared admit. That's why it hurt to be tossed aside like an old shoe.

"I'll — I'll show Don Ingram a thing or two!" she said bitterly. "He can't treat me like that!"

Nelda paused in front of the drugstore. She didn't really want to see the crowd, but she wasn't going to let the world know how much Don had meant to her.

She slipped past the counters and scooted into a booth half hidden behind the greeting-card rack. She and Don had discovered this isolated booth one night and from then on it was theirs. Memories tugged at her heart and made it race wildly. Don! Why couldn't he be realistic? What was one little fib? And the game with Queenstown was tomorrow night. She'd have to be off alone.

Don had talked to her about salvation, about Christ's dying on the cross, and all that sort of stuff. Deep stuff she didn't understand, but then, who did?

"I'm just as decent and moral as they make 'em," she had pointed out to him. "What's one little lie matter now and then?"

"That isn't the point," he had stated ruefully. "It's your refusal to let Christ into your heart, Nel. That's what really makes the difference. . . ."

Okay, so let him feel holy and righteous. Only it hurt. Nelda laid her straw beside her empty glass and sauntered toward the display window. She ran into Pat McIver and Toots Davis at the camera counter.

"What's the big gloom for, Nel?" Pat asked lightly.

She sighed briefly, then forced a wry smile. "Don Ingram and his wings!"

"I told you he was one of those deacons, didn't I?" Pat nodded knowingly. "What'd you do?"

Toots's silvery laugh interrupted them. "Don't tell me you went to church with that big brute — pardon me — that big, handsome halfback!"

Nelda's voice was flippant. "How did you guess? And I told Mom we'd been to a show! He couldn't take that!"

"And so he heaved you, did he?" Pat snapped. "Why, the big square! I'd like to—"

"O Pat!" Nelda was close to tears. "If that's the way Don wants it—! And besides, I—I did sort of enjoy that church party. It wasn't a bit stuffy and — well, the kids were swell. Friendly and real, somehow."

The trio was on the street now, walking toward Pat's car. Nelda crawled in after Toots reluctantly. She couldn't help but remember how Don had always held the door open for her.

And as if thinking about him conjured up his visible presence, Nelda caught her breath sharply as Don's green car passed them just as Pat was pulling away from the curb. Don and another girl!

So that's how he plays the game! Nelda told herself fiercely. All right, Mr. Donald Ingram, I'll have a chance to get even. You just wait and see!"

Pat's car zoomed down the highway, picking up speed as it rolled. They weren't heading anywhere in particular — just killing time.

Many minutes later Toots said, "Lucky you're not on the football team, Pat," and patted his arm possessively. "At least, you don't have to be in bed by ten!"

Nelda curled up in the corner of the car. It was no use to remind herself that Don would be at home by now. He was a stickler for rules, and Coach Lessing would accept no excuses. Why couldn't she have lost her heart to a fellow like—oh, like Pat McIver, or somebody who wasn't a pushover for rules? And yet, wasn't that one thing she admired most in Don?

"Oh, fiddle-faddle!" she burst out aloud, "Fiddledy-faddle!"

"You still carrying the torch?" Pat mumbled from his side of the car. "Forget him, he's not worth chewing your nails over!"

Nelda was silent. She was too mixed up, too confused to think straight. She glanced at her wrist watch. Ten-forty-five. Pat pulled into a roadside snack shop on the outskirts of Queenstown. A coke would taste good — at least she might stop thinking.

As the girl paused at Pat's side to take their order, Nelda peered forlornly out of the opposite window. She watched the endless stream of cars as they sped by, screeching at the SLOW sign near the diner. The dark green two-door that eased to a half-stop looked vaguely familiar. Nelda felt her face flush in the dark. Don Ingram and the little brunette! So Don was not at home after all. With Nelda, he had always pushed the ten o'clock curfew. But now he was blithely hitting the road with Brown Eyes at almost eleven!

In her room that night Nelda thought about the evening. Had Pat and Toots seen Don? They really would throw daggers. Nelda winced; somehow, she didn't want that.

Still, here was he chance to get even with Don Ingram. All she had to do was to report his breaking the football rules and he'd be benched. *Get even. Get even!* a small voice inside of her hammered fiendishly. That's what she wanted, wasn't it? Wasn't it? She didn't know. She — just — didn't — know!

The next day Nelda deliberately kept out of Don's way. She was too mixed up to face him just now.

The grid milled with the maroon and white players from Queenstown High. Nelda had forced herself to attend the game, despite her usual liking for it. Somehow it didn't matter to her who won — not without Don. Now the Wellington Raiders were swarming over the field—Terry, Mike, Stan. Where was Don? It was then she saw him, sitting across the field on the opposite bleachers with Brown Eyes! *Don Ingram had been benched.* Well, it served him right. He had no business burning up the highways while in training. She was glad, glad, she tried to convince herself halfheartedly. But she wasn't, really.

The Queenstown eleven were in great trim; it looked as if the Raiders had met their match for once. At half-time the score was tied.

Nelda was tense and excited in spite of her determination not to care. Wellington High had a good team, but tonight they definitely needed Don. And he was sitting in the bleachers.

Wonder what Pat McIver knows about all this, Nelda pondered dubiously. She was glad that she had not told on Don; she just hadn't been able to do it. But if he would get in there and give that ball the heave-ho! Instead, he was watching from the side lines, a taut smile working his grim lips.

Wellington needs Don! she decided suddenly. Maybe if I talked to Coach Lessing—begged him. Nelda hurried toward the dressing rooms. The coach stood near the door, talking earnestly with several of the Raiders.

"Coach Lessing," Nelda burst out wildly. "Why isn't Don Ingram playing? Just because he stayed out till after curfew? Please put him in on the last half!"

Coach Lessing stared at her, then shook his head. "You're Don's girl and don't know? Don doesn't cheat, Nelda. You ought to know that."

There it was again — Don's testimony. Once she had believed that, but she had seen him and the brunette in the car, hadn't she? And it had been after eleven.

Her vigorous nod sent her blond pony tail bobbing. "I always figured Don was the greatest. But last night. . ."

"The other night when Don rushed to the hospital at Queenstown, you mean? He had to give another transfusion to his uncle who is going to recover from a very serious operation because of Don's willingness to supply the rare blood type that Don also has."

"B—but. . . ." Nelda stammered.

"And he had to give another transfusion this afternoon," the coach continued, "game or no game. He couldn't play tonight, but he's here—he and his cousin."

A sudden rush of warmth flooded Nelda's heart. This was Don! Whether or not she could win him back, she knew now that she needed Don's Christ. After the game she'd see him and . . .

Smiling, Nelda whirled toward the bleachers — and Don — as the whistle blew for the second half.

—*Youth Comrade*
By permission

Tailored:

TAILORED? To what?

Well, if you must know, to those of us with very short attention spans. Here at last are two pages about which you won't have to sweat and beat your brow wondering what he, she, or it is trying to put across and why on earth it isn't being said in fewer words because after all it's pretty hard to spend twenty minutes reading some deep thing let alone trying to concentrate on it. Right? Right!

So much for that. Here goes:

BIG NEWS THIS WEEK is that on Friday and Saturday, Oct. 9-10, the YPU cabinet and the Committee on Youth Work (appointed last fall, remember?) will be meeting in Elkart, Ind. This will be the "first" for the new YPU officers, Marvin Zehr and Nancy Wismer, the first time that Milton Harder will be meeting with us, and also the first time these two groups are meeting together. The starting lineup for the two days sounds interesting. Gordon Dyck, former YPU Fellowship chairman, has been invited to attend and also give a short talk on "The Road We Have Come." Ray Hacker (a member of the Committee on Youth Work) will discuss a district's relation to the General Conference YPU. And there are lots more. Tune in in two weeks for a "you are there" story. In the meantime, remember us in prayer as we think and plan.

WE'VE BEEN GETTING quite a bit of news from local youth groups lately. The youth fellowship at Henderson, Neb., elected new officers at the beginning of Sept. Pat Huebert is the new president and Karren Friesen is secretary.

The senior youth fellowship of the First Mennonite and Beatrice (Neb.) churches elected the following people to be their leaders: Alvin Linsmeyer, president; Jim von Riesen, vice president; Judy Claassen, secretary; Don Wiebe, treasurer; Mr. and Mrs. Frank W. Penner, sponsors.

Kathleen Schrag is the newly elected president of the Eden Young People's Union (Moundridge, Kan.). Backing her up are Ronald Flickinger, vice president; Leanna Goering, secretary-treasurer; and Wanda Goering, reporter.

Last summer the youth fellowship in Allentown, Pa., took it upon themselves to help their church janitor with the extra cleaning duties which became necessary while the church was remodeled. Way to go!

"Weeding parties" seem to be a specialty of the Bally, Pa., youth group. Their service project was a "Lord's Acre," planted with potatoes and tomatoes, and with proceeds designated for Janet Soldner, missionary in Colombia, S. A.

The Deep Run (Pa.) group has a system worked out for their programs. One program in each of the three areas (Faith and Life, Fellowship, Service) is given each month. "A recent and very successful Faith and Life program was the use of 'situation drama' to present the following topics: concerns of a young person in choosing a college, the proper use of the automobile, and disciplining a boy at camp." (This information comes via *The Eastern District Messenger*.)

The Zion (Souderton, Pa.) fellowship turned up last summer with a neat $277 for Camp Men-O-Lan. Behind the scenes was a carefully planned, imagination peppered, and well carried out paper drive.

June highlight for the Upper Milford (Pa.) young people was a visit to a Jewish synagogue in Bethlehem, Pa. Of special interest was the barmizvah ceremony at which a Jewish boy who has completed his 13th year is recognized as having reached the age of responsibility.

A popular service activity among Eastern District circles is the presenting of programs and music in hospitals, homes for the aged, and for shut-ins. One group got even closer home and mended the church hymnals!

Lorena Quiring (Pacific District YPU secretary) wound up an interesting and thorough report of the August retreat and conference in the district paper by saying, "The retreat was a wonderful experience spiritually and, as the Canadians would say, 'We had a jolly good time.' "

George Ediger, reporting on the retreat and conference at the Bethel Church, Inman, Kan., summarized by saying: "Youth retreats, just like Voluntary Service or even being a Christian, has the power to portray its value only after it has been experienced."

GEORGE HAD SOMETHING else in his report that I'd like to share with you. He used these verses as home base: "For unto whomsoever much is given, of him shall be much required. . . . Every branch in me that beareth not fruit he taketh away. . . ." Then he went on to say, "By sacrifice we grow. We as 1-W men have a responsibility if we are to conserve our religious convictions. Why do we ask the government to release us from armed service when we are reluctant to give two of our years for the welfare of humanity? If we must go, then we will go where we will get $150.00 a month. If we cannot sacrifice when the sacrifice is practically forced upon us, when will we?"

The area of 1-W service has really been under study recently what with various committee meetings and ministers' replies to questionnaires. Watch for some articles by Fred Unruh which will be in *The Mennonite* in the near future.

OUR VS UNIT at Gulfport put out a good little paper this year. Perhaps some of you get it. Harold and Rosella Regier were unit leaders. Harold wrote: "At Camp Landon last summer we were privileged to have a Negro girl from the Woodlawn Mennonite Church as a part of our unit. The work proceeded as usual—with an added note of appreciation from the Negro churches with whom we worked. There were no threats or bombings. We did receive unfriendly glances and refusal of service and access to facilities, but on the other hand there were incidents that reminded us that many in the South dislike and fight integration.

"Integration at Camp Landon is a testimony to the community it will work. When and how integration will come to the South, I do not know. But only as Christians are willing to take their stand for Christian love and the rights of men can it come."

Rosella told of an incident that occurred in public school last winter. A teacher asked her students to list five rights which the Constitution gave them. One fellow asked: "Do you want me to put down what the books say?"

Rachel Vernado, VSer from Chicago, wrote: "A Northern White person is usually called a 'Nigger Lover' if he gets too friendly with the Colored people. A Negro can cook and serve a White but can't sit down and eat with him. A Southern White minister said, 'To keep my congregation, I cannot invite Negroes to attend my church.'

"All these things I have heard about, but now I have not only heard them, I have seen and experienced them also. Visiting one of the larger Southern cities, we went as an integrated group. Sight-seeing was fine, but in an old French restaurant we couldn't be served. As an integrated group we were asked to leave a national park which was state maintained. We were told by two policemen, 'We just don't do things like that in the South. If she is your maid it's all right, but if she is part of your group, you have to leave.' "

"Our VS unit is not the first nor the last group that will be coming to the South to show others that all men are created equal and that color makes no difference. To God there is no color line. Why do some people — even so-called Christians —differ?"

THERE IS NO PLACE better than college to begin wondering and, you may as well admit, doubting. Here is what one editor had to say recently: "Don't be afraid to doubt. As you struggle to find for yourself that faith about which your parents and church have instructed you, don't be afraid to shoot questions at those whom you respect, to ponder for yourself. Honest doubting means that you're trying to find faith, not lose it."

That reminds me of a quote I stumbled on to: "An atheist's most embarrassing moment is when he feels profoundly thankful for something and can't think of anybody to thank for it."

And another one: "Never wait for a fitter time or place to talk to Him. To wait till thou go to church or to thy closet is to make Him wait. He will listen as thou walkest."

You know, the more a person reads and experiences the more he realizes the universality of man's search for God. In the 17th century August Herman Francke wrote: "O God, if Thou art, show thyself to me." In the 20th century a student said, "God, if You are, let me touch your fingers."

The sequel to August Herman's story begins with his words: "The more I wanted to help myself, the deeper I was plunged in disquiet and doubt." One day his boarding house master saw him with a New Testament in his hand and remarked to him, "Yes, we have a great treasure in this book." At the moment Francke's eyes were on the words, "We have this treasure in earthen vessels." He was startled at the seemingly providential coincidence. A short time later he preached on John 20:31, "These things are written that ye might believe."

DON'T MISS ERWIN GOERING'S article in this issue of *The Mennonite*. It was addressed primarily to the young people who attended the conference at Bluffton. We hope to have Vincent Harding's on "Building on Christ in the City" ready for publication soon.

And if an occasional bit of cutting satire suits your taste, watch for "A Theology of the Devil" in next week's youth section.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

SEMINARY CONVOCATION

Jacob J. Enz, professor of Old Testament and Hebrew at the seminary, addressed students and faculty of Mennonite Biblical Seminary Sunday evening, Sept. 20, in a convocation service marking the opening of the fall semester.

Speaking on "The Cross—Beyond Co-existence," Enz emphasized that "We must recapture the biblical relationship between God and man in Christ."

God is not satisfied to merely coexist with man, declared Enz, but has chosen to redeem him through the cross of Christ. Thus Christ is the key to a working relationship between God and man.

"In Christ, God paves the way back for sinful man," stated Professor Enz. "This is the way God redeems those estranged from Him, and it shows us how we should treat our enemies."

Enz called upon Christians to make their churches meeting places between man and God and to apply Christ's principle of redemption to man's present state of estrangement.

On the seminary faculty since 1954, Professor Enz has a bachelor of sacred theology degree from New York Biblical Seminary and is completing requirements for a Ph.D. from Johns Hopkins University. He was Menno Simons lecturer at Bethel College in the fall of 1957.

NEW CHIMES FOR BETHEL

The chimes in the Bethel College administration building will be replaced soon as a result of last year's senior class gift.

Professor Kenneth Deckert is working out arrangements according to instructions from the class of '58. The chimes in the present installation were provided by donation of the faculty and student body in 1935. In recent years these chimes have become inoperative.

Professor Deckert maintains that modern high fidelity pick-up and amplifier apparatus will carry the music up to a mile with good fidelity.

BLUFFTON HOMECOMING

Bluffton College celebrated homecoming on Saturday, October 3, and Parents' Day on Sunday, October 4, this year.

At 10:00 on Saturday morning, the Homecoming queen was crowned. This was followed at 11:00 with groundbreaking ceremonies for the new music hall to be erected during the coming year.

Saturday afternoon was opened with the annual Tug of War between the freshmen and sophomores. Ashland College was the opponent for the football game at 2:00 p.m.

A feature of the Homecoming banquet on Saturday evening at 6:00 was the announcement of plans for a development program. The banquet was followed by a musical comedy "His Majesty's Scholarly Faculty." This program is a parody based on Gilbert and Sullivan's "H.M.S. Pinafore."

Parents' Day on Sunday included Sunday school and church with the students at the various churches of the community. Open house was observed at the various dormitories between 1:15 and 2:15 in the afternoon. At the vesper service in Founders Hall at 2:30, Robert Ramseyer, missionary on furlough from Japan where he has served a term under the General Conference Mennonite Church, spoke on "Foundations for International Misunderstanding." This was followed by a reception in the Stauffer Social Room at 3:30 p.m.

FREEMAN HOLDS CHRISTIAN LIFE WEEK SERIES

John Gaeddert, pastor of the Bethesda Mennonite Church of Henderson, Neb., was the speaker for the annual Christian Life Week September 14 to 18. During the morning chapel services he spoke to the students and faculty on the topic: "I am the Light of the World"; "I am the Door"; "I am the Good Shepherd"; "I am the Resurrection and the Life"; and "I am the Vine." The public was invited to the evening meetings which were held in Pioneer Hall. Ministers from the community assisted in the devotional periods. Those in charge were T. A. van der Smissen, pastor of the Bethesda Church; J. J. Kleinsasser, pastor of the Salem KMB Church; Olin Krehbiel, pastor of the Salem Zion Church; Peter J. Stahl, pastor of the Hutterdorf Church; Ralph Graber, pastor of the Bethel Church. Rev. Gaeddert's evening topics were: "A Life in Search"; "The Freedom to Choose"; "Living by Decisions"; "Shouldering Responsibility"; and "I am the Vine."

President and Mrs. John Ewert were host to the members of the faculty and staff and their families at a fellowship dinner given at their home Sept. 14. John Gaeddert was guest of honor for the occasion.

FJC TESTING PROGRAM

An extensive testing program for the Academy classes was carried on Sept. 17-25. The tests were a part of a state-wide testing program being carried out this year. The results will be used for diagnostic purposes and for the counseling program. College freshman entrance exams were given a week earlier.

33 NEW STUDENT NURSES AT BLOOMINGTON

Thirty-three new students have enrolled in the Mennonite Hospital School of Nursing this fall. Three, who will be seniors, are transfer students. Lu Ann Boshart of Wayland, Iowa, comes from Goshen College School of Nursing at Goshen, Indiana; Anette Shaffer of Martinsburg, Pennsylvania, from the Altoona Hospital School of Nursing at Altoona, Pennsylvania; and Inez Earlene Pittman of Champaign, Illinois, from the Julia F. Burnham School of Nursing at Champaign, Illinois. The others, all freshmen, are as follows: Janalee Carlyle, Minier, Illinois; Gayle Custer, Decatur, Illinois; Elizabeth Disbrow, Wauseon, Ohio; Jennita Detweiler, Eureka, Illinois; Barbara Dorman, Chenoa, Illinois; Mary Ernst, Gibson City, Illinois; Linda Gard, Mackinaw, Illinois; Celeste Gentes, Chenoa, Illinois; Dee Ann George, Paxton, Illinois; Beatrice Heggerty, Lockport, Illinois; Sylvia Horne, Chicago, Illinois; Nancy Keene, Ellsworth, Illinois; Mary Lay, Shirley, Illinois; Miriam Mitchell, Meadows, Illinois; Gerda Milkeraites, Chicago, Illinois; Edith Neufeld, Chicago, Illinois; Fannie Plank, Arthur, Illinois; Virginia Redmond, Danvers, Illinois; Mary Rosiere, Pekin, Illinois; Mona Sadler, Pekin, Illinois; Jeanette Steckmann, Pekin, Illinois; Annette Slupianek, Danvers, Illinois; Mary Swaner, Wapella, Illinois; Alice Terrell, Bloomington, Illinois; Mary Thornton, Heyworth, Illinois; Mary Totten, Normal, Illinois; Mary Troyer, Eureka, Illinois; Geraldine Unkruch, Mt. Pleasant, Iowa; Norma Hooley, Shipshewana, Indiana; Donna Kauffman, Lebanon, Oregon.

CHORALE, CHOIR CHOSEN

Membership of the new Bethel College Chorale was announced recently by Dr. David Suderman, conductor.

Personnel of the chorale is almost completely changed from last year. Dr. Suderman had completed over one hundred seventy concerts with some of the members constituting the outgoing group.

The new chorale will make at least one extensive tour during the school year.

Members and their hometowns according to high school last attended are: Sopranos: Shirley Unrau, Goessel, Kan.; Donna Jean Albrecht, Pretty Prairie, Kan.; Judy Fairchild, Kingman, Kan.; Ruth M. Ewy, Halstead, Kan.

Altos: Carolyn Friesen, Mt. Lake, Minn.; Lois Peters, Goessel, Kan.; Donna Froese, Inman, Kan.; Ruth Eitzen, Mt. Lake, Minn.

Tenors: Charles Flowers, Gulfport, Miss.; Loren Weinbrenner, Lehigh, Kan.; Gerald Leinbach, Petoskey, Mich.; Bill Brittain, Newton, Kan.

Basses: Arlo Kasper, Hutchinson, Kan.; Marvin Thieszen, Henderson, Neb.; Harvey Harms, Vallejo, Calif.; John Zerger, Kingman, Kan.

Accompanist for the group is Dorothy Harms, Whitewater, Kan.

Fifty-eight students were chosen by Conductor Gordon Corwin to be members of the Bethel College Choir.

Music for this choir will consist of both sacred and secular numbers to be sung either a cappella or with accompanist. A number of concerts are to be scheduled pending completion of the school calendar. Barbara Claassen is the accompanist and Gerhard Claassen the student conductor.

MEMBERS ELECTED TO BOARD

Professors H. A. Fast, J. F. Schmidt, and Ronald Rich were elected by the Bethel College faculty last week to assist the Board of Directors in problems relating to the selection of a new president.

Dr. J. Winfield Fretz, veteran facutly member, was appointed acting president for one year following the resignation of Dr. D. C. Wedel and is serving as chairman of an administrative committee charged with directing the college during the interim.

FALL RETREAT HELD

"Sharing the Gospel and Ourselves" was the theme of the annual fall retreat for students and faculty of Mennonite Biblical Seminary, held Sept. 25 - 27 at Camp Friedenswald.

Robert Kreider, dean of Bluffton College, spoke to the retreaters Saturday morning and evening, with discussion periods following. "Attending seminary can become one of the deepest sharing experiences of life," said Dr. Kreider, who then pointed out some of the characteristics of sharing in the Christian life.

Harold S. Bender, dean of Goshen College Biblical Seminary, spoke at the retreat during the Sunday morning worship service. Other activities included a Friday evening discussion on "Why I Came to Seminary," a campfire hymn-sing on Saturday evening, and planned recreation.

SPEAKING ENGAGEMENTS

Erland Waltner, seminary president, served at the inauguration of Elmer Richert as president of Rosthern Junior College, Rosthern, Sask., on Sunday, Sept. 27. He also gave the opening address of the Elkhart County Council of Churches Leadership Training school on Sept. 28. He gave two messages at the Goshen seminary retreat on Sept. 17 and 18 at Camp Friedenswald.

Harry Martens, assistant to the president and business manager, gave the morning message at the First Mennonite Church, Bluffton, Ohio, on Sept. 27, and presented the work of the seminary at the evening service. These services were in keeping with Christian Education Sunday as planned by the spiritual council of the congregation.

Jacob J. Enz spoke at the ordination of Gordon Dyck on Sunday morning, Sept. 20, at the First Mennonite Church, Nappanee, Ind. A 1959 graduate of the seminary, Dyck has recently taken up the pastorate there.

Leland Harder and C. J. Dyck met Sept. 19 at Ft. Wayne, Ind., with Gordon Neuenschwander of Berne and several representatives of the Berne Mennonite Church to study possibilities for location of a mission and church extension program.

MCC news and notes

MMHS MEETING PLANNED

NEWTON—Oct. 30-31 a semiannual meeting of Mennonite Mental Health Services will take place in Newton, Kan., with Prairie View Hospital as host. The meeting will involve the seven members of MMHS, the administrators of Kings View Hospital (Reedley, Calif.), Brook Lane Farm (Hagerstown, Md.), and Prairie View Hospital (Newton, Kan.) and board representatives from the three established hospitals as well as from the Oaklawn Psychiatric Center, Elkhart, Ind. (the fourth clinical program which is now being planned). Business matters will be the primary concern for the first day's session; the second day will be devoted to a study of the interrelationship between the Christian faith and the Mennonite Mental Health Services program.

Studying the interrelationship between the Christian faith and the hospital program, the meetings will particularly emphasize the role of the church in rehabilitating the mentally ill. Because many of the professional men participating in the MCC-sponsored hospital programs are not from Mennonite churches, the relationship of the mental health program to the church is often questioned. Defining the role of the church, states MMHS co-ordinator, Delmar Stahly, helps integrate the workings of the administration, the medical men, and the governing boards.

Also, the study sessions will evaluate the role of the counseling pastor and the professional psychotherapist as well as consider the relationship between the two. An exploration of the relationship of the chaplain to the staff members, of the chaplain to the pastors of Mennonite churches, and an evaluation of the need for religious services in a hospital program will be made in determining the position of a chaplain in a clinical program.

PURE OIL COMPANY ENDS SEARCH

PARAGUAY—Hopes of finding oil in the Paraguayan Chaco have become almost non-existent. The Pure Oil Company recently gave up its oil-searching attempts after some of the most extensive oil drilling yet done in the Chaco. During the past few years the company had made an extensive investment, building roads and wells, all in hope of discovering oil.

Since the oil drilling was going on in an area north of the Mennonite colonies, relatively close however, there was much speculation as to how it could affect the economy of the Mennonite population. Several oil companies had made attempts before Pure Oil, but their efforts, too, failed.

Equipment used by the oil company may be sold to the Trans-Chaco roadway program and also may be made available to MCC workers in the road building project.

DEMONSTRATIONS, HARD RAINS HURT CALCUTTA

CALCUTTA—Riotous demonstrations recently moved through Calcutta. "It seems as though India cannot have enough ills, it always has to get more of them," writes William Voth (Chilliwack, B. C.), India relief worker. Shortly after the early September riots heavy rains began hitting the city, but we hope the trouble will be over soon."

In describing the riots, Voth reported that before the demonstrations began the citizens of Calcutta were given warnings that objections would take place against the high prices charged for rice. The Price Increase and Famine Resistance Committee, moreover, decided to defy all laws to prove to the government that the people of Calcutta would no longer stand for the high rice prices.

Riotous Rebellion Against Prices

On Aug. 31 the sympathizers of this committee, including many university students, commenced their regular, but this time stronger, processions down strategic roads in Calcutta. Banners with various slogans and phrases were carried by the men as they marched in a steady stream past the residence of Bengal's Chief Minister. For a full three hours the processionists unceasingly shouted at the top of their voices in disagreement with food policies.

The Chief Minister's house, being opposite a park, seemed almost a perfect place for demonstration gatherings. Thousands gathered, even blocking the road for trains, buses, and private vehicles. Police were on hand and resorted to the use of tear gas when the crowd became uncontrollable. Not being able to continue, with smarting eyes, the crowd gradually left for fresher air. During the following five days the events alternated between peace and riots and strikes.

By the week's end thirty-nine people had lost their lives; hundreds of civilians, police, and army personnel had been injured. Thousands of street lights had been broken, sidewalk railings had been torn down, shops had been looted, and damage had been done to innumerable public and private buildings. As a result, finally the rice prices went down; for how long, however, no one knows.

Rains Increase Misery

Life in the city was back to normal again by Sept. 6. People were going about their usual business, but as they looked towards the east and south they noticed that ominous clouds were becoming thicker and darker. Usually, monsoons begin to recede by this time of the year, but this year weather conditions are different. Suddenly, Tuesday evening, Sept. 8, rains mercilessly began beating upon Calcutta. Because of the poor drainage systems in many parts of the city, the streets soon became reservoirs.

The rains continued their attacks for several days. In a four day period fourteen inches of water fell on Calcutta. Unofficial estimates placed the number of persons affected at 100,000 in Calcutta and districts.

Whether a widespread epidemic can be averted remains to be seen. A team of doctors and helpers, including MCC personnel, are in these areas, trying to help prevent a serious disaster. Much of the disaster prevention, however, will depend on the people living in the affected areas.

jottings

NEW PASTOR INSTALLED

Bethel Church, Mountain Lake, Minn.: The Rev. and Mrs. Albert M. Gaeddert and their daughter Kathryn, from Inman, Kan., arrived Sept. 1 to make their home here. On Sept. 6 Rev. and Mrs. Gaeddert were received into the church fellowship, and Rev. Gaeddert was installed as elder of the church with Willard Wiebe from the First Church officiating. A special word of gratitude was expressed to Harold Warkentin, director of the local Bible school, who was our interim pastor during the months of June, July, and August. In the evening there was a welcome service with the three church choirs participating. This was followed by a social hour and refreshments in the church basement.—Mrs. David H. Fast

CONFERENCE REPORTS GIVEN

Bethel Church, Hydro, Okla.: Pastor and Mrs. Paul Isaak and family attended a reunion at Wichita for all former personnel of Prairie View Hospital. Mr. and Mrs. Val Krehbiel and their daughter, Mrs. Larry Lee, attended the conference at Bluffton. They gave a good report of it on Aug. 30. The church roof was reshingled recently. A son, Steven Paul, was born to Mr. and Mrs. Harold Entz, Aug. 24. Gary Pankratz was painfully injured in football practice. X-rays reveal the muscle in his left leg was pulled, the bone of his right upper thigh cracked, and his right hip dislocated. He is improving satisfactorily.—Wilfred Ewy

60TH ANNIVERSARY CELEBRATED

Herold Church, Bessie, Okla.: Our pastor and family attended the conference at Bluffton. Mrs. Tschetter represented our mission society and brought her report at our regular meeting, Sept. 3. Pastor Tschetter brought his report on Sept. 6. The evening of Aug. 5, our Sunday school had its picnic with the children in the Cordell Park, and the evening of Sept. 4 we had our S.S. election. Sept. 13, was a great day for the Herold Church—the sixtieth anniversary. The Lord gave a beautiful day and many friends had come to rejoice with us. Rev. and Mrs. Paul Dahlenburg of Bridgewater, S. Dak., and Rev. and Mrs. C. B. Friesen of Hesston, Kan., former pastors, were asked to come. Also Rev. and Mrs. Menno Kliewer of Caldwell, Idaho, could be present. All three of these ministers brought inspiring messages, also Pastor Richard Tschetter, who brought the closing message of the afternoon. Themes of the messages were: "The Invincible Church," "The Church Travels On," "His Invisible Church," and "Unto the Praise of His Glory." In the evening a song service with special numbers by neighboring churches and groups from our church. The "History of the Church" was read by Jul. A. Harms and an anniversary poem was brought. The blessings from the word of God flowed richly.—Mrs. Margaret Horn

FAMILY NIGHTS BEGUN

First Church, Bluffton, Ohio: Earl Lehman from the conservatory of music at Bluffton College will again serve as director of church music. Paul Emmert will direct the junior choir. A welcome-home reception for Robert and Alice Ruth Ramseyer on Sunday evening Sept. 13 started with a carry-in supper in fellowship hall followed by a very clear picture of their mission work in Japan told through slides, tape recordings, and a question and answer period. The family is located in the Amstutz house on the campus while Robert is taking graduate work at Michigan University. Our fall series of family church nights began Oct. 1 and will continue every Thursday evening from 7 to 8 for seven consecutive Thursday evenings, ending Nov. 12. During the morning service Sept. 13 opportunity was given to express preferences for study topics. There will be three different groups meeting for the first half of the hour followed by a general assembly in which all meet together. The Historical Committee of this community and the General Conference Mennonite churches of this area planned a service of dedication on Sept. 27 at the site of the first Mennonite settlement and the first Mennonite church. Prof. John Klassen made a plaque to mark the site.

Building on Christ . . .

continued from page 612

called me for a time such as this. He is calling us to "give of our best to the Master" at a time when millions of youth are being challenged to give of their best energies to a pagan and materialistic philosophy which makes every effort to discredit Christianity and the Christian. Our task is to witness for Christ, who is the Savior and Lord of our lives.

Jesus Christ emphasizes the high value of the individual soul. To Him we owe our allegiance; He is the answer for the suffering individual. But we are called to be His witnesses, to be hands, feet, and minds willing to carry forward His program. He has a practical program for us.

We need to find the "working handles," then carry our just share of the witness load. Your dedicated participation will encourage another. Really, you *are* called for a "time such as this."

Oraibi, Arizona: Teacher needed for first and second grades in mission school at Oraibi. Write Board of Missions, 722 Main, Newton, Kansas, immediately. Opportunity to begin at once.

into the beyond

John Amstutz, member of the Pulaski Mennonite Church, Pulaski, Iowa, was born April 19, 1876, and passed away July 19, 1959.

John Ronlet, member of the Pulaski Mennonite Church, Pulaski, Iowa, was born April 18, 1874, and passed away Sept. 7, 1959.

Mrs. Frank Regier (Katherine Buller), of Moundridge, Kansas, and member of the West Zion Mennonite Church, Moundridge, was born July 21, 1866, and died September 16, 1959.

Christine Beth Peters, infant daughter of Mr. and Mrs. Edwin Peters, died Thursday morning, Sept. 24, in the Elkhart General Hospital, where she was born the previous evening. Peters is a second-year seminary student from Kansas. Graveside services were held Friday afternoon at Prairie Street cemetery with Erland Waltner in charge.

Mrs. Jacob H. Neufeld (nee Katie Friesen), of Inman, Kansas, and member of the Bethel Mennonite Church there, died September 19, 1959. She was born at Rosthern, Saskatchewan, February 14, 1904.

conference notes

TRACT CONTEST WINNERS ANNOUNCED

Three prizes were awarded by the Committee on Evangelism of the General Conference Mennonite Church for manuscripts submitted to the "Tract That Wins" contest. Winners were Mrs. Frances Ens, Saskatoon, Sask. (Mayfair Mennonite Church), first prize; Mrs. Walter A. Claassen, Whitewater, Kan. (Emmaus Mennonite Church), second; and Carl H. Epp, Saskatoon, Sask. (Eigenheim Mennonite Church, Rosthern, Sask.), third.

The contest was sponsored by the Committee on Evangelism to encourage congregations to work in the area of evangelism. It is hoped that when these tracts are printed, members of the church will avail themselves of this opportunity to witness through the printed page.

Twenty-four manuscripts were submitted by persons from nineteen congregations. Judges were Willard Wiebe, Mountain Lake, Minn., chairman of the Committee on Evangelism; Alfred Schwartz, Mountain Lake; and W. F. Unruh, Newton, Kan.

TAIWAN REPORT

Alvin Friesen, doctor at the Mennonite Christian Hospital in Hualien, Taiwan, writes:

"The hospital work over the past months has known both the encouragement of seeing faith and healing come to diseased spirits and bodies, and the inevitable sadness of dealing with incurable disease and superstition that prevents treatment. For instance, two difficult orthopedic cases required a good deal of patience and repeated surgery, but it was a day of deep satisfaction to see them discharged well after almost a year of hospitalization—a year during which both men gradually but surely came to faith in Christ. They are but two examples of our daily privilege and obligation to maintain a very definite Christian emphasis in all our medical work. It is not only our duty to perform surgery which patients cannot afford or obtain elsewhere; it is much more our privilege to bear witness to Jesus Christ, whose gospel is not heard in other clinics and hospitals.

Graduating Nurses with Hospital Staff

"The hospital work has other challenges and frustrations: working among 5 or 6 languages, seeing strange diseases (often in hopelessly advanced stages), working with a limited budget. But there are rewards! Our patients overcome their communication difficulties very easily — they express their gratitude with gifts of bananas, pineapple, papaya, chickens, takimuchi, and even lobsters. Thus rewards are quite tangible at times! Another area of work is training nursing staff, and although my share in this is small it was with sense of achievement that we saw our most recent class of practical nurses graduate in June. May they regard their work as a truly Christian service.

"As usual, requests for the mobile clinic have exceeded our ability to comply, but it has usually been possible to go out for one week monthly. Thus the clinic has taken its Bibles, medicines, health talks, Christian literature, vitamins, and sermons to most of the aboriginal villages in Hualien county this year, visiting Tayal, Taroko, Ami, and Bunun tribes-people in their homes and churches. This ministry to the 'whole man' is eminently necessary and is not only offering medical aid but also strengthening the church. In this young church with inadequate leadership we see a dire need for Bible teaching, for literature distribution, leadership conferences, and hope to strengthen this emphasis as well as our medical program."

In October 1959 Sunday schools begin a 6 month study of Acts. Here are three new books to aid the interested student and teacher in preparing lessons from this important portion of the New Testament.

THE ACTS OF THE APOSTLES
by William Barclay

Written for the lay person this commentary discusses the plan in Acts, the skill of Luke as a historian, the accuracy of his sources, and the honesty with which he used them. One in a series of The Daily Study Bible. $2.50.

HOW TO TEACH ACTS and HOW TO STUDY ACTS
by Joseph M. Gettys

These are excellent aids to lesson preparation including lesson development plans, advanced study suggestions, and pertinent questions. The books are intended to be used together and are ideal for Bible study courses as well as Sunday school preparation. $1.50 and $2.00 respectively.

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OCTOBER 13, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

editorials

CONSIDER A CHURCH VOCATION An article by H. A. Driver, executive secretary of the Congo Inland Mission, appeared recently. He spoke of the continuing need of the CIM workers. In view of the fact that the CIM has seventy workers on the field, with substantial additional personnel on furlough or under appointment, some may have believed this mission to be adequately staffed. But such is not the case. All sorts of specialized skills and personalities are needed.

It is perhaps worth calling to the attention of our readers the fact that the same thing is true of almost all other aspects of the church's work. Administrators of our schools speak often of the problems involved in adequate staffing. Those whose task it is to see that the churches are supplied with pastors are always hard put to find enough ministers to go around.

In the specialized fields one finds a serious shortage of qualified workers. A veritable multitude of church agencies are looking for persons with business skills who are willing to make those skills available to the kingdom of Christ. Social service workers are needed by a whole list of benevolent institutions of the church. MCC offers a suprising list of personnel needs from time to time. The hospitals operated by the church seem always to be short of the kind of help they need.

Maybe it's partly a case of our administrative leaders expecting more than we can deliver. Maybe it's partly that we've not developed any good way for bringing togther the job and the individual qualified and willing to do it. While church salaries are still on the low side, they have become increasingly adequate so there is no longer any great need for hesitation among committed Christians on this score.

The rewards of Christian service are substantial, and reach quite beyond the monetary. Young people reading these lines would be well-advised to reflect upon the vocational role they might fill in the program of the church. Mature individuals, having ground the money mills long enough, might look around to see where their skills could do the most good in the organized church program. One need no longer be young to offer himself to a church vocation; nor being young, need he commit himself to it for the rest of his natural life.

A SOCIAL CLUB? A prominent Midwestern bishop recently took his people to task for causing some of their congregations to take on the aspects of a private social club, according to newspaper accounts. He was speaking to a denomination which in the past has been notable for its inclusiveness, welcoming as it did all who would come to it. One wonders what observations along these lines the bishop would make of our Mennonite organization.

While recognizing of course, that the church is necessarily made up of people who share a certain faith and commitment, do we not find it astonishing, however, that over the years the "private club" aspect of our church has loomed so large?

Why do we somtimes put up these invisible barriers—invisible, but strongly felt—against the admission of others to our fellowship? Do we feel insecure in the doctrines to which we hold? Do we lack trust in the power of the Holy Spirit to work in the lives of all men? Are we indulging a primordial instinct to acquire for ourselves benefits denied to others?

Among the several values more important than the preservation of traditions is the creation of new ones. It may be that we need to find more ways to break out of the rigid patterns of the past. This is not to suggest the abandonment of spiritual ideals. When people turn to the church they do want to find the church there, not some caricature of it. The church must be preserved with all the power and purity possible, provided that this ideal must not be used as a weapon to keep out those whose intention is good and whose conversion is real.

—Robert W. Hartzler

in this issue

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Eva Luoma Photo

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of things to come

Oct. 24-28—West. Dist. Conference
Nov. 1—Reformation Sunday
Nov. 8—Peace Sunday
Nov. 26—Thanksgiving Day (U.S.)
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

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A New Commitment

Andrew R. Shelly

In the context of our present world we must see the words of Jesus: "Lift up your eyes, look on the fields; for they are white already to harvest."

Ours is a world of exploding population, of 6,000 new literates each hour with the rate increasing, of phenominal activity of opposing forces, a world characterized by nation after nation becoming independent.

We live in a time of statistics—and they are impressive! But what about those involved in the statistics? If they could write an article entitled "We Are the Statistics," what would they say?

In this brief presentation I will mention five special emphases or concerns.

The gospel for every person everywhere. This must be our goal—nothing less. We must do our part in giving everyone everywhere the opportunity to accept the only provision for salvation (Rom. 3:23; John 14:6; Acts 4:12). This must start where we are—wherever we are—and extend to the last person—wherever he is! We tend to look at the total challenge or some portion far away. We must start where we are, whether that be Lansdale, Pa., or Champa, India.

Special attention to literacy. This does not mean that we discount the crucial importance of medical and other phases of our challenge, but literacy is a dimension which has snowballed on us during the past years. Someone has said that Christianity is reaching only one in five of the new readers in the world. The only worthy goal we can have is that gospel literature be given to every person who can read. Very significant things are being done on our fields. More is in prospect. To do this job requires such things as translation work, training writers, writing, printing, and distribution. During the 1960's this phase of work will be a major challenge.

Train national workers. We must always remember that Matt. 9:36-39 ("Pray ye therefore the Lord of the harvest. . .") is just as applicable to Christians in India and Africa as it is to Christians in North America. As the Lord calls, His people need to respond and be trained.

Partnership development. One example of a fruitful co-operative effort is Union Biblical Seminary in Yeotmal, India, where some twelve church groups co-operate in doing what no single group could do alone. Wonderful progress has been made in inter-Mennonite developments. Phases of work in Japan and Mennonite Biblical Seminary in Montevideo, Uruguay, are examples. This partnership also involves working with our church groups all over the world in the spirit of 1 Corinthians 3:11.

New ventures in the spread of the gospel. New fields will be found. Also new ventures will be discovered. One is to encourage Christian laymen to take jobs abroad. In many parts of the world it is possible to get a job right in the heart of the people to whom we send missionaries. In Liberia a member of an American business firm told us that Christians could have good jobs under very favorable conditions and with unlimited opportunities for the spread of the gospel. This is only one of the new ventures we need to seek.

It is difficult to lift out special challenges. What will we say about the spread of the gospel in the cities of our nation (and the same challenge exists all over the world), the urgent challenge of the forgotten migrants, the five million in our own country who are living lives of sin outside decent society, the rescue mission challenge, the crisis in rural America, and hosts of others?

What will we do?

The Lord has unmistakably given us startling opportunities. We have the gospel of our Lord Jesus Christ. We have the raw materials to send for the gospel. We have the resources in money and personnel. We have the tools for the spread of the gospel. We have the all-sufficient power of the Holy Spirit.

The question is, are we willing to pay the price? We cannot meet the present urgency with "leftovers" after we have "made along" with the American standard of living. We need to unite our tears with our purses. Can we come to the place where we will match the consecration of non-Christian forces?

Can we find a way to interpret the eternal truth of Jesus: "A man's life consisteth not in the abundance of the things which he possesseth"? Dare we pray the prayer "Lord, what wilt Thou have me to do?" in the context of the "accepted" standard of living about us?

In a poll, one-hundred and fifty mission boards said the main ingredient lacking was money. The fact remains that with all the other essential factors, the task of world missions cannot be accomplished without much more money than Christians have been giving so far. Are we willing to pray, individually and as families, "Thy Will be done"?

In closing, let us realize that we face a glorious privilege in being permitted to be used of the Lord in this time of opportunity. The fuller our participation the greater will be our own experience of the abundant life, and the Lord's work will go forward.

Andrew Shelly is director of public relations at Mennonite Biblical Seminary and is under appointment as executive secretary of the Mission Board.

The Drama of Recovery

J. Winfield Fretz

A drama is a portrayal of life or character by means of dialogues or action. Every good drama has the element of conflict or struggle. When the outcome is happy the drama is called comedy. When the outcome is unhappy it is called a tragedy. The more I know about the Mennonites of South America the more dramatic I think their story is.

The drama of the South American Mennonites has a setting in a new and strange land. Prior to 1926 no Mennonites were living in South America. Since that time we have had our attention focused many times to this continent. The setting is strange to most Mennonites who were born and have lived in Europe or the United States. This drama has taken place in a Latin setting, a Roman Catholic culture, in a Spanish speaking country where customs and morals and values in general are at great variance with those with which we are familiar. Just as a drama has a setting, so too does it have characters and a theme or an issue or plot.

Among the 12,000 Mennonites in South America there are many great characters. There are modern Menno Simonses, Conrad Grebels, Christopher Docks, Christian Krehbiels, Bernard Warkentins, David Goerzes, and David Toewses. There are heroes of the faith living in South America today — men who have been robbed of all their possessions, men whose lives have been threatened, men who have hungered and thirsted, men who have seen their own loved ones torn from them and slain, men who have suffered for righteousness' sake.

The drama of recovery contains great issues and great themes. Here are people who have been pushed out of their homelands, men and women who have been deprived of the peace, comfort, and joy of living in their fatherland. They are people who have set out on a journey like Abraham of old. They are people who have moved forth in the faith and in the providence and goodness of Almighty God. These modern pilgrims were never certain of the outcome of their wanderings. They struggled against great difficulties never knowing if they would triumph or meet with defeat and disaster? This is the great theme of the drama of the recovery of Mennonites in South America.

Recovery of What?

What were they seeking to recover? They were seeking to recover a place where they could earn their daily bread. They were seeking to recover freedom from tyranny and from the threat of persecution and death. They were seeking a place where they could worship God without being disturbed and threatened. They were seeking to cultivate their own lands and develop again a way in which each man could sit under his own vine and fig tree. They were seeking to establish homes, churches, schools, and hospitals for themselves and their children in a new land.

The drama of the South American Mennonites is one of seeking to recover their lost heritage and to reestablish it in a new setting with a new set of characters and in the midst of great difficulties. This is the drama that is now being played on the Latin American stage by our contemporary Mennonites.

Population Summary

At the present time there are 12,000 Mennonites in Paraguay. These are distributed in seven colonies. About one-third of them have come from Canada and about two-thirds from Russia. There are about 3,000 Mennonites in Brazil settled in five colonies. There are approximately 1,500 Mennonites in three colonies in Uruguay and in Argentina about 800 Mennonites, mostly in the city of Buenos Aires. The

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Fretz, presently serving as acting president of Bethel College, spent the previous school year studying in South America.

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Mennonites in all of these countries except in Argentina are established in rural agricultural colonies. The Mennonite population in South America is steadily growing in spite of the heavy migration from some of the Latin American countries. For instance, between 1947 and 1958 there were some 642 families comprising almost 2,200 individuals who left the colonies of Paraguay for Canada. The birth rate however is very high and the net total of births exceeds the deaths and the number of people who have emigrated. It is my opinion that emigration will decidedly slow down as the colonists become more firmly established and as economic and social conditions in Latin America continue to stabilize.

Struggle of Recovery

In the drama of which we are at the moment speaking we see a struggle going on in several areas. First of all is the area of political stability. In all of the Latin American countries there is no maturity of democracy comparable to countries in Europe or in North America. Each of the countries is struggling to become democratically more mature. It is true that most of the countries have at one time or another been under dictators, but this is so because the people themselves have not had sufficient education to exercise their right of franchise. In other words, people in most of the Latin American countries must be prepared for democracy through a widespread system of general education. We in North America assume that anybody is ready to vote and choose his leaders. But this cannot be so where people have not been broadly educated in the arts of democracy.

Another area of struggle is that of the economic. We assume that every country has roads and a modicum of economic development. Actually many of the Latin American countries were completely undeveloped at the time of the settlement of the Mennonites and in certain areas of the countries where Mennonites settled there were no roads. There were no railroads, there were no transportation systems as we knew them. Neither were there markets for goods produced and there was no technological development to process the produce that Mennonite farmers and craftsmen were able to provide. These had to be developed and in the area of economic improvement, the struggle for recovery was great. It is true that man does not live by bread alone, but bread is a very essential ingredient in order to live and the Mennonites have had to wrestle with economic adversity in order to find means of earning their daily bread.

Another area of struggle is that of the social and the moral area. Latin American people have a different philosophy of morality than North Americans do. Mennonites find themselves in a country where the social and moral ideals are so much at variance and in the eyes of Mennonites far below what they have been used to and what is commonly accepted as Christian ideals. This is in spite of the fact that Latin Americans call themselves Christians. The term means Roman Catholicism, not evangelical Protestantism. For instance, the sacredness of the family is not respected as we are used to it. The government population census shows that 70% of the births in Paraguay are illegitimate. This does not mean that the parents do not look after their children. It means that a great percentage of the parents are not married although living together. It is in this cultural setting that Mennonites need to live and raise their children and try to maintain their ideals.

Another area of struggle is in the area of religion. All South America is "religious" but again in the Roman Catholic sense. One has the impression everywhere in South America that there is a kind of medieval Catholicism abounding and one has equally strong feeling that there is need for Protestant reformation in South America. Mennonites up to this point have been so busy trying to establish their own homes that they have not been able to pay much attention to missions and evangelism, but there are new signs of awakening. The missionary interest is beginning among the Indians around them and now with the establishment of the new seminary at Montevideo, Uruguay, there will be new ministers and missionaries trained to work among the native speaking South Americans.

Another area of struggle is in the area of climate. The majority of the Mennonites live south of the equator, some in the tropical zone. This means that the climate is hot and the human resistance is worn down so that people over a long period of time do not express the same vitality and energy that people in the temperate climates do. Since Mennonites were all used to the colder climates, it is quite difficult to overcome the adjustments necessary to living and enjoying life in the hot climates. It has however its compensating sides. There are many who prefer the more temperate and the warmer climates to the extremely severe temperatures and the long cold winters.

The Outcome of the Struggle

All in all, as one thinks of the future I believe one must conclude that the Mennonites will remain in South America for the foreseeable future. They are developing institutions and traditions. Young people are being born and will adjust to the culture and climate in such a way that they know no other home. They are beginning to say that they expect to stay there and raise their children there. Churches are built in all Mennonite colonies. In each of the colonies in Paraguay there are hospitals, village schools, and high schools. There is well organized government, there are customs and traditions being developed so that plans would seem to be made for a permanent future. It does not seem likely that all of these people will leave even though some of them will from time to time leave. As economic conditions improve, political situations stabilize, religious organizations and institutions become developed, it is my opinion that life in South America will be organized on the permanent basis very much as it has been in North America and earlier in Europe.

With modern means of transportation ever improved, both in terms of highway construction and airline traffic, South America is of course not as isolated as it once was. This is dramatized by the new jet lines which fly from New York to Asuncion in ten hours and thus make a trip to South America possible in a shorter time than it takes to go by rail from Chicago to Newton, Kansas. The drama of recovery is going on in South America, but there are all evidences that this drama will end happily and not in tragedy.

Anticipating 1962

Our Next World Conference

"The Lordship of Christ" is to be the theme of the Seventh Mennonite World Conference, scheduled to convene in Kitchener, Ontario, from August 1 to 7, 1962. At its recent planning session in Kitchener the presidium of the conference decided unanimously that this was a topic of great concern to Mennonites the world over. The German phrasing will be "Jesus Christus der Herr."

Among those present at this two-day planning session, in addition to representatives from most of the North American Mennonite groups, were also Ds. Hendrik W. Meihuizen of the Netherlands, Pastor Paul Schowalter of Germany, and Peter Wiens, teacher from Paraguay. Hosts were the Mennonite Brethren, Stirling Avenue Mennonite, and First Mennonite churches. Meeting at the exact place where the 1962 conference is to take place, the members of the planning commission already sensed in anticipation something of the spiritual potential of this coming event.

One of the first items on the agenda was a careful review of the preparatory work of the local committee. This committee is responsible for all the local arrangements including food and lodging. They reported that there are approximately 10,000 church members representing eight different Mennonite groups within a thirty-mile radius of Kitchener-Waterloo. The Ontario host churches will themselves pay the $2,300 rental fee for the Kitchener Memorial Auditorium. This huge building has circa 7,500 auditorium seats and has standing room for 2,500 more. An armory nearby will also be available and may possibly be used for dining hall purposes. There are ample parking facilities. The First Mennonite, Stirling Avenue Mennonite, and Mennonite Brethren churches, all located at five to ten-minute walks from the auditorium, will be available for special sessions and group discussion meetings. Niagara Falls, the local committee said, is only one of several attractions that can be included in a tour during conference time.

Considerable time was spent by the presidium in discussing the number of delegates to be invited. It was agreed that the designation "delegate" does not mean the granting of legislative authority but merely the privilege of full participation as representatives. The World Conference is not a legislative body. In it all groups retain their full conference autonomy. The World Conference is a fellowship of believers gathering to encourage each other in the faith and to witness to the power and Lordship of Jesus Christ. The number of delegates was finally set at 750, of which the majority would probably be from North America since the conference is so easily accessible to them. It was also agreed that each participating Mennonite group be encouraged to help arrange for good representation from the younger churches in Asia, Africa, North and South America. Each group will also pay the travel costs of its own speakers on the conference program.

It was agreed that English be the official language of the conference and that a German translation be provided through IBM simultaneous translation machines, if possible. Attempts at special arrangements will be made for delegates from abroad speaking neither of these languages.

Program planning received the most attention at the Kitchener meeting. The presidium was concerned not only for the effective presentation and discussion of the conference theme but also for the special interest groups and sectional meetings. The program for the special interest group meetings was prepared by representative committees from North America and Europe. Representative commissions will study in advance some of the implications of the theme "The Lordship of Christ" for the practical life of the church. The evening programs are to be of inspirational and witnessing nature.

The presidium now consists of eighteen elected representatives, of whom thirteen were present at the Kitchener meeting. Since requests for a communion service have been addressed to the presidium it was agreed that the local churches consider these requests together and that the presidium co-operate to make a communion service possible. It was agreed also to invite the Russian Baptists to send a visiting delegation to the World Conference in 1962 in the hope that this might contribute to a Mennonite counter-delegation to Russia either before or after 1962.

The planning session was closed with a period of prayer for guidance and blessing and vision. There was a feeling of certainty that Mennonites are brothers in the Lord, called to the common task of proclaiming Jesus Christ as Savior and as Lord and that for the fulfillment of this mission we need not only divine aid but each other also.

—Harold S. Bender
Cornelius J. Dyck

Front row left to right: C. J. Rempel, Kitchener, Ontario, secretary of the committee on local arrangements; J. B. Martin, Kitchener, Ontario, chairman of the committee on local arrangements; Harold S. Bender, Goshen, Indiana, president of the Mennonite World Conference; Erland Waltner, Elkhart, Indiana, vice president of the Conference; Archie Penner, Steinbach, Manitoba, presidium member; B. J. Braun, Fresno, Calif., presidum. Second row left to right: Paul Schowalter, Weierhof, Germany, presidium; J. R. Barkman, Henderson, Nebraska, presidium; Jacob Fast, Waterloo, Ontario, committee on local arrangements; Peter Wiens, Filadelfia, Paraguay, vice president of conference; Harold Schmidt, Baden, Ontario, treasurer and member committee on local arrangements.
Third row, left to right: E. J. Swalm, Duntroon, Ontario, presidium; Isaac I. Friesen, Winnipeg, Manitoba, presidium; H. W. Meihuizen, The Hague, Netherlands, vice president; G. H. Penner, Plum Coulee, Manitoba, presidium; Cornelius J. Dyck, Elkhart, Indiana, assistant secretary.

the reader says

Concerning Funerals . . .

I am one of the many people who would be afraid to break the customs of our funerals, not because of the public but because of the danger of us as Christians closing the door to a funeral service. How can we be a witness to our faith if we do away with services which are an opportunity to have people go to church and accept the fact of life and death?

For me it would be one of the saddest times to be left alone with no friends (besides the family) present at the time of bereavement. When is a word of sympathy, a hearty handshake, a little deed of kindness, a feeling of love, more important than in time of bereavement?

To me it is very important on how I am going to move out of the house I have lived in. I have tried to live a Christian life, and may the Lord forgive me where I have failed. But I do hope and pray that when I move out of my house, I need not be ashamed that anyone witness my body in a casket, cheap and simple, yes, and with flowers on it—just good enough to be presentable to the public in the church and acceptable in the sight of God. And may this be a reminder to the public that they, too, will have to go the same way some day and that they may be prepared to accept the Resurrection and Life. Jesus, I think, went to funerals and the Bible says He wept.

The article compared expenses of flowers for funerals with the cost of colleges and missions. I dare say if we close our doors to funeral services because of time, expenses, public opinion, etc., we are also closing the doors to the spirit of missions. Some people may at no other time go to church but will go to a funeral. Isn't there an opportunity to win just one soul for Christ by having them listen to a sermon on such a text as John 11:25, 26? How can we expect to carry out any mission anywhere else if we do not practice it at home—if we carry the dead body off to the cemetery just to get rid of it?

If we are to ignore the traditional funeral songs such as "Beautiful Isle of Somewhere" or "Going Down the Valley One by One" because "they do not express the Christian faith," then I believe it is high time to search our own hearts and figure out how our faith is Christian if we are not willing to accept the message that we are going down the valley one by one, and prepare to look towards that beautiful isle of somewhere. Can we actually say these hymns do not express Christian faith and God's forgiving love? Have they had no meaning to anyone after all these many years they were sung and used?

To me it is far more important to plan my way of living rather than to plan my funeral. The preacher, the undertaker, and the family will know what to do without my writing out a copy and leaving it in their possession. As for a tombstone at the cemetery, I need no arrangements either since I have no assurance where I will be buried and my copy may not even be suitable for the place.

I am not writing just to criticize, but simply because I was wondering and concerned what may happen if we actually put away with hymns and funeral services and have no time or word to a friend who is in need in time of bereavement.

—Mrs. Dave Schrag
Norwich, Kan.

DEAR Editor,

In the Sept. 15, 1959, issue of *The Mennonite* was an article entitled "How Christian Are Our Christian Funerals?" It pointed out a concern that we should plan funerals so they express our Christian faith rather than the display of our great devotion or of our over-idealization of one who has died. It was a good article and I have the same concern as the author but I think I see some dangers in following the suggestions in the article.

The author points out that the words of Jesus are that the believer never dies. In pointing out these words, he would probably agree with me that this does not make death no problem to the believer. Also there are the things that come with death such as separation, the vacant place, the loneliness, relationships with the one who has died which we never had a chance to resolve and that leave us who survive without knowing what to do or how we can pick up the pieces.

If death were no problem, a change from funeral services to memorial services of the kind described might be in order. Since, death is a very real problem, it might be that funeral services can help us just as much and perhaps more than the more private services suggested as a substitute.

For example, one of the problems of the bereaved is to accept death and separation so he can rebuild his life. In a time when there are funeral parlors, soothing music, efficient funeral directors that shuttle people smoothly through the day, memorial services, and a quickly disposed of body, there seems to be a tendency to hide death or soften the problem that it really is for us.

When graveyards were located beside the church we were reminded at least once a week that death was a part of life and the church could stand beside it. Graveyards now are often in out of the way places, planned to look like parks and formal gardens far from the church, with pleasant lawns and shrubs. I'm not recommending any changes in the location of churches and cemeteries, but these changes which we have thought were for the better make us realize that the mortician is not the only one who cosmetizes death.

Since escaping the fact of death might be more of our problem, the funeral with the closed casket present, the viewing (not for morbidly curious strangers) for friends, a public committal service at the cemetery, can be very valuable aids in accepting the fact that a person close to us has died. The realization of this fact comes to us in a public service in a church where we realize the support of the community gathered all around us and where we realize the support of God. I would rather face this fact in such a situation than in services where the problem is not really recognized and I am left to face it by myself the best way I can.

I would add another reason to those suggested in the article as to why funerals seem unchristian. That is that the people who attend may not be Christian enough to act and think in a Christian way about what is going on. Some people come to a public service to find something that interests them. Others come to share a common loss and seek resources to help them do this. A lot of things can be added to our funeral services . . . offerings, altar calls, warnings, and instead of a public burial in the ground, have a platform that raises the casket towards heaven to the music of the "Hallelujah Chorus" as the congregation fades away . . . but should we sidestep the problem of death to make the service inoffensive, aesthetic, and interesting for those not equipped to face death?

I don't want to disagree with the aritcle you printed in the September 15 issue because I think I know how the author feels. I would like to say that we need to understand much better what grief and the fear of death mean to us and what goes on during funerals. We need symbols to express ourselves. Before we do away with flower gifts, public services, viewing, and even vaults "that preserve forever" as the article recommended, we should know what these things symbolize for us and whether or not there are any better symbols to take their place that will be just as effective in helping us accept death and find an answer in God. How can the problem and the answer best be expressed to human beings in a worship service?

The most helpful book I know of is Paul Irion's *The Funeral and the Mourners* (Abingdon Press, N. Y., 1954). Sigmund Freud treated the needs of the bereaved in a paper called "Mourning and Melancholia" (Collected Works, 1948, IV, 152-170). In the next eighteen months, one-day study conferences on the funeral are being held in six localities in Kansas sponsored by the Kansas Council of Churches. Such studies as these can help us plan funerals in accordance with human needs and God's answer rather than in accordance with the criteria of whether or not the service would be aesthetic, soothing, and undisturbing. Death is not aesthetic and it is disturbing. In the events surrounding the cross, which was also this way, we find there is an answer to this problem. We have in God the resources to face the problem of death, so let us not move too quickly in directions that hide the problem from us.

—Stanley Bohn,
Kansas City, Kansas

DEMONOLOGY IN ONE EASY LESSON

A Theology of the Devil

Melvin D. Schmidt

IT is strange that in their preoccupations with hailing deluges of decisive deprecations upon the devil, Christians forget the valuable functions which he serves. In fact, it is rather sad that we are so feverishly engaged in pointing out how bad, ugly, and loathsome a rascal the devil is, that we seldom really need him for sane and sensible living.

These are several distinct advantages in making room for the devil in our theology. In fact, whether we admit it or not, the devil is a virtual necessity for several reasons:

I. A. scapegoat.

The devil has been, is being, and will continue to be of inestimable value to the Christian as a handy scapegoat who can easily be blamed for almost anything that goes wrong in the Christian's life. It is really not the Christian's fault that he sins and must bear the brunt of the punishment for his wrongdoings—it is the devil's, who caused him to sin in the first place. (If there were no tempter, there could be no temptation, and hence, no sin.) Sin is thus traced back to its ultimate source (where it belongs, of course), and the blame for sin is conveniently transferred from the sinner to the sin causer. This is, after all, as it should be, for we should always be interested in dealing with causes, and not with symptoms. As long as we are continually blaming ourselves for our shortcomings, we are not getting to the heart of the matter.

II. A balancer of the universe.

A devil is needed to make our theology symmetrical. Just as we account for the good things in the universe by attributing them to a good God, so we need some way to account for the bad things which we see around us. The simplest way out is to have a dualistic theological system which includes an evil god that is almost like the good God, only the exact opposite. This type of balanced theology is very convenient, since it eliminates the chances for much confusion in thinking and frustration in living for we know whom to thank for the rose and whom to blame for the thorn. We know whom to praise for a rain during a drouth, and whom to curse for a rain during the flood; we know whom to adore in times of prosperity and whom to abhor in times of adversity.

What it all boils down to is this: with the devil as a balancer of the universe who stands diametrically opposed to our good God, we are given a way to account for the unpleasant things about life that we couldn't figure out any other way. Anything we like comes from God, and anything we don't appreciate comes from the devil. (We know that a loving God would never want to hurt our feelings and/or make us uncomfortable.) What a confused mess life would be without a devil!

Having noted two of the main functions of the devil, let us now observe several ways in which he can be recognized, for the devil can be of very little lasting benefit to us unless we are able to recognize him and give him credit where credit is due. Contrary to most preaching nowadays, it is actually easy to recognize the devil and his works since we know life is a polemic phenomenon in which black is black and white is white, we can formulate several tests:

First, anything which does not agree with the American way of life is of the devil. This may seem like a bold statement to a foreigner, who possibly doesn't realize that Americans are God's chosen people whom He has separated unto himself for a peculiar inheritance, or something like that.

Although it ought to be obvious to any objective observer that the American way of life is God-ordained, and that anything which stands in its way is of the devil, there are several facts which we can point out as evidence to convince those few skeptical readers who may not be entirely convinced as to whose God the Lord is.

God has helped America win all her wars. Anyone who wonders on whose side God is needs only to look at the records. America's history plainly indicates that anything worth getting is worth fighting for, and America has consistently fought to establish and preserve the values which God himself has implanted in the human breast—all of which is why God is on America's side.

Thus, God helped America win the Revolutionary War because freedom from George's tyranny was worth getting, and He wanted America to have it. God helped white Americans wrench the land from the red Americans because it was worth getting. (In case you are wondering about Custer's Last Stand, which is a battle the white Americans lost, God permitted the white Americans to lose in order to teach the U. S. Field Marshal that more recruits were needed.) God helped America win in World War I because He wanted to help make the world safe for democracy (and the American Way of Life). God was on America's side in World War II because Hitler, Mussolini, and Hirohito were bad boys who needed the punishment America could give them. God always fights on the side of the right: if He is for us, who can be against us? It is appalling that Americans have lost confidence in God, and have become afraid of the Communists.

There is absolutely no basis for this fear, since we know that God will certainly help America develop missiles, anti-missiles, and anti anti-missile missiles that fly higher and planes that roar louder, so that we can destroy those godless atheists who are hindering the spread of the gospel.

Another evidence of the fact that the American way of life is God-ordained is the unprecedented high standard of living with which our capitalistic economy has blessed us. If the capitalistic economy weren't divinely instituted, how would it have managed to place fifty per cent of the world's wealth in the hands of six per cent of its population? How would it have been able to make us a people who are privileged to eat excess food and carry excess tonnage on our carcasses?

Americans are a people who are enjoying the God-given privilege to be wasteful. Those who frown upon our "slothful" way of living should remember that a certain amount of excess production and inefficiency are necessary in order to keep our capitalistic economy in operation (e.g., How could the oil companies hope to keep increasing their profits if car manufacturers suddenly decided to start improving carburetors?).

Second, anything which does not agree with Mennonitism is of the devil. This is a sweeping generalization which needs further clarification since the term "Mennonitism" itself implies some irreconcilable contradictions. There are several dozen of different existing brands of Mennonites who disagree on some important and many unimportant issues, which makes it necessary to find a more restrictive term for our purposes.

I would therefore suggest that anything which does not agree with General Conference Mennonitism is of the devil since the General Conference Mennonites have long been noted for being right on all issues.

Third, anything which does not agree with this article is of the devil. Since the writer of this article is a God-chosen American who revels in our glorious heritage of military and economic triumphs, and since he is also a General Conference Mennonite, it is difficult to conceive of a situation or problem to which he would not be able to give the correct answer. Let us be clear on this point: there is no excuse for confusion or uncertainty as to what is of the devil (and what isn't) when we can observe such definite evidences of God's manifestations all about us.

first person story of missions-triggered 1-W

Letter from Lame Deer

Lyman J. Mueller

WHAT?! No phones? Well, mabye half a dozen.

Most likely you cannot imagine such a town and its surrounding rural area—just as I could not a year ago. However, Lame Deer, Montana, with a population of 900, is such a community. Possibly you know only a little about it—as I did: that it is on one of our mission fields among the American Indians and that it is located on the Northern Cheyenne Indian Reservation.

However, within the past year I have learned many interesting things about Lame Deer as well as about the Indians who live on the reservation; for this is where I am doing my 1-W service.

You are wondering what I do on a mission field for my 1-W service? No, it is not all maintenance work on the mission property. Nor is it specifically helping with the spiritual life at the mission. I have the opportunity of combining the challenge of both of these with my special assignment, which is sparking a crafts and recreation program in the community. The purpose, more specifically: to provide grade school and high school young people with crafts and recreation opportunities.

I soon learned, after arriving last November, that it takes much effort and work to try to achieve this purpose. Before starting with the actual work of the crafts and recreation program, I spent many hours repairing and remodeling the building which I was to use. The "cabin," as the youngsters call it, had been a grocery store many years back, and changes were necessary. These changes, I hoped, would make the cabin better equipped for the activities that were to follow.

Finally in January, I began a crafts program for the grade school children. Their response was so great that I had to expand in order to have time for all who wanted to "make things." As for the type of crafts, the youngsters chose the smaller projects that require little time to complete. Among these were reed baskets, pot holders, and copper modeled pictures. Some of the larger, longer projects were not attempted; when buying the crafts materials, I had forgotten to "think as a child" and to get what children would like.

With crafts comes recreation. Nearly every time when some children were working on a project, others played one of the table games I have bought or made. Almost every game is given a try; but only those that are fast-moving, simple and provide real competition hold the youngsters' continued interest. Besides table games, I tried having nights when just group games were played. A difficulty arose when only four or five children would come. In this situation I let them play table games. I did, however, need to be prepared for a large group, in case more children did decide to come to the cabin.

Those were the activities during the school year, but what about the summer months? Once again I had failed to recall my childhood and to realize the "pull" that the warm, sunny days have on children. The youngsters decreased the activities more than I had anticipated—simply by not coming. This was especially true in the crafts area, but it happened with recreation also. The children stay outdoors unless the weather drives them inside. A summer activity that did not materialize was a softball league for the younger boys. I was eager for the people in the community to take interest and go ahead with the work connected with starting a small local league. However, in attempting to go at it in this way, I failed to get any league started during the summer.

Once again I have turned my thoughts to crafts and recreation for this school year. For crafts I will have to consider enlarging the program, which materials to have available, and—another new plan—trying to have some local people help with the leadership. My main desire in the recreation area is to set up a program that will be better accepted than last year's.

The work thus far—as you may have noted—has been done with the grade school children. This coming school year I am hoping to start some activity for the high school young people.

Besides the crafts and recreation, I work with two organizations that meet during the school year. One is the youth fellowship of the Mennonite church here in Lame Deer; the other is the boy scout troop of which I am scoutmaster. These groups will resume activites when school begins. Another group, the junior Sunday school class, provides interesting work. Being its teacher, this is year-round work that helps me learn the children better.

All of these activities provide a varied but exceedingly interesting 1-W service. They are a great challenge, and it is my prayer that with effort, perseverance, and courage something worthwhile will be accomplished.

Who's Who

Melvin Schmidt, author of "A Theology of the Devil," is a recently-arrived Pax man in Indonesia.

Lyman Mueller, who writes from Montana, is now beginning his second year of 1-W service there.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

MENNO SIMONS LECTURES

Gordon D. Kaufman, professor of theology at Vanderbilt University, Nashville, Tenn., will be the speaker for the Menno Simons Lectures at Bethel College, Nov. 1-3. "The Theological Context of the Christian Ethic" is the general theme of Dr. Kaufman's series of six lectures, to be given in the Bethel College Mennonite Church.

Dr. Kaufman was graduated from Bethel College in 1948. He received the M.A. degree in sociology from Northwestern University in 1948; the B.D. from the Yale Divinity School in 1951; and the Ph.D. degree in philosophical theology from Yale University in 1955.

He has distinguished himself both as a teacher and as a speaker at student conferences and has written articles in the Journal of Religion, Journal of Philosophy, The Christian Scholar, and others.

LAUBACH VISITS BLUFFTON

Frank C. Laubach, famed for his work in literacy, prayer, and personal devotion, will be on the Bluffton College campus on October 14-15. He will speak to the Bluffton College Student Christian Association on Wednesday and to the student body on Thursday morning.

Dr. Laubach has worked with the Moros on Mindanao Island, from where he went to Malaya, Sinazapoo, Ceylon, Palestine, Syria, Turkey, India and countless other countries to help local governments and educators prepare literacy charts in their language. His teaching method of "each one teach one" has taught over 60,000,000 people in 275 languages to read and write and learn the story of Christ.

Dr. Laubach, referred to as one of the 20th century mystics, received his B.A. degree in sociology from Princeton University in 1909, received his M.A. and Ph.D. in sociology from Columbia University and has received many honorary degrees here and abroad.

HARDING SPEAKS AT BETHEL

Vincent Harding, associate pastor of the Woodlawn Mennonite Church of Chicago, spoke in the Christian Life Week series sponsored by the Student Christian Fellowship at Bethel College Oct. 5-8.

The morning series of lectures were centered around the topic "The Dangers of Being a Christian in a Modern World," and the evening services were on "Racial Conflict; The Agony of Our Time."

MILLER APPOINTED TO ADMINISTRATIVE STAFF

Edmund J. Miller, professor of Bible and speech and pastor of the First Mennonite Church of Christian in Moundridge, has accepted a position on the administrative staff at Bethel College, as announced by J. Winfield Fretz, acting president. Professor Miller will work in the areas of public relations and finance, taking over some of the duites formerly performed by the assistant to the president and director of public relations.

The vacancy Miller will fill was precipitated last spring when Harry Martens resigned to take a position with the Associated Mennonite Biblical Seminaries at Elkhart, Indiana. In the public relations area, Erwin C. Goering will end his service at Bethel this calendar year.

For the past eight years, Miller has been pastor of the Moundridge church with additional duties as professor of Bible and of speech at Bethel. Full time duties at Bethel will be assumed on March 1st. Mrs. Miller has served as instructor in English and speech at Bethel since 1953.

NURSING INSTRUCTOR MARKS 40 YEARS OF SERVICE

Newton, Kan: The fortieth anniversary of Sister Theodosia Harms as a deaconess at Bethel Hospital was celebrated on October 3.

J. J. Voth gave a devotional message using a portion from Deuteronomy 8 as a text. Sister Lena Mae Smith recalled some of the experiences of Sister Theodosia's years of service and presented greetings from the deaconess sisters. G. F. Harms, a brother, presented greetings from the Harms family.

In her response, Sister Theodosia also reviewed many interesting experiences from her years as nurse, laboratory technologist, X-ray technician, and a term of service among the Mennonites of South America.

Sister Theodosia entered training as a deaconess on Oct. 1, 1919, and was consecrated as a deaconess May 29, 1927. She is a graduate of Bethel College, and has also taken courses in laboratory and X ray in addition to being a registered nurse. Presently she serves the hospital as an X-ray technician, and the school of nursing as director of student health, and clinical instructor in the student's geriatric studies at the home for aged.

MCC news and notes

MENNONITES DEDICATE CHURCH

ARGENTINA—Sept. 20 Mennonites in Buenos Aires, Argentina, dedicated a new church. Beginning Friday evening with Rev. Ernst Harder from the Mennonite Biblical Seminary at Montevideo, Uruguay, speaking on "The Practical Life of the Christian," the dedication festivities climaxed with the Sunday services. On Sunday morning a special children's meeting was held with about 100 children plus many parents present. In the afternoon about 300—including visitors from other churches, representatives from the Confederation of Churches and from the Buenos Aires Pastor's Association—attended the service.

Martin Duerksen, pastor of the Buenos Aires congregation writes, "We can really be thankful to God for the dedication services. They will serve as an impulse towards renewed efforts in the development of our work."

In addition to a reception which was held for the visitors, a painting exhibition by Mrs. Birckholtz, a well-known Mennonite artist in Buenos Aires, drew much attention.

DISCUSS RESPONSIBILITY OF HISTORIC PEACE CHURCHES

PENNSYLVANIA — With leaders the from peace sections of the Mennonite Central Committee, Church of the Brethren, and the Friends in attendance, Laurelville Mennonite Camp, Mt. Pleasant, Pa., was the scene of a retreat, Oct. 8-10. French Christian pacifist Andre Trocme, discussing concernes he wanted to share with the Historic Peace churches, was one of the participants.

The three day occasion considering the responsibility of the Peace Churches had Elmer Neufeld (MCC Peace Section) speaking on "The Christian Church Challenges Discrimination and War"; William Beahm (Dean of the Brethren Biblical Seminary) on "What the Scriptures Say on Peace"; and Ora Huston (Brethren Service Commission) on experiences and concerns on the peace witness growing out of his travel in the Far East and other areas. Wilmer J. Young (Friends World Commission led a discussion of principles of social action, including experiences connected with protest projects such as Fort Detrick and Omaha and with the Golden Rule.

IMPROVEMENT IS EMPHASIS

KOREA—Reports from Korea MCC project stations indicate stepped-up activity in the fall months. Jacob M. Klassen (Steinbach, Man.) Korea MCC director, reports: "With the coming of the John Zooks (Elkhart, Ind.) things are again looking up. It is too early to report drastic changes and improvements, but it's not too early to say that we expect to launch a real upgrading of the entire program at the Kyong San Mennonite Vocational School.

"In the meantime, we have found ourselves confronted with some legal problems in connection with the ownership of the school property. We also discovered that the water from all four wells on the farm is contaminated and unfit for human consumption. Mrs. Zook has expressed a desire in improving sanitary conditions in the kitchen. These problems, along with the recommendations recently passed by the MCC Executive Committee, will keep us well occupied for the next few months."

Among the recommendations which the Executive Committee encouraged for the Vocational School project were 1) improving the school curriculum to provide adequate training to meet vocational needs; 2) improving the plant over a four or five year period to better facilitate the program objectives; 3) following up the school's graduates with help in finding employment and relating the boys to Christian churches; 4) upgrading the faculty to meet Christian and teaching standards; 5) providing conditions for acceptance of tuition students from the Kyong San community, mainly in the study of agriculture.

Mabel Brunk (Goshen, Ind.), reporting from the Pusan Children's Charity Hospital, states that Oct. 3 was an important date. The Koreans celebrated their country's founding and the Pusan Children's Charity Hospital held a rummage sale to raise money needed to supplement the almost non-existent fuel and emergency fund. A committee of Korean and Western hospital board members made plans for the occasion.

Contacting important people, such as the governor, the mayor's wife, and the chief of police to get their moral support was one of the first steps. A radio station, a prominent Pusan newspaper, and an excellent girl's high school have been asked to contribute entertainment features; other welfare institutions and women's clubs have also shown interest in the hospital. "We hope that besides raising money the sale will publicize the hospital to both Koreans and Westerns and even more that the Korean board members will begin to feel intimately responsibile for the hospital's operation," says Miss Brunk.

jottings

UNION MEETINGS HELD

HOFFNUNGSAU CHURCH, INMAN, KAN:. On June 14 the Junior SS Dept. gave their program, followed by a dedication of Christmas bundles. For our fellowship noon meal we all went to Buhler City Park. On June 28 our first union meeting, with the four neighboring churches, was held in our church with the Arthur Thiessens showing slides of their medical work in India. On July 26 Herb and Laverna Ediger, home on furlough from Ethiopia, showed slides of their work. Fourteen Negro boys and girls from Chicago spent two weeks in our church community the latter part of July. Aug. 16, while our pastor and others attended the conf. in Bluffton, Herb Ediger brought the morning message. On Aug. 30 we had our farewell for Pastor and Mrs. Gaeddert and family. They left the next day for their future home in Mountain Lake, Minn. Pastor Gaeddert's message at this time was "We Are Pilgrims." A fellowship meal followed. On Sept. 6 Curt Siemens, lay minister of our sister church brought the morning message. Three couples recently celebrated their silver wedding anniversaries: July 26, Arnold Ratzlaffs; Aug. 7, Jacob V. Regiers; and Aug. 9, Ernest Heidebrechts. The following homes have been blessed with new babies: Aug. 2, Jerridan Allerd, born to Mr. and Mrs. Edwin Unruh; Aug. 2, Darrel Dewayne, born to Mr. and Mrs. Norman Dick; Aug. 15, Randall Floyd, born to Mr. and Mrs. Floyd Butz; Aug. 16, Scott Bradley, born to Mr. and Mrs. Arley Loeffler. New homes established are: July 19, Rosalie Voth and Randall Schmidt; July 31, Leon Schmidt and Janet Gisel; Aug. 2, Carol Jean Schmidt and Harvey Toews; and Sept. 4, Max Froese and Loretta Voth.—Kathryn Klassen

COMMUNION COMMEMORATION

CHURCH OF THE GOOD SHEPHERD, SIOUX FALLS, S. D.: Deeper Faith and Life Services, with J. J. Esau of Mountain Lake, were held on September 27. Rev. Esau spoke at both evening and morning services. A potluck supper was served before the evening meeting. Church plans are getting under way in that members of the church board met and approved basic plans for the sanctuary. After the necessary detailed blueprints are acquired, construction will begin. The new Advisory Council has played an important part in building moral support and unity for all who have a part in it. A representative of each organization of the church makes up the personnel of this group. It meets once in three months. Co-ordination of the church program is one of its most important functions. Oct. 4 marked world-wide communion Sunday. Reception of new members took place after which a light fellowship meal was served. This represented Christ's Last Supper, or "The Love Feast" held preceding Christ's betrayal and death. Following immediately was singing by the group assembled. Communion is served after this informal hour. This year the new Communion set, which was purchased recently, was used for the first time. Gene Schmidt, son of Mr. and Mrs. Elias Schmidt, left for Norfolk, Virginia, to do his service. He will be gone for two years. Mr. and Mrs. Harry Kunkel celebrated their 25th wedding anniversary on Sept. 26. A red rosebud at a Sunday morning service was in honor of Byron Lynn, who was born to Mr. and Mrs. Verlyn Pudwill on Sept. 14.—Joyce Gering

JOINT REVIVAL SERVICES HELD

FRIEDENSTAL CHURCH, TAMPA, KAN.: It was our joy to have the following accept Christ and unite with our fellowship by baptism: Ernest Unruh, Gloria Dirks, and

Flora Jantz. In our summer Bible school we had 27 children enrolled, and as teachers we had Mrs. Clarence Goentzel, Pastor Peters, Lois Peters, Karen Unruh, Norma Unruh, and Lillian Richert. As guest speakers for our worship services this summer we had W. F. Unruh, North Newton, Kan.; Orlando Waltner, Newton; John Duerksen, Hesston; and Melvin Warkentin, Hillsboro. Pastor Peters represented us at the general conference at Bluffton. The young people of the church with their sponsors and pastor, held a one-day retreat at Kanapolis Dam, Sept. 6. A total of 31 were present. Several of our young people are actively interested in Christian Service: Larry Unruh is in Pax Service in Africa; Jean Unruh is teaching in an Indian Government School in Arizona; Mary Jane Unruh was in Summer Service in Gulfport, Miss., this summer. Aug. 2-9 we had union revival meetings with the Tampa M. B. Church and Durham Baptist Church with Victor Becker from Wichita as speaker. This was a blessed fellowship.

MEMBERS SERVE FRIEDENSWALD

Pulaski Church, Pulaski, Iowa: Mary Blanche Grim was married at our church to Edward Haworth of Whittier, Calif., on Aug. 9 by Rev. Toni Van de Doel. Gale Baughman was married at our church to Charles McGrew of Long Beach, Calif., by Rev. Harold Harryman. The YPU meets biweekly with Mr. and Mrs. Donald Payne as leaders. The Dorcas Missionary Society meets every second and fourth Wed. The following attended the senior retreat at Camp Friedenswald: Joy Baughman, Karen Sherman, David Widmer, Edwin and Sam Augspurger. J. Ogden Augspurger served as counselor one week at Camp Friedenswald. Mrs. Charles Bachman served nine weeks as VS worker on the kitchen staff of Camp Friedenswald.

NEW PASTOR ARRIVES

Bethel Church, Frazer, Mont.: Henry Franz, Mrs. Alvin Eitzen, and Leatha Unger attended the Northern Dist. Conf. at the Salem-Zion Church near Freeman S. Dak. in June. Mr. and Mrs. J. D. Huebert celebrated their silver wedding anniversary on July 2. Our S. S. Children's Day program combined with a fellowship meal was held at the Big Porcupine July 4. The next night Jerry Huebert, home on vacation from Alaska, showed pictures. On July 8 Harold C. Etter of the International Christian Leprosy Mission presented this work in words and pictures. We were very happy for the arrival of our new pastor, Mr. and Mrs. Walter Dirks, and their children, Dianna, Ronnie, Aaron, and Esther. A special installation service was held Aug. 2 with Abe Friesen officiating. Nolan LeRoy was born to Mr. and Mrs. Jacob Teichroew July 22. A service was held Aug. 13 with Mr. and Mrs. Jacob Unruh, Jackson, Miss., showing pictures of their work. Undergoing major surgery in Aug. were Jacob Teichroew and Mrs. Otto Kliever. A. Dick, missionary to Equador, brought the message Aug. 16. Marlene Fay was born to Mr. and Mrs. Henry Rahn on Sept. 2.—Mrs. Clarence Baerg

HARVEST FESTIVAL PLANNED

Johannestal Church, Hillsboro, Kan.: Pastor and Mrs. Esko Loewen gave interesting conference impressions recently. We had the following visiting ministers during their absence: John Thiessen, H. T. Unruh, Melvin Warkentin. The Mennonite Men's organization was in charge one Sun. Eleven young people from the church attended the retreat at Camp Mennoscah. The needs and program of the Mennonite Biblical Seminary in Montevideo, Uruguay, were presented Sept. 9 by Peter Wiens, chairman of the seminary board, and Nelson Litwiller, president of the seminary. They are making a deputation tour in North America. The new Centennial hymns are sung during the worship service. Henry Guhr and Mrs. Esko Loewen were elected as the new S. S. superintendents for the senior and junior departments respectively. A decision has been made to have a harvest festival on Nov. 22 in the morning and afternoon with Roland Goering as speaker. He will speak for special services during the week.

MISSIONARIES SPEAK

Woodland Church, Warroad, Minn.: Mr. and Mrs. Walter Metzler of St. Louis visited at the home of his parents, Mr. and Mrs. Fred Metzler, recently. Prayer and Bible study are now held on Thurs. of every other week, alternating with choir practice. Evangelistic services are held each Sunday night except the last of each month when the young people have their program. On Aug. 23 Mr. and Mrs. Bill Adams, missionary candidates for France, brought the message. The following day they went to Middlebro, Man., where A. F. Ortman is pastor. Mr. and Mrs. Melvin Mattison welcomed Terry Allan into their home on Aug. 20. Mr. and Mrs. Abe Harder are parents of a new daughter, Laura Jean. A daughter was born to Mr. and Mrs. Gerhard Harder recently. John T. Fast has been a patient in the Warroad Hospital but is now better. Rev. Burkhalter of Henderson, Neb., brought us a message on Sept. 20. Rev. and Mrs. Alan Sharp, missionaries to the Bahama Islands, were guest speakers Sept. 27. Luella Thiessen is attending Grace Bible Institute at Omaha, Neb.—Mrs. Nick Fast.

VS REPORT GIVEN

Hutterthal Church, Freeman, S. D.: The young people enjoyed a picnic at Swan Lake on August 9. Arlyss Hofer showed us pictures of her Voluntary Service in Gulfport, Miss., this past summer on Sept. 13. A clothing drive was chosen as the women's missionary society project for the month of Sept. Mrs. Ken Ontjes spoke to us about her work in Jamaica on Sept. 6. Mr. and Mrs. Norman Hofer have started their 1-W service at Lancaster, Pa. Mr. and Mrs. Merle Epp have moved to Lincoln, Neb., from Akron, Pa., where Mr. Epp has finished his 1-W service with the MCC. Several of our members are attending college this year: Don and Richard Hofer at Bethel College; Owen Hofer at the University of Iowa; Lavonne Hofer at Minneapolis, Minn.; Wesley Glanzer at Freeman Junior College. Gladys Hofer is doing graduate work at the Polytechnic Institute at Blacksburg, Va. John P. Kleinsasser gave a report on the conference on Sunday, Sept. 6. Dorothy Imhoff is again with us and will be directing our choir. She is also teaching music at Freeman College.

PASTOR ATTENDS BOARD MEETING

Hanston Church, Hanston, Kan.: The dedication service for Christmas bundles was held the evening of June 14 at which time an offering for Testaments and transportation was taken. Pastor Harley King attended the Board of Missions meeting at Elkhart, Ind., June 22-26. The Sunday school took an offering for the SS Literature Committee, July 19. The CE sponsored a basket picnic for the congregation at the Herbert Ziesch home, Aug. 2. It was an evening of fellowship and devotion. Pastor and Mrs. King left Aug. 5 for the Missionary Retreat and the conference at Bluffton. During their absence Don Roberts, pastor of the Hanston Baptist Church, served us Aug. 9 and Mr. James Rittenhouse, a layman, brought us the message Aug. 16. Many from our church attended the funeral services for Ernest Ewy, a former nember of the Hanston Mennonite Church, at the Pawnee Rock Church on Sept. 3. Arnold Miller, formerly of Hanston but who had been living n Dodge City for ten years, passed away suddenly, Sept. 1. Pastor King conducted his funeral in our church on Sept. 4. Arnold had been a life long member of the Hanston Church. Bert Schnetzer has been in poor health for several months. He has been hospitalized for five weeks. The Ministerial Alliance of the county sponsored a reception for the teachers of the county Sept. 14 at the Hanston Grade School Auditorium. Jeanette Sperling returned to Bethel College Sept. 7 for her junior year. Linda Sebes and Leo Ziesch are attending the Dodge City College as freshmen.—Mrs. E. E. Hirschler

ARTIST PLANS ITINERARY

Chalk artist-evangelist Peter Penner of Winnipegosis, Man., is planning a six week itinerary through N. D., S. D., Neb., Iowa, Ill., and Minn. The Lord willing, he intends to begin on Sunday, November 1st in N. D., spending a week in each state.

Mr. Penner has a ministry of spreading the gospel of Christ through the medium of spoken word, music, and chalk illustrations. His is a Mennonite witness to "out of the way" places. In the past he has ministered in churches of many different denominations, Bible camps, migrant camps, prisons, schools, and communities in the north that are without a gospel witness.

Those interested in having him minister in their churches may write him at Box 64, Winnipegosis, Man.

Mr. Penner works with the recommendations of the Home Missions Committee of the Conference of Mennonites in Canada but is not underwritten by them.

into the beyond

Mrs. Peter Goertz, member of the Johannestal Church, Hillsboro, Kan., was born April 10, 1870 and passed away Sept. 23, 1959.

Guy Heap Of Birds, member and Indian minister of the Mennonite Church of Clinton, Okla., was born March 16, 1903 and died Sept. 30, 1959.

conference notes

continued from last page

MISSIONARIES ON THE MOVE

Waldo Harder, missionary to the Belgian Congo in Africa, returned to his home in Newton, Kan., Oct. 11 for medical treatment. The Harders were in the third year of their second term on the field.

Eva Pauls, nurse in India for 22 years, arrived on furlough in Inman, Kan., Sept. 28.

Mary Epp of Hanley, Sask., arrived in the Belgian Congo in Africa Sept. 16, after spending two years in Brussels, Belgium, studying French. She will teach school at the Kamayala station.

HYMN TUNE CONTEST

The Mennonite Song Festival Committee is sponsoring a hymn tune contest to follow the hymn text contest held recently. Four texts were chosen as winners by the Hymn Society of America and were performed at the General Conference Centennial at Bluffton in August.

Contestants may write hymn tunes suitable for any one of the four texts. Awards of $25, $15, and $10 will be given to the three winning entries. The hymns will be performed at the 1960 Song Festival. Write to Hymn Contest, North Newton, Kansas, for copies of the texts and contest rules. The deadline for entries will be February 1, 1960.

NEW PRESS INSTALLED

Mennonite Press, North Newton, Kansas, has installed a new 22 x 34 Ebco offset press. This addition was necessitated by the growing volume of business.

Mennonite Press is owned jointly by Bethel College and the Board of Education and Publication of the General Conference.

In regard to World Refugee Year

WHAT OTHERS HAVE RESOLVED TO DO

The General Federation of Women's Clubs urges its members to participate in the World Refugee Year by co-operating with the U.S. Committee for Refugees, assisting major religious agencies in their programs, undertake special events that will bring this to the attention of women throughout the U.S.

The National Lutheran Council expresses its readiness to co-operate "toward the attainment of the proposed objectives by whatever measures are appropriate to it and within its means."

The United States Conference of Mayors urges its members to initiate official observance of World Refugee Year in their respective communities.

The American National Red Cross pledges its continued efforts and also renewed efforts to alleviate suffering and hardships of refugees throughout the world.

The U. S. Committee for UNICEF "indicates its unqualified interest in programs developed in furtherance of refugee year for the assistance of refugees."

The Orange Grove Monthly Meeting of Friends "will be alert to help in whatever ways possible and hopes the Administration and Congress will seek every possible creative way in which war and conflicts can be ended and so remove the reasons we have refugees."

The American Baptist Convention "calls for the revision of our immigration and naturalization law: To make it non-discriminatory and protective of all of the rights of individuals and nations; to allow for the admission of a maximum number of immigrants consistent with the resources of our country."

Paul M. Butler, chairman of the Democratic National Committee urges support for World Refugee Year saying that it "should be a time both for action and for soul-searching as we examine once more our stewardship in carrying forward those ancient principles of freedom, brotherhood, and democracy. . . ."

G. Mennen Williams, chairman of Nationalities Division of the Democratic National Committee, appeals for action during World Refugee Year. "The coming months should be a time of challenge for us."

conference notes

KATIE KEHLER RETURNS TO ARIZONA

Because of increased enrollment in the General Conference Mennonite mission school in Oraibi, Arizona, Katie Kehler gave up studies at Mennonite Biblical Seminary to return to Arizona October 2. Miss Kehler taught at the Oraibi school for two years and this summer left the field in order to continue her education. She will teach the first and second grades.

GENERAL CONFERENCE OBSERVES PEACE SUNDAY

November 8 has been officially designated Peace Sunday in the congregations of the General Conference Mennonite Church. In the words of Conference President Erland Waltner, "During our Conference Centennial year it is appropriate that our peace and service witness should have special emphasis. In this time when fear and conflict tear at the hearts of men around the world, Mennonites have a torch to hold high. Our witness to Jesus Christ as Prince of Peace must always be given in the context of the total gospel of redemption through the blood of His cross."

Program possibilities and suggested activities to make more meaningful the observance of Peace Sunday in every congregation can be secured from the Board of Christian Service. Literature for distribution to the congregation, books written on the subject of peace, and films suitable for showing at a Peace Sunday program can be listed upon request. Write to the Board of Christian Service, 722 Main, Newton, Kansas.

STATEMENTS NOW AVAILABLE

The statements, "The Christian and Race Relations" and "The Christian and Nuclear Power" adopted by the General Conference at Bluffton, Ohio, in August are available in pamphlet form from the Board of Christian Service. These may be had without cost from the board office at 722 Main, Newton, Kansas.

MISSIONARIES REPORT

Four times a year each of the almost 250 General Conference Mennonite missionaries faces the inevitable: that quarterly report to their board. Sometimes a missionary approaching this task feels as Susan Martens in Taiwan describes it:

"Writing reports always arouses a variety of feelings within me. Why do I write them? Is it because my mission board likes me to? I argue that the bit of information that I pass on in my reports can just as well be secured from other sources. But that is not the end of my argument. I have also discovered in my short time here that my co-workers, my board, as well as many of my friends at home are actually interested in what I do, and they want to know what I'm doing so they can pray more intelligently. With such a view, reports take a new meaning."

Susan reports that she has completed two years of Chinese language study, which she feels is just a beginning in communicating with the people. Paul Boschman reports as follows from Japan:

"Before coming back to the station (Kobayashi), we expected things to be different than they were at the end of our first term. During our absence, brother Yamada and his wife have become the full-time workers in the Kobayashi church, which makes all the difference in the world as far as the role of the missionary is concerned. . . . Before going on furlough I was virtually gone every night of the week for some kind of meeting, whereas now I have only one or two meetings a week which are at places other than Kobayashi. The pastor is in charge of the work here in the city and whenever he needs me, he calls on me, and vice versa. . . . Perhaps I should write an article on the subject, 'A Missionary Loses His Job.' "

From the Peter Vorans in Japan comes the report that work is becoming more difficult: "The people are becoming indifferent to the gospel, or, we should say, to anything religious at all. False cults are really on the rise, but these are all materialistically based religions which promise a material benefit for the follower."

The Bernard Thiessens, also of Japan, report on the Bob Pierce Crusade in Osaka: "The meetings were held in Osaka's largest, most modern, beautiful Festival Hall which seats 4,000. All seats were reserved every night during the three weeks of the crusade. The five-hundred-voice Japanese choir, the Kyoto symphony orchestra, and the American musicians were attraction features.

"Someone has recently said that since the Japanese are lovers of the arts and we have a difficult time getting them to come to plain evangelistic meetings, it might be that we could use the arts to draw them to the gospel. We feel this was tried with success in this crusade . . . . About ninety thousand people heard the gospel at least once. . . . Seven thousand people made known their willingness to follow Christ."

AID TO RUSSIA POSSIBLE

Parcels of clothing and medicines may now be sent to specific addresses in the Soviet Union through a program sponsored by the Frankfurt, Germany, office of Mennonite Central Committee. Every kind of clothing and yardage may be sent, but warm quality goods for the winter are the most useful.

Parcels must be sent through an agency which is offically licensed by the Russian Intourist Office to handle packages. It is necessary to prepay duty and other charges (postage, shipping and customs papers, packaging and license fee) so that the parcel is delivered to the recipient entirely free. Duty is as high on cheap goods as on better quality materials.

The best way to send parcels to relatives or others in Russia is to send your order to the Frankfurt office, enclosing check or bank draft in the amount to be spent for the package and costs, and the following information: names, ages, and sex of each member of the family to receive the parcel; sizes and measurements if possible; list of specific items to be included; complete and correct address of the recipient in both German and Russian. For medicines, the order should contain the exact prescription and quantity.

The MCC office address is Eysseneckstrasse 54, Frankfurt/Main, Germany.

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THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

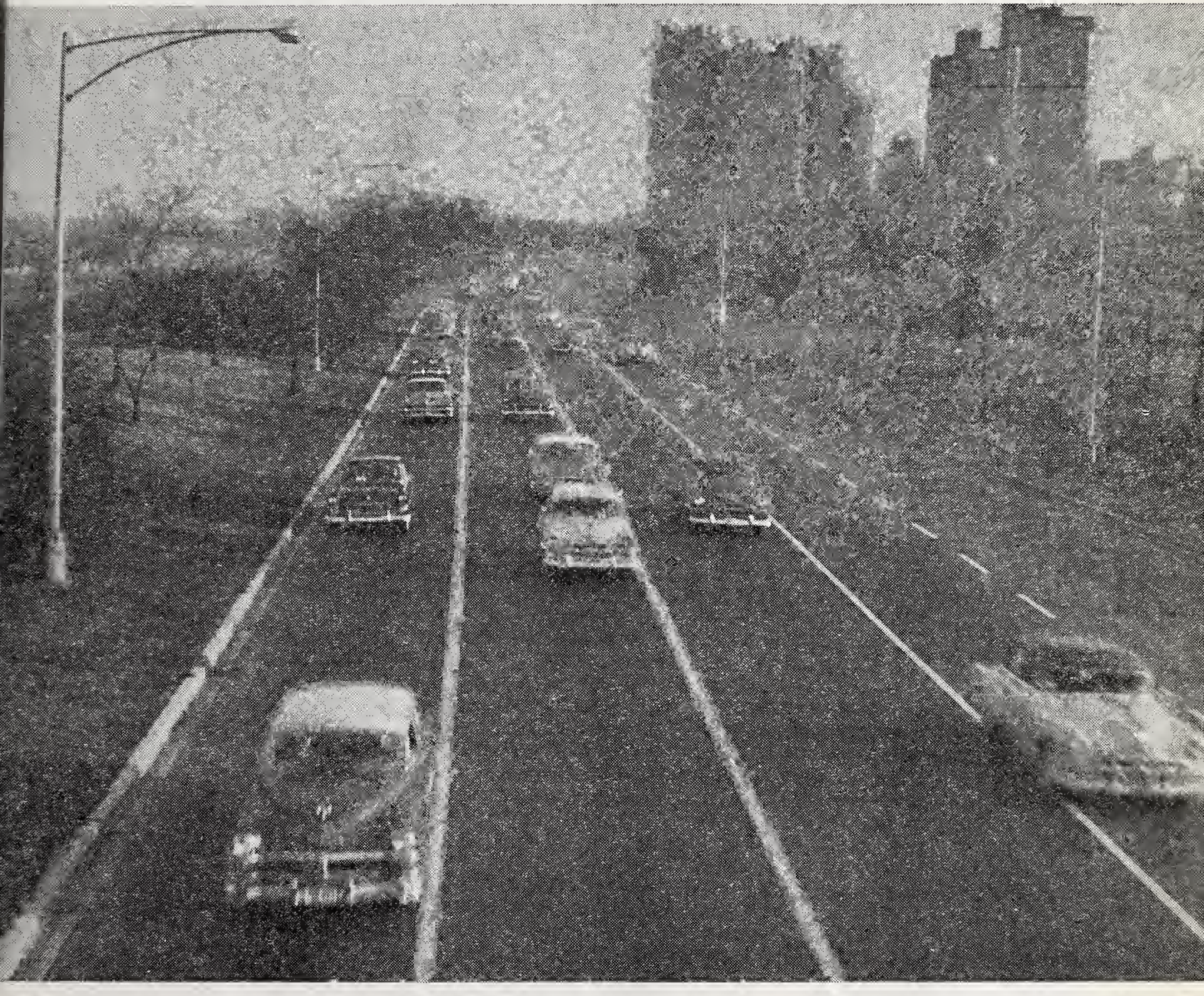

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Photo by Willard Claassen

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Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 41**

editorials

GOALS FOR THE 1959-1962 TRIENNIUM

1. Every member a devoted disciple of Jesus Christ.
2. Every member giving the Lord His proportionate share of his income.
3. Every congregation conducting a study of its Christian stewardship.
4. Every congregation using the new Living Faith Sunday school materials.
5. Every congregation and institution adopting the statement on "The Christian and Race Relations."
6. As a Conference, taking positive steps toward a more united witness with the whole Mennonite brotherhood.
7. Every member a part of the total mission.

The seven Conference goals above, adopted at the conference at Bluffton, must not simply be filed away with the minutes. They are to be taken seriously and set before us both as individuals and as churches that they may really serve as "goals" towards which we seriously strive.

To be a truly devoted disciple and to give the Lord His proportionate share of our income is not easy. It will demand constant searching of heart and prayer for guidance. To urge our congregations to conduct studies in Christian stewardship; to use our own Sunday school materials; and to seriously live out the statement on "The Christian and Race Relations" (as found in the September 1 issue of THE MENNONITE), will require time and effort and a deep concern.

When it comes to a more united witness with the whole Mennonite brotherhood some "positive steps" will certainly be needed; mere wishing it were so will not do it.

If every member were to feel that he really is a part of the total work of the Conference in its world-wide mission, the cause of Christ would be strengthened.

The goals have been set and adopted. This is a mere beginning. To achieve them in the next three years will require divine wisdom and guidance and hard work on the part of everyone.

CHRISTIAN CONCERNS In this issue under the title of "Christian Concerns" is the second in a series of articles to appear the first and third issue of each month. We feel it is a hopeful sign that we have genuine concerns about living the Christian faith and making it work in all kinds of present day situations.

Too often is religion thought of as something to make us happy and comfortable, and not enough attention is paid to the real concerns that Christians must feel wherever there is wrong and injustice and sin and need.

Isolationism is past. We live so closely knit in our world that all are tied together in the bundle of life. If the Christian is not concerned in making all phases of life Christian and according to the will of God he is not fulfilling his duty as a witness. May we ponder with care these presentations with a real desire to gain guidance in the difficult present-day issues.

What Think Ye Of Christ?

Walter D. Frey

CHRISTIANITY, apart from all other religions, is not based upon a system, a theory, or upon tradition. It is founded upon a person, the Lord Jesus Christ. As W. H. Griffith Thomas has stated, "Christianity is Christ."

By Him we were created (John 1:3). By him all things consist and continue in their proper order (Col. 1:17). By Him salvation is provided for all men (Acts 4:12). By him we have peace of heart and mind in the midst of a restless and tumultuous world (John 14:27). By Him we have a blessed hope for the future (Titus 2:13). As the writer in Hebrews 12:2 states, "Looking unto Jesus the author and finisher (or perfecter) of our faith."

Your answer to the question, "What think ye of Christ?" will reveal what you believe about Jesus Christ and the things for which He stands.

Jesus asked the disciples (Matt. 16:13), "Whom do men say that I the son of man am?" They answered him, "Some say thou art John the Baptist, some Elias, and others Jeremiah or one of the prophets." Then it was that Jesus brought that all important question to the disciples, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God."

This same question today would bring forth perhaps a more varied array of answers than these which have been recorded. Is this so because the Scriptures are not clear in their teaching regarding the person and work of Christ? Or is it because men are trying to picture Christ as they would like to see and know Him? It is always easy to make oneself believe the thing one wants to believe, but also easy to set aside or discard that which one does not want to believe. In the face of overwhelming evidence, Israel rejected the very Messiah for which she was waiting. Why? Because she did not want to believe that He would come as a lowly Nazarene. Somehow He just didn't fit into their plans, ideas, and expectations. Among many people today this same line of thought is prevalent.

Recently in conversation with a person the question was raised, "What do you believe about Jesus Christ?" Came the answer "He was the greatest man that ever lived. There never was a greater teacher. He certainly had some supernatural power to be able to do some of the things He did. He certainly is the greatest example that any man can pattern his life after."

Undoubtedly these things are true regarding Jesus Christ but there was a firm denial of the deity of Jesus Christ.

Today there is the tendency to belittle the matter of sin as it affects man. The expressions "we're only human," "everybody does it," "it is expected of us," are all too prevalent.

As our picture of the awfulness of sin fades, the need for a divine Savior also diminishes. Thus we try to formulate that which we want losing sight of that which we need.

Isaiah 53:6 says, "All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all." Romans 3:23 reminds us, "For all have sinned and come short of the glory of God." Then in Romans 6:23, "For the wages of sin is death." This is a dark picture yet it is the true picture of the natural man in sin.

Jesus says in Luke 19:10, "For the Son of man is come to seek and to save that which was lost." In John 10:10 He states, "I am come that they might have life, and that they might have it more abundantly." "I lay down my life for the sheep" (John 10:18). Peter sums it up in these words in 1 Peter 1:24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Following the provision to take care of our sin, comes the wonderful invitation in Matt. 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). Paul boldly proclaims in his message at Antioch (Acts 13:38-39), "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." John in the most simple language, using only one-syllable words, tells us in 1 John 5:12, "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Man may try to formulate and fit the Christ into his own thinking, God has given us his word. To you comes personally the word of Christ himself, "What think ye of Christ?"

Walter Fry is pastor of the Smith Corner Church, East Freedom, Pa.

Build on Christ in the City

Vincent Harding

THE persecution of the early Anabaptist-Mennonites was similar to that of the early church, when the sword and whip of the persecutor also spread the faith abroad. Christians have often witnessed as they ran, and have composed hymns in the midst of flames.

In the last hundred years, the years we now celebrate, we have faced no persecutions in this country. Indeed, we have been rather well off, perhaps too well off. There have been no persecutions, and there has been no significant spreading of our faith.

Now the days of ease are ended. The storms of persecution have again begun to gather around us; and they are sharply directed at young people with a frightening fury. Our time of trial has not come with whips or fire or murky lakes or chopping blocks. It has assumed another form. It comes upon us in the great, grim farm mechanization that spreads over the hills and plains and broad savannahs like a wild and hungry fire, leaving us with no hope of making a living from the land. It faces us in the sprawling urban centers which chop into our rural areas with amazing speed and ruthless efficiency.

Our persecution, then, is fast upon us. These are the inexorable forces which drive us from the land into the waiting cities. These are the weapons which break down our closed communities after so many years of too easy isolation.

DURING the last hundred years our fathers and grandfathers would not go voluntarily to the cities. There were many reasons. Sometimes they loved the land too much—perhaps more than they loved their fellow man.

Now we are being driven. First by the scores, now by the hundreds, soon by the thousands. Often we go by way of the college door. Sometimes the path of 1-W service is most direct. Always it is employment which beckons. And before another ten years have passed, eight out of every nine Young People's Union delegates and guests now gathered here will probably be living and/or working in one of the cities or suburbs of our land. We are being driven.

So the cry goes up: "We must build in the city!" "We must build on Christ in the city!" How shall we build when we have so long been blind and deaf to the needs of the city?

Four of every five Americans live in cities or suburbs. Three of every four of our Mennonite churches are in the country. Is it too late? Perhaps.

If we stay in the country, dreaming of Asia and Africa as great mission fields (and they are), yet at the same time stubbornly, blindly, fearfully refusing to catch the vision of the city's needs, it will be too late, and we will surely perish.

Our choice is largely to build or perish, for the American path now seems clear. This country, if it lasts, will be an urbanized industrial nation for the forseeable future. It has been predicted that by 1980 there will be only four milion farms left with a force of five million workers—one and one quarter persons per farm. Either we start building on Christ more deeply and more extensively and more intelligently in the city or we are destined to decay and die.

I tell you this because you are the human agents who stand between life and death for this General Conference Church. Whatever happens, you will go to the cities. That is now certain, whether we like it or not. But if you do not go to the city to build the Mennonite Church on Christ's foundation, then our church will probably never observe its 200th anniversary — perhaps not even its 150th.

Here may be the real reason why you are being driven to the cities. America has become an urban nation. Our church needs to build where the people are. And you have been chosen for the job.

BUT let those who aspire to the vocation of builder first consider some things. In most cities, land is so scarce that before a new building can go up, old ones must come down. The process of tearing down is almost always joined

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Vincent Harding is associate pastor of the Woodlawn Church in Chicago. This address was given on youth night at the conference in Bluffton.

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to the work of construction in the city.

So, too, with us as builders. There are things we must tear down before we can build. And if we begin to look in honesty upon ourselves we shall find them. How can we fail to see, for instance, the great wall of fear that has so long been built up? Such fear has often been passed from an older generation to a younger one. This wall must come down.

We fear the sinfulness of the city. Were not Christians meant to exist in the midst of sin, so that they might call sinners?

We fear the city because it seems so lonely and desperate. Often it is, and that is just why we need to be there. For in the city there are many lonely and desperate men and women who need to know the fellowship of reconciliation.

We fear the city because it is far from home. Yes, it is, and millions live there far from any physical or spiritual home. Who will go to them, bringing them into a new family, if not we?

Then let the wall of fear come down. And with it must tumble the structures of our old, unworthy motivations for going to the city. Surely we have too long gone in search of "our own people," forgetting that the gospel was meant for all people. We have been moved by sincere concern for the lost Mennonite sheep, neglecting the dying flocks of Christ's other sheep who often wandered blindly in the very shadows of our churches.

What of our cultural pride and our all-too-American prejudices? Must not these barriers also be cast down if we would take seriously our task to go to all men? In the city the face of need wears many colors, and starvation for the bread of life is not limited to any class lines. He who would serve must be servant to all.

When in honesty we tear down the harmful or useless structures which stand in the way of our building, not least among them must be our old, outmoded concept of "city missions." No longer must we separate the church from its mission; for every city church must be and have a mission. This means, then, that a nucleus of workers is always needed, and we must be done with the time when a man and his wife were sent in to a store front with the direction: "Build."

Who dares to be blind to the idol of selfishness which so often holds our young lives in a grip of death, forbidding us to reach out beyond the confines of our own needs and wants?

This selfishness causes us to choose our vocations in terms of prestige or income, rather than in terms of the needs we can fill.

This selfishness allows us to choose our place of residence on the basis of its respectability rather than on the basis of opportunity it provides us to be witnesses to our faith.

This selfishness lets us select our alternative service in the places closest to home or with the highest pay rather than allowing us to look for need and for challenging opportunities to serve others.

This selfishness makes us look on the church that we attend in the city as simply a comfortable place of fellowship and refuge rather than as a base of operations in the constant missionary task of the Christian faith. This is the selfishness we mean. Is this not the dearest idol we have known? Then let it be torn from the throne of God.

When the walls and idols and useless structures begin to fall down all around us, bruising our spirits, tearing a part out of us—at such times of falling we seem left with nothing at all. Nothing? Rather we are left with nothing but the true foundation which so long had been covered up.

What is that foundation? Who is that foundation? Does this mean that we must put up a sign outside of our churches in the city announcing the fact that our Foundation is Jesus Christ? Maybe so. Maybe not. Does it mean that we are sure to sing "The Church's One Foundation Is Jesus Christ Her Lord" every week during worship? Maybe so. Maybe not. Does it mean that we print in our church bulletin each week: "This church is built on the foundation of Jesus Christ"? Maybe so. Maybe not.

Could it be that to build on Christ means to build our worshipping fellowships and our serving communities on His love and His welcome? A love and welcome which tenderly embrace all men, even the unlovely, even those with the wrong kind of names, even those with the wrong kind of color—is this it?

Could it be that to build on Christ is to build strongly with His burning compassion as a motivating power? Let us beware, though, for building with this compassion may drive us, like Him, completely into the midst of need and suffering, and it may give us no rest. Such compassion might make us fearfully uneasy about living in a community that is clearly closed to our brothers of other colors. Such compassion might make us think twice about sending our children to schools where other children cannot go simply because they were born with the wrong complexion. Such compassion might wrench our hearts and make it impossible for us easily to pass by men and women and young people who seem surely headed toward the chasm of self-destruction. Could this be building on Christ?

And is it possible that the complete surrender to the will of God that we saw in Christ is also part of the foundation we seek? This is the surrender that calls us to deny ourselves in the search for the good of others, the surrender that casts us abjectly upon God in utter dependence.

This—all this is our Foundation! Not words on signs, but lives lived out in the struggles of each day, lives bound up in the risen Christ.

When this foundation is beneath us and above us and within us and around us, then we shall find much building to do, wherever we go. As we walk the streets of the city we shall find countless numbers of men and women and children who know no true, vital relation to the living God. We shall be able to help them build this.

We shall find in the cities lives which have been broken and crushed through the living of many burdened, desperate days. Builders are needed to help such persons find newness and inner health again.

We shall find families shattered and divided by some of the pressures which build up without parallel in cities. Here builders may bring a wholeness and a joyful sense of the sacred into the midst of experiences which have too long known only the profane.

On the crowded streets we shall see young people acting out twist-

continued on page 655

What about Capital Punishment?

J. R. Burkholder

SPOTLIGHT of public opinion has focused on the issue of capital punishment in recent months. Last fall, television's "Omnibus" program set a high standard for mass media responsibility with attorney Joseph Welch as guide. *I Want to Live* and *Compulsion,* books based on actual happenings, have been made into films which have attracted a great deal of attention.

I Want to Live is the story of Barbara Graham, a girl of disreputable background who was tried and executed for murder in 1955. The case for Mrs. Graham's innocence was cogently developed through the work of star reporter, Ed Montgomery, but appeals were denied. Although the evidence for innocence may be disreputed, it seems obvious that Mrs. Graham was convicted because of her reputation rather than substantial proof of her guilt.

The sensational Loeb-Leopold murder of a generation ago provides the framework for the fictional *Compulsion.* A dramatic high point is the plea by the defense lawyer to spare the lives of these young men who killed for a thrill. His humanitarian concern has been vindicated by the action of Nathan Leopold, paroled from a life sentence and now serving his fellow men through a Brethren service project in Puerto Rico.

The fallibility of human attempts at justice was highlighted by the release of James Foster from the Georgia death row last year. In 1956 Mrs. Charles Drake had positively identified Foster as the slayer of her husband. There seemed to be no doubt in the minds of the jury who sentenced Foster to death, but appeals delayed the execution for over two years. Then, in July 1958, Charles Rothchild confessed in detail to the murder.

Why Capital Punishment?

The defenders of the death penalty usually advance two reasons: 1) the threat of capital punishment is a deterrent to murder; 2) justice demands a life for a life. We may best answer these arguments by asking two questions.

Why Do People Murder?

Studies show that murder is usually a crime of amateurs and not professional criminals. It is an act of passion, unpremeditated.[1] Murder, like other crimes of violence, is committed in a blind rage or under great stress. The death penalty means nothing to a person in such a situation. Thieves who are surprised by the police will often shoot it out rather than face capture. Are they weighing the five years for robbery over against the death sentence?

Statistics show no significant difference in the homicide rate between abolition and death penalty states.[2] "I have yet to see any evidence which indicates that the death penalty is effective as a deterrent to major crimes. As a matter of fact, the murderer more often than not is one of the best prospects for parole. In most instances the crime for which he was sentenced was his first serious offense—a single violent act committed under extreme provocation which will likely never be repeated."[3]

Who Are Executed?

Former Warden Lawes of Sing Sing writes: "In the twelve years of my wardenship, I have escorted 150 men and one woman to the death chamber and the electric chair. In ages they ranged from seventeen to sixty-three. They came from all kinds of homes and environments. In one respect they were all alike. All were poor, and most of them friendless."[4]

The death penalty is predominantly imposed upon Negroes, the poor and less educated, and upon men. Over a 23-year period in a Southern area, seventy-eight Negroes were executed for rape, while not a single white man was executed for this crime, although many were convicted.

Lengthy and costly trials and repeated appeals take place in states retaining the death penalty. With the high stakes set up by capital punishment laws, men use every resource to avoid conviction. The less fortunate must trust their fate to a court-appointed attorney. Is this justice?

What Do Christians Say?

Many Christians feel that the spirit of Christ and the New Testament forbids capital punishment. They stress the ever-present possibility of repentance which is cut off by the death penalty. Human life is sacred and only He who gave it has the right to take it. "Vengeance is mine . . . saith the Lord."

Other churchmen defend capital punishment on the Old Testament principle of "an eye for an eye." In a recent series of debates on this issue, sponsored by the Episcopal churches of Philadelphia, the defenders of the death penalty included several clergymen, while representatives of the courts and the legal profession led the forces for abolition. Are the children of this world wiser than the children of light?

Society has come a long way since 1801 when a thirteen-year-old boy was hung for stealing a spoon in England, in order to "make an example of him." But so-called Christian people still call for vengeance on much the same basis, as though they had never heard of the gospel of forgiveness.

A Better Way

Significant efforts at redemptive, rather than retributive, justice are taking place in our society.[5] Christians ought to be in the front of movements that seek to rehabilitate the murderer and prepare him for a useful life. Violence—even the controlled violence of the penal death chamber—can only breed more violence. Christian love shows us a better way.

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[1] Arthur Koesthler, **Reflections on Hanging,** p. 145.

[2] Teevor Thomas, **This Life We Take,** p. 10.

[3] Governor Kohler of Wisconsin in a letter to **The Nation,** April 28, 1956.

[4] Lewis Lawes, **20,000 Years in Sing Sing,** p. 336.

[5] Thomas, **This Life We Take,** p. 22.

Mennonite men

1959 Resolutions

These resolutions were adopted at the Mennonite Men's meeting at Bluffton. The resolutions committee consisted of Clinton Kaufman, Wichita, Kan.; John Fretz, Telford, Pa.; J. H. Ensz, Reedley, Calif.; Frank Epp, Altona, Man.; and Walter Yoder, Bloomington, Ill.

1. Whereas we have again experienced the blessings of a deep Christian fellowship during this conference, be it resolved that we thank Almighty God for the privilege of meeting together and that we express this thanks by sharing with others at home what we have experienced here.

2. Be it resolved that we express our sincere appreciation to our hosts for the conference at Bluffton, and especially to their representatives on the program committee for their warm hospitality throughout this conference.

3. Resolved that Mennonite Men encourage its executive committee to consult with the Mission Board regarding a possible program of Bible distribution such as "A Thousand Bibles by a Thousand Laymen" and to promote such a program with Mennonite Men in the next triennium.

4. Whereas, the late Dr. Jacob S. Schultz was in a large way responsible for the successful organization of Mennonite Men and work in other lay activities of our Conference and by his untiring efforts made a great contribution to this Conference and its membership,

Therefore be it resolved that for his untiring devotion and positive leadership, we this day rise in honor of Dr. and Mrs. Schultz for a moment of silent meditation and thanks to God for this good man's contribution to our cause while he was with us.

5. Be it resolved that Mennonite Men lead their congregations in providing adequate salaries and pensions for their ministers.

6. Whereas there is a grave concern for the spiritual welfare of the rather large number of Mennonite brethren residing, working, or studying in areas and cities away from their home communities and churches and where there are no centers of Mennonite worship, be it resolved that in consultation and with the approval of the Board of Missions, we encourage the study of possibilities and formation of Mennonite fellowships in these areas whenever possible.

7. Resolved that laymen show their Christian love and concern for the brethren and co-operation with their pastor by:

Encouraging new members to enter into the services of worship and the program of the congregation and its auxiliaries, and thus aid in the development of a deeper spiritual life.

Upon learning of a member moving from the community either temporarily or permanently, promptly notifying a layman or pastor in the new community, in order that an invitation of worship with a congregation in the new community may be extended.

We recommend that the Executive Committee of Mennonite Men study ways to promote this effort among Mennonite Men during the next triennium.

8. Be it resolved that we encourage individual Mennonite Men and Mennonite Men's organizations to assume greater responsibility for all the areas of the church's work such as Mennonite Disaster Service, lay evangelism, stewardship, financial responsibility, pensions, church extension, relief, peace witness, Mutual Aid, Christian education, and positive community projects, and thus become greater witnesses by contributions of service as well as financial support.

9. That we instruct the executive committee to try to arrange for a Laymen's Chorus to sing at our next Mennonite Men's meetings at the next triennial conference.

10. Inasmuch as there is an acute shortage of pastors and Christian workers of all types in our Conference and its programs, be it resolved that we urge laymen to give serious consideration to urging qualified young people to consider making commitment to full-time Christian service and that such decisions be supported by the brotherhood. Be it further resolved that laymen prepare themselves to meet the existing need for work as lay preachers in our congregations.

The budget adopted by Mennonite Men for the next triennium is as follows:

General expenses	$2,000.00
Promotion of Boys League	1,500.00
Paraguay Roadway	10,500.00
TOTAL	$14,000.00

This budget is somewhat lower than the $23,000.00 budget proposed at the conference at Winnipeg for the past triennium in which only $9,525.83 was raised. It would seem that a proposal of $5,000.00 per year would not be burdensome for all the brotherhoods of the General Conference.

Perhaps it would be well if each local brotherhood would discuss these resolutions and proposed budget at one of their meetings. These resolutions can only be accomplished if they are interpreted and adopted by the local church groups.

Editor: Richard F. Graber, Moundridge, Kan.

First prize winner in the tract writing contest

Stop Look Listen

Mrs. Frances Ens

Will you give your undivided attention to this leaflet? It can mean a turning-point in your life!

STOP your mad dash for happiness by means of the baubles and bubbles of this world. Long ago King Solomon tried all the pleasures life had to offer, and at last he had to confess: "Behold, all was vanity and vexation of spirit" (Eccl. 2:11).

STOP your restless craving for bigger houses, better wages, and flashier cars. A "greater than Solomon," even Jesus Christ, said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven . . ." (Matt. 6:19, 20).

STOP your vain search for a smoke to truly satisfy and a drink to really quench thirst. Instead, center your affections in a Person, Christ. "For he satisfieth the longing soul, and filleth the hungry soul with goodness." Jesus said, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst" (John 6:35).

LOOK at the fact of universal sin. God's Word says, "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is **none** that doeth good, no not one" (Rom. 3:10-12).

LOOK at the wages of sin. "For the wages of sin is death" (Rom. 6:23). "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). "The soul that sinneth, it shall die" (Ezek. 18:20).

LOOK at the only remedy for sin. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). ". . . the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). ". . . Christ died for the ungodly" (Rom. 5:6)

LISTEN to the voice of God, calling you to repentance. "As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11). ". . . Except ye repent, ye shall all likewise perish" (Luke 13:3).

LISTEN to the voice of God, calling you to faith in Christ. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast" (Eph. 2:8,9). ". . . Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

LISTEN to the voice of God, calling you to complete surrender. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

Will you come to Him now?

Mrs. Ens is from the Mayfair Church in Saskatoon, Sask.

focus on social concerns—second in the biweekly series

information to action

Frank Epp

CHRISTIAN concerns begin with information, issue forth in compassion, and must be resolved in some form of action.

The information comes to us as we look and listen to (sometimes also smell) the environment around us. The amount of information will depend on the intensity with which we hear or observe and the radius of the circle in which we move.

The compassion of the Christian heart is the fruit of the Spirit and is nurtured by the knowledge which we have of people and their conditions around us.

The action, which must follow if compassion is not to be shortcircuited, takes on many forms. Sometimes it is a word of witness, sometimes a deed of kindness, sometimes both.

The Good Samaritan (Luke 10) saw the man fallen among the thieves (information); realizing the man's need, he was moved to pity (compassion); obedient to the Spirit's moving, he picked the man up, gave him lodging and food and paid his bills (action).

Christian concerns can be obstructed at all three levels. Our knowledge, for instance, may be limited by neglect or intent. A Hutterite leader explained that his reason for not having a radio or newspaper was "not to be in the know." But ignorance is not bliss; intentional ignorance is a curse.

Strength at one level will not excuse weakness at other levels. A heart overflowing with compassion may simply be zeal without knowledge. It is also true that in the academic situation hearts frequently cool from warm to lukewarm.

Likewise our activism may be purely on a secular or political level, far removed from the real essence of the Christian mission. And that is probably why so many in our Conference shy away from a social concerns program that includes action.

Nonetheless, our threefold responsibility is clear. As followers of Christ we are obligated to know, to feel, and to act.

Enter: Taiwan

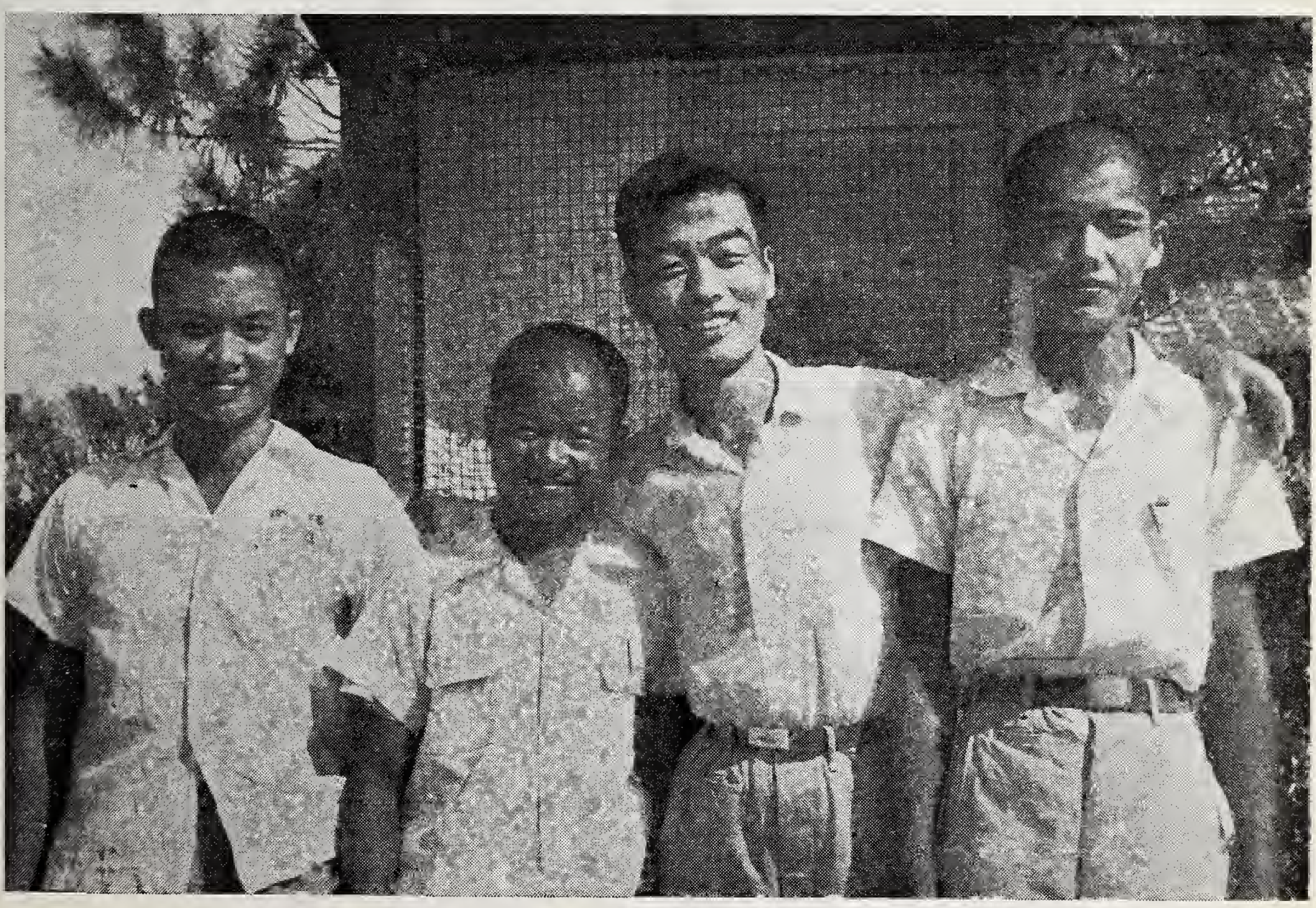
Ardys and Palmer Becker

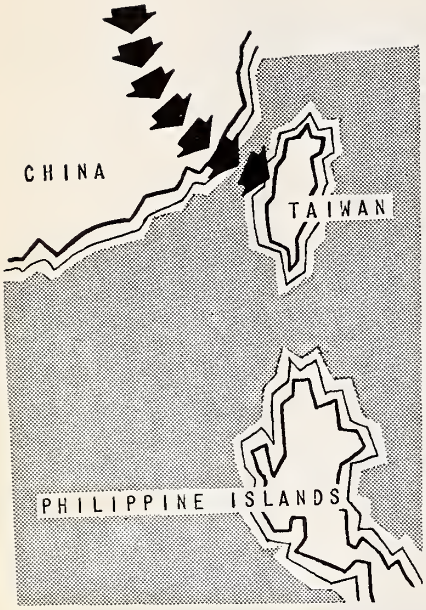
RECENTLY ninety-four young people from the six Mennonite chapels here in Taiwan joined in singing, discussion, prayer, and recreation at our annual Youth Retreat.

While strolling over the retreat grounds which are spectacularly placed between the ocean and mountains I was discussing with Han Vandenberg, another one of our workers, what a privilege it was to work side by side with these active, brilliant, and stimulating youth. He agreed that Taiwan's youth rate among the highest he has known in any country. Their dark eyes, black hair, and sun-tanned complexion make them an extremely attractive group which we are proud to work with.

Taiwan's youth are bright, intelligent scholars, seekers of truth, and excellent helpers in Christian witness. They serve as interpreters, evangelists, Sunday school and DVBS teachers, cooks, nurses, choir members. The Taiwanese church is largely built around the young people and their assistance, as approximately half of our church attendance group is composed of school und university aged youth.

Tyan En (second from the right)





Palmer and Ardys Becker are short term mission workers in Taiwan—Palmer as a Missions-Paxman. They are partially supported by the Northern District Young People's Union. Check the Oct. 14, 1959, issue of THE MENNONITE for a picture and more information on this.

This condition makes a church which is fresh, vigorous, and active.

A few illustrations of some of the youth we work with may help to illustrate the joys we have.

Dick Lin communicates the Chinese, Taiwanese, Japanese, and English languages fluently as the need arises to interpret our evangelistic messages, children's stories, speak to the police officials, or close the sale on a book. Dick is twenty-three years old. Although young, his deep devotional life and extensive reading produce messages with a challenge. His winning smile, personality and tact bring his messages across to the audience in an appealing way.

Sywen Chen just joined our Meilun Chapel as full-time evangelist a few weeks ago. In his twenty-five years of life he has become a trained expert in his field. He presents the gospel message with the vigor of a ballplayer. Several weeks ago we attended an impressive oriental service as Sywen became engaged to Mae Ong. We are looking forward to having his young bride working with us in the future.

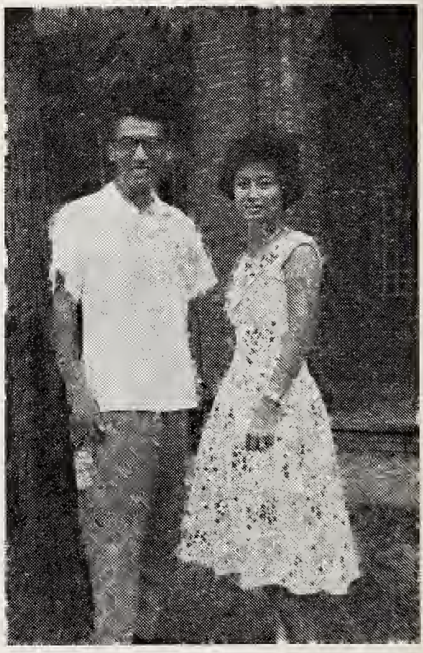
Gwang Dzung wants to have a well rounded education and he believes cooking and baking should be included. He comes at 7:00 on Saturday morning to observe the first steps in making zwiebach and returns again on Sunday evening to see how waffles are made. Later we see him at the typewriter typing recipes from the Mennonite cookbook. In another phase of his education we find him at the organ, searching the scales for do, re, and mi. He tells us, "I'm searching for truth in everything." He has found the truth of the gospel through English Bible classes.

Mary Gau almost seems like a story book figure in the way she has come out of poverty and poor education into full bloom through her work at the hospital. Although only twenty-four years old, Mary has already won several patients to the Lord. Her hospital and nursing technique is probably not the best but the spirited energy with which she does her work wins our admiration.

Contacts with the Mennonite churches of the China Mainland have long been cut off, but one fragment, Gwa Tyan En, has joined us in Taiwan. Tyan En's father was a Mennonite minister working with H. P. Brown and Marie Regier at the Da Ming Fu station. Tyan En was forced to join the national army at the age of fourteen while enemy bullets were driving him from home. After fifteen years of rough and hopeless army life, he heard about our Mennonite churches here in Taiwan and came to join us. Since his release from the army last July, he has been helping at the Meilun chapel. His aim is to go to Bible School and follow in his father's footsteps.

THE young people of Taiwan have a great desire to learn English. They feel the knowledge of English is the key to their

Sywen and Mae



Mary (foreground)

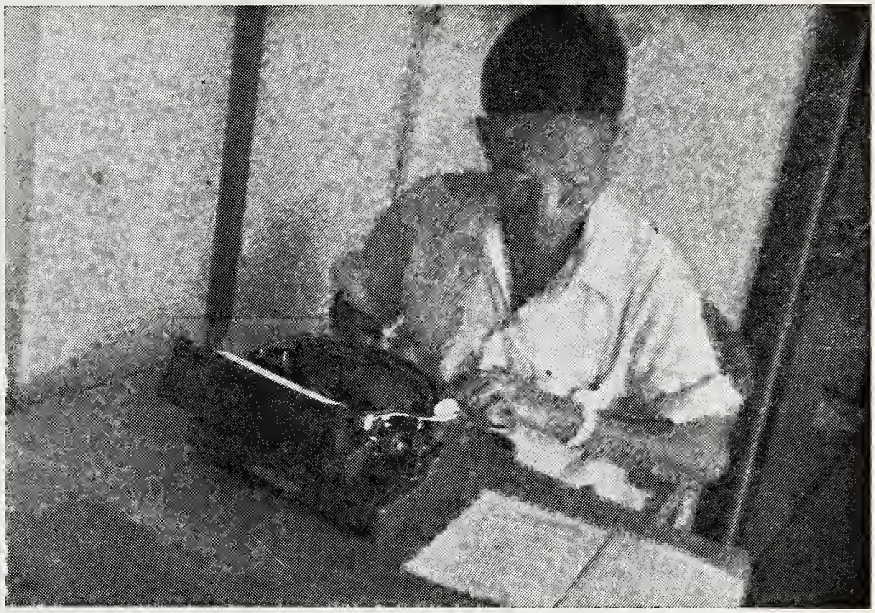
future. At times they find many sounds difficult to pronounce and occasionally the Scriptures take on a new meaning. According to one young student, Acts 10 relates that the apostle Peter fell into a "trench" instead of a "trance."

It is through such a class that a trio of interesting and promising young boys has come to us. As they were struggling with the English grammar, they gradually became more interested in the Bible teaching at the end of each lesson. Now we find them seated in their special corner of the chapel each Sunday morning and evening.

A few weeks ago we were surprised to find three assistants wedging their way through the crowd of DVBS children, helping with cutting, pasting, and discipline. Voluntarily they decided to come and help with this important phase of church work. Each of the boys has set his future goal high. Short Jin Jang with his wide nose, short hair, and broad smile reminds us of an American Negro boy. He is one of the top three in scholastic achievement in a boys' school of 1000. He plans to become a doctor—we hope and pray a Christian doctor who will minister to spiritual needs as well as to the physical.

Recently I heard someone say that he thought of missions as concerning only the older generation. I wish such people could take a one-day field trip to our mission stations and observe them firsthand!

Dick with co-author, Ardys



Gwang

Prayer -- What Is It?

PRAYER is being with God. We do not choose the course of prayer. Nor are we allowed to bring stipulations wth us when we choose to converse with God.

Prayer is yielding to God's will. He may lead us to mountaintop experiences or through a valley of mist and darkness. He may lead through paths of loneliness. He may show us pain and strife.

Prayer is often difficult. Often we read that our Savior "departed into a solitary place to pray." The Savior spent a whole night in prayer. Is it enough if we spend ten minutes in prayer and then expect to do great things?

Prayer means forgetting selfish pride, self-indulgence, unkindness, and misgivings.

Prayer means that the channel between God and man is open for two-way communication.

Prayer is worship. Prayer may be becoming quiet before God. God does not request much speaking. It may be, as the author says, "the soul's sincere desire . . . the falling of a tear . . . the upward glancing of an eye . . . Prayer is the Christian's vital breath." It is the only time that man is really drawn close to God.

When we have communed with God, we are refreshed, revived, and filled with power to continue the Christian life of service.

—Marina Dyck in *Gulf Breeze*

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

CHOIR AT STATE CONVENTION

The Freeman College Choir, directed by Lavera Schrag, sang at the South Dakota State Sunday School Convention which met at Sioux Falls on Sept. 29. This is the second consecutive year the choir has been asked to appear before this group at its annual convention.

FJC PRESENTS PROGRAM

President John Ewert visited the Avon, S. D., community Sept. 30-Oct. 1. He and Leola Schultz (teacher of English and Bible) and a girls' trio gave a program in the Friedensberg Church on Sept. 30. The trio, made up of Della Kehn, Mary Ratzlaff, and Goldie Becker, presented both vocal and instrumental music.

PLAY TO BE GIVEN AT FREEMAN

A cast of twenty is rehearsing for the annual college play. Katherine Kaufman, director of dramatics, has chosen "Dr. Hudson's Secret Journal" based on the well-known Lloyd C. Douglas novel for this year's production. The performance dates have been set for Oct. 29-30.

FJC CHAPEL SPEAKERS

Recent chapel speakers include J. Herbert Fretz, pastor of the Salem Church; Gerhard Buhler, principal of the Freeman Academy; and Mrs. Elsie Eckhoff, home economics instructor at Viborg High School. Mrs. Eckhoff spent a year in Nicaragua as an exchange teacher and gave an illustrated talk on her experiences in that country.

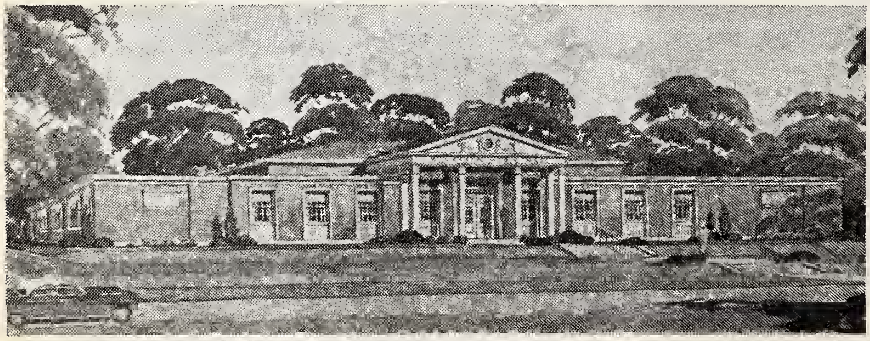
HOMECOMING ACTIVITIES

The homecoming activities at Bluffton College, Oct. 3-4, featured the crowning of Queen Frances Mauger, senior from Bechtelsville, Pa. She was attended by Sandra Strotheide, junior from Flanagan, Ill., and Carolyn Sauder, sophomore from Grabill, Ind. The queen's escort was Ronald Lora, senior from Columbus Grove and president of the Men's Varsity "B."

Groundbreaking ceremonies for the new music hall also took place Oct. 3. Elmer W. Baumgartner, Berne, Ind., president of the Bluffton College Board of Trustees, delivered an address.

The new music hall will be located facing College Avenue in the grove a little to the north of College Hall. It will be of modified Georgian architecture, featuring red brick in harmony with most other buildings on the campus. The building will be 126 feet long and 77 feet wide. It is estimated to cost about $180,000 including equipment.

Sunday, Oct. 4, was observed as Parents' Day. Robert Ramseyer, missionary on furlough from Japan spoke on the topic "Foundations for International Misunderstanding" at the afternoon vesper service.



Plan for new Bluffton College music hall

HARTZLER SPEAKS

J. E. Hartzler was the speaker at a recent Bluffton College vesper service. His subject was "Russia: Pretense and Reality."

Dr. and Mrs. Hartzler returned at the beginning of Sept. from a 75-day trip mostly in Russia on which they covered about 2,700 miles.

ENROLLMENT UP 20 PER CENT

Fifty-seven students are registered for fall semester classes at Mennonite Biblical Seminary, an increase of more than twenty per cent over last year, according to the dean's final revised enrollment statistics.

Of the total, thirty-seven are full-time students and twenty are part-time, compared to thirty full-time and seventeen part-time last year.

Thirty-three students are from the United States, twenty-three from Canada and one from Japan. Totals for states and provinces are: Kansas, 12; Manitoba, 11; Indiana, 10; Saskatchewan, 7; Illinois, Pennsylvania and Ontario, 3 each; Minnesota, 2; Ohio, South Dakota, Montana, Alberta and British Columbia, one each.

SEMINARY STUDENT OFFICERS

Recently elected to student body offices were: secretary, Helmut Harder, junior of Beamsville, Ont.; treasurer, Reuben Krehbiel, junior of Moundridge, Kan.; spiritual life committee, Vernon Lohrentz, senior of Moundridge, Kan.; and Leonard Wiebe, senior of Whitewater, Kan.; inter-seminary movement representative, Victor Fast, junior of Steinbach, Man.

LEADERSHIP TRAINING SCHOOL

Seminary faculty members recently served as teachers and lecturers in the fall sessions of the Elkhart County Leadership Training School.

Mrs. Bertha Harder of the Christian Education department taught the course, "Creative Arts in Christian Education," which had an enrollment of forty-seven persons from fifteen county churches.

C. J. Dyck, instructor in historical theology, gave several lectures on "Our Protestant Heritage." William Klassen, instructor of New Testament, taught a class on "The Life of Paul."

STUDENTS DO FIELD WORK IN 22 AREA CHURCHES, AGENCIES

Thirty-five Mennonite Biblical Seminary students are currently engaged in practical field work assignment in twenty-two churches and agencies in Elkhart and the surrounding area.

Doing a variety of church work—such as assisting pastors, working with youth, or teaching Sunday school—gives students an opportunity to put their seminary training to use in real life situations.

There are many more field work openings than can be filled with available personnel, according to Leland Harder, director of the program. He has made extensive contacts with area churches and agencies with the goal of setting up a program representing a variety of denominations and types of work.

Our Schools, continued

SERVICE AT RESCUE MISSION

Seminary students will conduct regular monthly services at the Hope Rescue Mission in nearby South Bend. The first of these services was held Oct. 12 with a seminary deputation group in charge and other students participating. Regular Sunday preaching at the mission is one student's field assignment.

The seminary requires each student to do practical work for at least two of his three years' study for the bachelor of divinity degree. Seven students have also received credit for summer pastoral work.

Since field work assignments usually involve Sunday or weekend activities, the seminary schedules classes only four days a week, leaving Monday free for study.

The number of students in the various types of work are: Sunday schools, 13; pastoral assistants, 6; pastors, 4; youth workers, 4; deputation group, 4; YMCA, 2; YWCA, 1; and rescue mission, 1.

MCC news and notes

ANDRE TROCME SPEAKS

AKRON—"The only alternative to the forces of Communism is Christian nonresistance," emphasized Andre Trocme in presenting the tremendous urgency of the Christian pacifist witness. Rev. Andre Trocme, a pastor of the French Reformed Church and a leader in the Christian nonresistant position, met with Mennonite Central Committee personnel at Akron Oct. 8. Trocme is a leader of the International Fellowship of Reconciliation and a well-known lecturer and an author on Christian peace concerns.

Trocme, one of the leaders responsible for setting up Eirene in Morocco, asserted that the Eirene project was established without the "paternalistic approach" which so often characterizes Western Christian missionary activity. Instead of humiliating the Arabs with prolific handouts of material aid the Eirene team (composed of American and European conscientious objectors) works with interested native Arabs, helping them improve their almost destitute living conditions so that natives will be able to meet their own needs with their own resources.

The Eirene project greatly boosted the conscientious objector position in the eyes of the European. The project showed European Christians that nonresistance is not a cowardly escape from military service, rather that the CO is ready to serve and that he is eager to exemplify his Christian convictions. Pessimistic theology — which agrees that nonresistance is definitely Christian, but nevertheless says that it is "unrealistic and impractical"—is gradually loosening its grip. The church and its theologians are becoming convinced that the militaristic tradition is unchristian and that, instead, the duty of the church is to help develop impoverished countries.

"What Christians have in common," said Trocme summarizing his description of the church's responsibility, "is infinitely more important than the details in which they differ. And a source of real unity within the church lies in the nonresistant stand." Concluding his discussion at Akron headquarters, Trocme re-emphasized that: "The only alternative to Communism is Christian nonresistance and the Communists recognize this!"

HAITI CHURCH LEADER VISITS

AKRON—H. Ormonde McConnell, Deputy Chairman of the English Methodist Church in Haiti and a Church World Service worker in charge of material aid distribution, visited Mennonite Central Committee headquarters Oct. 2-3. As a result of assistance MCC is giving in a Methodist operated agricultural project in Petit-goave which McConnell directs, he came to Akron desiring to become better acquainted with American Mennonites. He visited with MCC personnel, with parents of Haiti workers, and Sunday he spoke in two Mennonite churches.

Oct. 12 three more new workers left for Haiti to help in the MCC-operated hospital at Grande Riviere du Nord: Sister Hilda Mueller, R.N. (Newton, Kan.) a nurse from the General Conference who served as director of nursing at Bethel Deaconess Hospital prior to her MCC assignment; Esther Eshleman, R.N. (Lititz, Pa.) who has served in the Lancaster Conference Voluntary Service program, helping with migrant work at Homestead, Fla.; and Dietrick Stoesz (Mt. Lake, Minn.) who is to help in the hospital's maintenance, from the Evangelical Mennonite Brethren Church.

SUMMER BIBLE SCHOOLS

AUSTRIA—With the passing of the summer months, Helena Duerk (Winnipeg, Man.), Austria relief worker, reports that summer Bible school in Austria has very satisfactorily concluded and regular children's Sunday school activities have resumed in the Vienna MCC center. MCC-sponsored vacation Bible schools operated programs in four vicinities — Sitzenthal, Melk, Loosdorf, and Vienna—with an average attendance of forty-five in each of the six-day programs. The first school program began Aug. 3 and the last Bible school session ended Aug. 28.

In addition to MCC help, the schools were conducted with the assistance of Austrians; occasionally help was offered by personnel from other European countries. The first school, for instance, used workers from the European Evangelistic Crusade and from the Slavik Gospel Mission. Another Bible school program was held with the help of a missionary from England.

PROGRESS IN SOUTH AMERICA

PARAGUAY — Paraguay is showing new signs of progress, writes Frank J. Wiens (Reedley, Calif.) Paraguay MCC director. Air service is becoming very efficient. Two different jet lines are now serving Asuncion — Pan American World Airways with a 707 (American jet), Argentine Airlines with a comet (British jet); and Pluna from the Uruguayan airlines operate in Asuncion with a Viscount Vickers, a jet propelled type. Asuncion's new two million dollar airport is the best in South America; it is the only South American airport which can handle a fully loaded 707 jet, according to Pan American World Airway officials.

The first shipments of machinery resulting from the million dollar loan arrangement between the United States and Paraguay are now arriving for the colonies. "Optimism is pretty fair because last year's crop prices are good. Yet emigration still plagues some of the colonies."

jottings

PASTOR ORDAINED

Bethel Church, Fortuna, Mo.: Our pastor, Ernest Porzelius, was ordained May 31. Mrs. Porzelius also dedicated her life as a partner in the ministry. R. L. Hartzler of Bloomington, Ill., presented the morning message from 1 Tim. 4:6. Harry Yoder of Bluffton, Ohio, read the ordination service. Both were former pastors of Brother Porzelius' home church. Forty-nine children were enrolled for the two weeks of Bible school in June. A father-son banquet was held June 19 with 60 attending. Loris Habegger of Wayland, Iowa, was guest speaker. Mrs. Clifford Garber was received in church membership by letter from the Lutheran Church on June 28. Mr. and Mrs. S. T. Moyer of Pekin, Ill., spoke to us July 27 about the work and needs of the mission field in India. The young people's retreat was held at Lake of the Ozarks, July 29-Aug. 1. Six young people and Ernest Neufeld of Summerfield, Ill., joined the group at the Lake. Marvin Dirks of Elkhart, Ind., was the guest speaker. Classes were taught by Pastor Neufeld and our pastor. Mr. and Mrs. Albert Jantzen worshiped with us Aug. 2, and told of their work among the Hopi Indians in Oraibi, Ariz. Our former pastor and his wife, E. A. Albrechts of Bloomfield, Mont., were with us Aug. 9. Mr. Albrecht gave the morning message. Loretta Hilty served in Voluntary Service at a hospital in Fergus Falls, Minn., this summer. Sixteen of our members attended the conference in Bluffton. The Bethel College Chorale presented a program at the church Aug. 10. The "Gideons" had charge of the morning worship service Aug. 16; Fremont Regier, on Aug. 23. Rev. and Mrs. Jacob Unruh, former pastor of our church, spoke about their work among the Negroes in Jackson, Miss. Rev. P. P. Hilty, our pastor from 1919 to 1926, passed away Sept. 14. Mrs. Mary E. Lehman, our oldest member, passed away Sept. 19. On Sept. 25 Arthur Thiessen spoke to us about their medical work among the lepers in India. Holy Communion was observed Oct. 4. Earl Roth of Carlock, Ill., will be the guest speaker for our special fall meetings.

CONFERENCE REPORTS GIVEN

Bethel Community Church, Santa Fe Springs, Calif.: The conference at Bluffton was attended by five people from our church, who gave their interesting reports to the church and the women's missionary fellowship. Several of our young people attended retreats at Camp Gaines in Sequoia and Tarquitz Pines and came back with good reports and pictures. I. J. Stevanus had major surgery and is progressing satisfactorily at home. The Ray Widmer family were at family retreat at Cambria Pines over Labor Day. On Sept. 23 we had monthly family night gathering. Sept. 26 the young adult class had a party at Ray Widmer's home. The adult class had their annual class dinner and election of officers on the same night. We had our first missionary conference, Oct. 2-4.—Edith Huser

PASTOR RESIGNS

Alexanderwohl Church, Goessel, Kan.: Mr. and Mrs. Herb Ediger, Duane, Joan, and Merle are home on furlough after serving as missionaries at Goba, Ethiopia, for five years. Mr. Ediger brought us an interesting message July 19. Mrs. Adolf Schmidt, who spent three months vacationing in Europe and England, returned home on July 17. July 19, our pastor P. A. Wedel read his letter of resignation as pastor of our church, effective Jan. 31, 1960. We want to wish him well as he leaves to serve another congregation. Melvin Dean, son of Mr. and Mrs. E. J. Schmidt left July 27 for Akron, Pa., for orientation before leaving for Indonesia for a three-year term as the MCC foreign relief secretary of that area. Quite a few from our church attended the conference at Bluffton. The 30th annual Gift Day of the Bethesda Hospital and Home Society was held Sept. 9 on the lawn of the Home. In the afternoon H. B. Schmidt, pastor of the Hopefield Church, near Moundridge, brought a message in German. Arnold Epp, pastor of the First Church, Newton, spoke in English. Peter Wiens of Filadelfia, Paraguay, brought greetings from South America. In the evening choral groups from the Walton, Lehigh, Meridian, Spring Valley, Tabor, Goessel, and Springfield churches rendered musical numbers. Offerings were received at both services amounting to $2,223.28.

ELMER FRIESEN TO BE SPECIAL SPEAKER

Grace Church, Enid, Okla.: Pastor and Mrs. Albert Unruh had one week of vacationing in New Mexico. Mr. and Mrs. Orlando Janzen recently announced the arrival of a daughter, Brenda Kay. Mr. and Mrs. Albert Janzen were in our midst, telling us of the work in Arizona. Walter Gomez was in our midst telling of the work in Mexico. He also showed pictures. We are having a good group attendance at our Wed. night services. The young people have a separate prayer and Bible study under the supervision of Richard Froese. Our sewing circle had a day of jelly canning for the Okla. Bible Academy. We canned 140½ qts. of grape, peach, apricot, wild plum. Our fall Communion service was held Oct. 4. Special fall meetings will be held Nov. 8-13. Elmer Friesen from Pretty Prairie, Kan., will be guest speaker. Our choir has had their first meeting, we trust that all our voices will be blending in singing the wonderful songs which we have. We are looking for a great time together.

SS PUPILS PRESENT PROGRAM

Butterfield Church, Butterfield, Minn.: Leona Tieszen of Mountain Lake, spoke and showed pictures of her work with missionary children in Ecuador, S. America, Sept. 2. The CE presented a program Sept. 13 in the New Hutterthal Church at Bridgewater, S. D. On the following Sun., Joseph Schmidt, president of Grace Bible Institute, delivered the morning message on the theme "Fruit Bearing." The Free Church of St. James brought a stimulating sacred service Sept. 20. During Sunday school on Promotion Day, Sept. 27, a varied program was presented by thirty-four Jr. SS pupils, fifteen of whom were promoted. Seven children were dedicated to the Lord during the worship service.—Willis Linscheid.

EVANGELISTIC SERVICES PLANNED

Goessel Church, Goessel, Kan.: The panel of delegates gave an interesting discussion of the conference at Bluffton for the CE, Sept. 13. The SS has again made arrangements for the coming year by electing officers and teachers. Four evangelistic services are arranged for the first week of Nov. with Harris Waltner as speaker. Preliminary plans are under way for the building of the Rev. P. P. Buller Educational Building. The annual Gift Day of the Bethesda Hospital and Home observed Sept. 9, again proved of great interest. The large tent erected on the grounds did not hold the large gathering for the evening session. Both programs, afternoon and evening, were very interesting. The traditional borscht supper was served between the two services.

PASTOR VISITS IN HAWAII

Eden Church, Schwenksville, Pa.: Pastor Frank G. Ward and family visited Mrs. Ward's relatives in Hawaii recently. At a recent meeting of the ladies' missionary society, M. Lawrence Smith (newly appointed administrator of The Mennonite Home for the Aged, Frederick, Pa.) showed slides of the home and everyday activities and spoke to the group concerning the work and life of those who live there. At the Oct. meeting of the missionary societies, the ladies were hosts to members of the Zion Mennonite missionary society from Souderton, Pa. One of our high school graduates, Luise Kraft, spent July and Aug. working with an MCC service unit at the Fergus Falls State Hospital in Minn. Luise is continuing her psychiatric work at the State Hospital in Norristown, Pa. Mr. Samuel W. Reiff, for many years a deacon of our congregation, passed away Aug. 23 after a lengthy illness. Another deacon, Howard Hasson, passed away July 7 after a three-day illness.

FRESH AIR PROGRAM SPONSORED

First Church, Beatrice, Neb.: The fresh air program was sponsored by the Peace Com. and the youth fellowship of the two local Mennonite churches. Six boys from the Woodlawn Church of Chicago spent two weeks in various homes of our churches. May such an experience be meaningful to the community and to those who participate. Pastor Buller and family spent part of their vacation in Mountain Lake, Minn., and then attended the retreat at Camp Friedenswald and the conference at Bluffton. The pastor and delegates reported on the conference at a CE meeting. Aug. 30 the summer fellowship choir presented a musical program under the direction of Eldred Thierstein. Our church commemorated fall Communion on World Communion Sunday. Ernest Jantzen, one of our members, reported and showed pictures on his two years of Pax service in Germany and Greece.—M. Albrecht

CHURCH RETREAT HELD

Kansas City Church, Kansas City, Kan.: The Sept. 27 services of the Kansas City Mennonite Church were held in a wooded area at Wyandotte County Park, outside of Kansas City, Kan. Guest speaker for this Mission Sunday was Arthur Thiessen, medical missionary to India, who told of the situation there and also presented the areas of challenge with which our mission program is faced. He stated that the anti-Christian attitude of local Hindu groups forced those who became Christians to be stronger in their faith than ever before. He also pointed out that the need for Christian literature at this time is of great importance since the people are becoming more difficult to reach through the preaching ministry. A discussion followed in which several ways were brought out for those at home to get better acquainted with the mission program. One of the suggestions was to make a point of including visits to (home) mission stations in vacation trips. Family and Sunday school groups could carry on activities such as telling stories of the mission work, writing letters to missionaries, and making scrapbooks of the missionaries. At dusk the group gathered on a hillside for vesper services, following which Dr. Thiessen showed slides of India and spoke of his work in the leprosy hospital. —Mrs. Norma Wiens

Build on Christ in the City

continued from page 645

ed, misdirected, hell-bound lives. With them we may be able to help build new goals and to discover a new Center around which they may develop.

Let us look to the cities, for there we will find great dividing walls of hostility between men of different races and nationalities. These must be broken down, and builders may then go on to the task of constructing tender bridges of love and trust, the kind that some of us have known already in the city.

Such bridges surely help to build a fellowship which includes all people, and which shall last forever. Here is the great joy of this building: the knowledge that we are helping to build temples, not of brick or aluminum or glass, but human temples dedicated to God, temples in which He has chosen to live. He makes these new lives, new lives which will never end.

Now, do not ask who will build. You know the answer. You. You will build. You who are still young. It is for this that the great hand of God drives you, and shall continue relentlessly pressing you to your true vocation, your great task.

You will build. You will build as teachers, as doctors, as secretaries. You will build as mechanics, as students, as nurses, as librarians, as ministers, as Voluntary Service workers. Whatever your passing vocation, your true calling must be as builders.

Listen to this call when you choose your vocation. Let it come deeply into you when you seek your place of residence and of service. Listen to the call for builders, because the call is for you.

Listen to the voice of Him who calls. He speaks to our doubts and to our fears: "I will not leave you or forsake you. When you grow discouraged, when the bricks are heavy, cutting your hand, and the temples seem ready to topple all around you — when the going is rough and, in fact, almost unbearable—when such times come (and they will) I will be with you. Indeed, my child, you must remember that it is really I who build through you. And as I build others through you, I will also build you, according to my specifications. So, do not lose heart. For I will be with you. I will be with you in the heart of every city. I will be with you to the end of the world." Amen.

into the beyond

Henry A. Reimer, member of the Goessel Mennonite Church of Goessel, Kan., was a born February 4, 1884, and passed away August 2, 1959.

Mrs. Sarah Gardner, born in Holmes County, Ohio, May 1, 1874, died in Wayne County, Ohio, hospital, September 9, 1959, at the age of 85.

Mrs. Rosa Albrecht, (nee Schwartz), of Reedley, Calif., was born November 27, 1885, and died September 19, 1959.

Amy G. Oberholtzer, of Alburtis, Pa., and member of the Hereford Mennonite Church, Bally, Pa., was born July 4, 1900, and died September 24, 1959.

Martha D. Suter, member of the Grace Mennonite Church of Pandora, Ohio, was born June 26, 1887, and died Aug. 24, 1959.

conference notes

THREE BOARDS ELECT CHAIRMEN

A number of members of Conference boards completed their term in office with the triennial conference at Bluffton, Ohio, in August. Three board chairmen retired from their positions, requiring reorganization.

The Board of Business Administration elected C. J. Dyck, Elkhart, Ind., chairman, to replace C. Kaufman. Other board members are Walter A. Yoder, Bloomington, Ill., vice-chairman; Ted E. Claassen, Newton, Kan.; August Epp, Newton, Kan.; Earl I. Eymann, Reedley, Calif.; C. H. Goering, Moundridge, Kan.; P. R. Harder, Arnaud, Man.; Robert W. Hartzler, Goshen, Ind.; Carl M. Lehman, Bluffton, Ohio; A. M. Lohrentz, McPherson, Kan.; C. C. Neufeld, Winnipeg, Man.; Betty van der Smissen, Iowa City, Iowa.

Chairman of the Board of Missions is Willard Wiebe, Mountain Lake, succeeding P. A. Wedel. Other members are Walter H. Dyck, Aberdeen, Idaho; Henry H. Epp, Waterloo, Ont.; George Groening, Winnipeg, Man.; W. Harley King, Hanston, Kan.; Elmer Neufeld, Akron, Pa.; S. F. Pannabecker, Elkhart, Ind.; Ward Shelly, Lancaster, Pa.; John P. Suderman, Pandora, Ohio; Lotus Troyer, Meadows, Ill.; and Esther Wiens, Rosthern, Sask.

Albert Gaeddert, Mountain Lake, Minn., will be acting chairman of the Board of Christian Service until Council of Boards in December. Former chairman was H. A. Fast. Board members are Harry M. Detwiler, Souderton, Pa.; Peter Ediger, Fresno, Calif.; J. Winfield Fretz, North Newton, Kan.; H. N. Harder, Bloomington, Ill.; Robert Kreider, Bluffton, Ohio; Esko Loewen, Hillsboro, Kan.; David P. Neufeld, Rosemary, Alta.; J. C. Neufeld, Wheatley, Ont.; David Schroeder, Winnipeg, Ont.; William T. Snyder, Akron, Pa.; and William Stauffer, Sugarcreek, Ohio.

The Board of Education and Publication retains its chairman, Lloyd L. Ramseyer, Bluffton, O. Members are George G. Dick, Winton, Calif.; Jacob J. Enz, Elkhart, Ind.; Elmer R. Friesen, Pretty Prairie, Kan.; Jacob T. Friesen, Bluffton, Ohio; H. T. Klassen, Winnipeg, Ont.; E. J. Miller, Moundridge, Kan.; Vernon Neufeld, North Newton, Kan.; Henry Poettcker, Winnipeg, Ont.; Menno Schrag, Newton, Kan.; Paul R. Shelly, Bluffton, Ohio; and D. C. Wedel, Winfield, Kan.

MISSIONARIES ON THE MOVE

Mr. and Mrs. Ben Sawatzky are returning for their second term of missionary service in India under the General Conference Mennonite Church. They sailed from New York October 15 on the SS "Balong." During their furlough, the Sawatzkys did extensive itineration, and for several months Mr. Sawatzky served the Bethel Mennonite Church, Mountain Lake, Minn. In India they will be in charge of the mission work at the Champa, M.P., station. Mr. Sawatzky's parents are the J. Sawatzkys of Newton, Kan.; Mrs. Sawatzky's are the John Friesens of Mountain Lake. The Sawatzkys have two sons and two daughters.

Mr. and Mrs. Glen Habegger, who have served in migrant work at Eloy, Ariz., for a number of years, are presently at home in Berne, Ind. They are studying Spanish at Fort Wayne, Ind., in order to facilitate communication with the many Spanish-speaking migrants at Eloy.

Mr. and Mrs. Henry Dueck will leave Asuncion, Paraguay, Oct. 18 for the United States and Canada. Mr. Dueck's home is at Aldergrove, B. C., and Mrs. Dueck's at Leamington, Ont. They have spent five years in Paraguay representing the colonies, drawing together the scattered Mennonites in the city, and conducting church services. They plan to resume duties there after their furlough.

MINISTERS' CONFERENCE

The Western District Ministers' Conference will be held Oct. 24, 1959, in the Hopefield Mennonite Church, Moundridge, Kan. Levi Koehn is chairman of the conference. Elmer Friesen will give the Communion sermon for the morning's service which will begin at 9:30. Later in the morning, Harold Buller will lead a book study of the Epistle to the Galatians.

At the afternoon service, beginning at 1:30, Esko Loewen will present a study on "The Place of Music in the Church Program." Following this, Waldo Kaufman will lead a discussion on the topic. After a business meeting and offering, Henry Goossen will discuss "Consideration of the General Conference Goals."

LEADERSHIP DEMONSTRATION SCHOOL AT MOUNDRIDGE

Two Moundridge, Kan., churches—First Mennonite Church of Christian and West Zion Mennonite Church—co-operated in a leadership demonstration school on October 18. Demonstration classes were conducted in the Sunday school hour in both churches, and a joint evaluation session was held in the afternoon.

Local teachers taught the classes: Mrs. Gilbert Galle, nursery; Mrs. Harris Waltner, primary; Agnes Graber, junior; and Mrs. Willis Voran, intermediate. Guest leaders were Mrs. Galen Koehn, North Newton; Mrs. Carl Voth and Maynard Shelly, Newton.

The school was sponsored by the education committees of the churches with the co-operation of the Western District Education Committee and its demonstration school subcommittee.

HYMNARY APPEARS IN LOOSE-LEAF

The fifty-two-thousandth copy of *The Mennonite Hymnary* has just been printed. Something that many church organists have been waiting for is an organ copy of the hymnary. This eleventh edition includes a special loose-leaf copy for the organist. The hymnary may be purchased for $3.75 at our bookstores.

EPP INSTALLED AS PASTOR

Henry P. Epp has been installed as pastor of the St. Catharines United Mennonite Church, St. Catharines, Ontario. He succeeds P. J. Heinrichs.

NEW CHURCH IN CALIFORNIA

A new church has been established as an outgrowth of the work of interested persons from the First Mennonite Church, Reedley, Calif. While various activities had been conducted at Selma for some time, the first worship service took place in the Neighborhood Church on September 27. The pastor is Floyd Quenzer of Fresno.

THE MENNONITE

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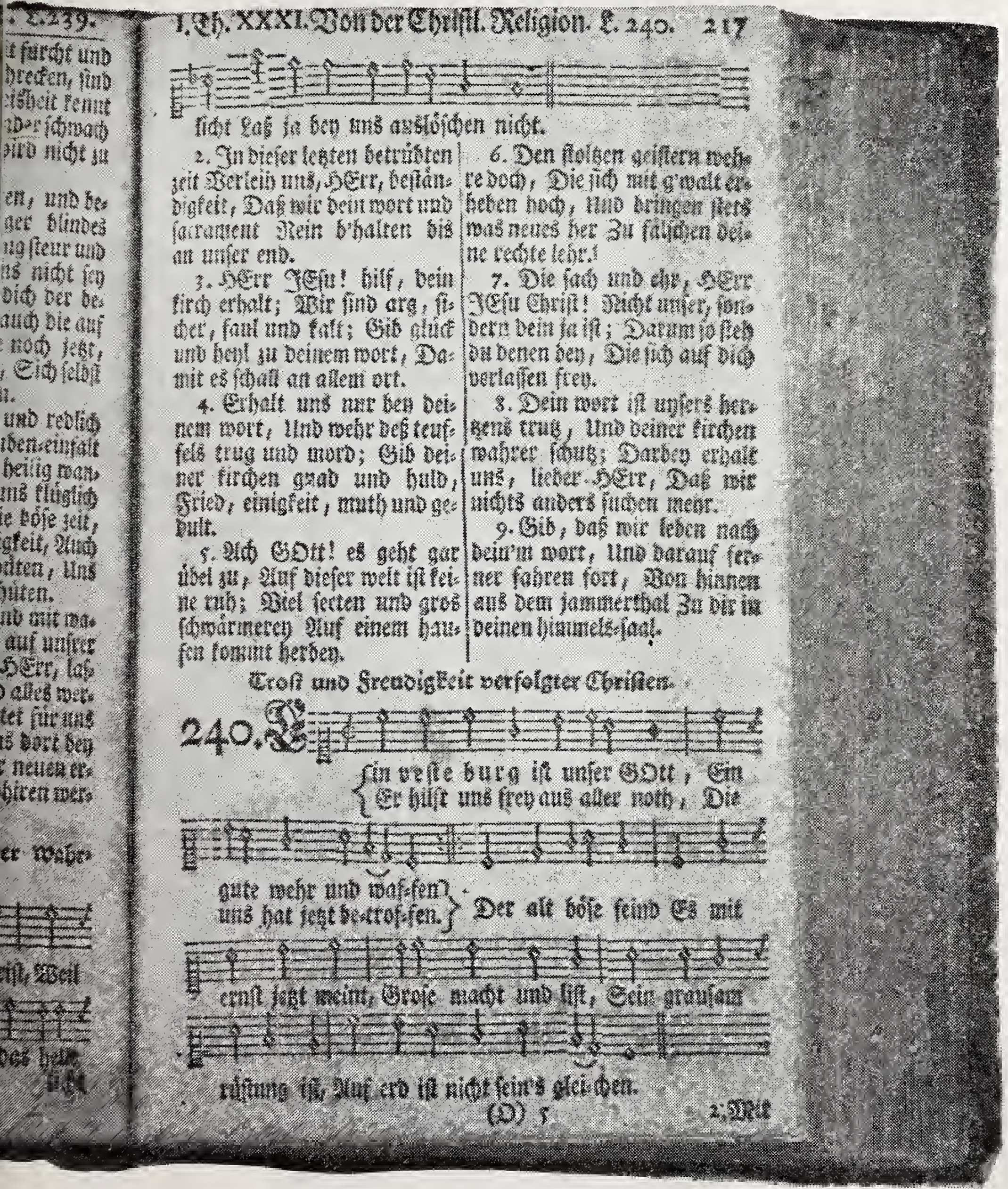
OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

OCTOBER 27, 1959



I.Th. XXXI. Von der Chriſtl. Religion. L. 240. 217

ſicht Laß ja bey uns auslöſchen nicht.

2. In dieſer letzten betrübten zeit Verleih uns, HErr, beſtändigkeit, Daß wir dein wort und ſacrament Rein b'halten bis an unſer end.

3. HErr JEſu! hilf, dein kirch erhalt; Wir ſind arg, ſicher, faul und kalt; Gib glück und heyl zu deinem wort, Damit es ſchall an allem ort.

4. Erhalt uns nur bey deinem wort, Und wehr deß teufels trug und mord; Gib deiner kirchen gnad und huld, Fried, einigkeit, muth und gedult.

5. Ach GOtt! es geht gar übel zu, Auf dieſer welt iſt keine ruh; Viel ſecten und gros ſchwärmerey Auf einem haufen kommt herbey.

6. Den ſtoltzen geiſtern wehre doch, Die ſich mit g'walt erheben hoch, Und bringen ſtets was neues her Zu fälſchen deine rechte lehr.

7. Die ſach und ehr, HErr JEſu Chriſt! Nicht unſer, ſondern dein ja iſt; Darum ſo ſteh du denen bey, Die ſich auf dich verlaſſen frey.

8. Dein wort iſt unſers hertzens trutz, Und deiner kirchen wahrer ſchutz; Darbey erhalt uns, lieber HErr, Daß wir nichts anders ſuchen mehr.

9. Gib, daß wir leben nach dein'm wort, Und darauf ferner fahren fort, Von hinnen aus dem jammerthal Zu dir in deinen himmels-ſaal.

Troſt und Freudigkeit verfolgter Chriſten.

240. Ein veſte burg iſt unſer GOtt, Ein gute wehr und waf-fen.
Er hilft uns frey aus aller noth, Die uns hat jetzt be-trof-fen.
Der alt böſe feind Es mit ernſt jetzt meint, Groſe macht und liſt, Sein grauſam rüſtung iſt, Auf erd iſt nicht ſein's glei-chen.

(O) 5 2. Mit

REFORMATION DAY—OCTOBER 31

in this issue

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The book, "Evangelisches Gesangbuch," has the name of Peter Linscheid written on a flyleaf and is dated 1867. It is now in the Mennonite Historical Library at North Newton, Kan. Photo by Renee.

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S. F. Pannabecker, page 668.

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of things to come

Nov. 1—Reformation Sunday
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Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

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editorials

A DEVOTED DISCIPLE Just what does the first goal adopted at Bluffton for our new Conference triennium mean (To strive to be a devoted disciple of Jesus Christ)? How much should we "strive" to be a yielded recipient of the inflow of the Holy Spirit?

To be devoted to Christ would imply loving Him so much that we seek to please Him rather than ourselves. We are eager to be of some service and to obey His wishes and directions. Then we should really seek to know Him more fully and to understand His plan. The devoted study of His life and teachings is essential.

Our study of the Book of Acts in the Sunday school lessons during this six-month period gives us some splendid examples of faithful followers of "The Way" who were truly devoted to their Lord. They were open to God and the leading of the Spirit in a way that we have almost lost. Theirs was not a divided and tradition-choked church. It was a simple, infectious, new fellowship where people were really changed and where a new and mighty power was released.

MENNONITES ON THE MOVE In THE MENNONITE of October 20, Vincent Harding sharply pointed out the fact that our young people are rapidly being whisked out of the country and into the city. He challenged us to face the temptations and the opportunities of this trend. In an article in this issue, Leland Harder shows how this trend of moving is affecting the whole Mennonite community life and practice.

The physical mobility, social mobility, and ecclesiastical mobility is forming a different and more complex pattern of our denomination. It is affecting the whole church in subtle and almost unnoticed ways, and unless we are aware and alive to these trends we suffer serious loss of influence and usefulness.

In order that we may be kept alert on what is really happening, and what adaptations are necessary because of these changes, the Executive Committee of the Conference is sponsoring a project of intensive research and study. This detailed study is to involve all our congregations and each individual member. As any one can see, this is a tremendous undertaking and can be brought to a successful and satisfactory conclusion only if every church will co-operate fully in supplying the information needed.

Pastors and others asked to help in this project by supplying the needed information are kindly urged to be prompt and thorough in responding. Naturally it will take some time, but such a diagnosis is necessary if we are to remain a healthy spiritual group. We need to be keenly aware of the present situation and future trend in order to wisely plan accordingly.

So please, don't lay the questionnaire aside as just another bothersome intrusion, but give it the careful and prayerful consideration it deserves. The future role of our denomination is at stake.

Living Simply

James Reusser

WHY do I want to go to India as a missionary doctor?" asked John Bauman at the missionary retreat prior to the conference this summer. "Because when my life is over I want to be able to look back on it and have the satisfaction of knowing that I have done something worthwhile with it."

God has given each of us a life to live. We can use this life struggling to catch hold of the short term "satisfactions of life," or we can expand it in service and gain real and permanent satisfaction. Jesus' advice was: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. . . Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven."

Our forefathers felt strongly about the "simple life." To them it meant, among other things, farming as an occupation, solid Mennonite communities, a certain cut of clothes, strong family life, a deep and personal faith, a loyalty to the church, and a willingness to help anyone of the congregation in need.

The pattern in many ways is different today. We are not all rural, let alone farmers. Our young people increasingly live and work in town. No longer do clothing and language set us apart. We live in a much more complex age than did our grandparents, morally as well as materially. This is not only the age of jets, automatic washers, satellites, and moon rockets. It is also the age of ICBM's nuclear submarines, of "push-button war," of hydrogen bomb tests and their deadly fallout.

In this complex age Christ's plea for the simple life is more urgent and relevant than it was in our grandparent's day. The simple life has to do with our standard of living, with putting first things first, with putting life and its values in their proper order, with putting Christian values in right relation to the world's values. It is an attempt to live a simple uncluttered life of faith in Christ, a testimony against the complexity and meaninglessness of modern life.

Living simply as a Christian means that things are not the end, but a means to an end. As Christians we don't spend our lives in work merely to accumulate a house, a car, a TV set, and a sizable bank account. We do acquire some of these so that we can begin to do the real work for which we were reborn.

Not long ago there was a story in *Christian Living* and *Mennonite Life* which bore the unpronounceable title "Yticilpmis" ("simplicity" spelled backwards). This is the story of a missionary home on furlough from Japan, of his surprise at the beauty and extravagance of the new church building, of his impressions of the visibly prosperous deacon at whose home he eats dinner. As the conversation is directed from new car to new house to new appliances, the missionary begins to realize how subtly materialism has undermined and replaced vital Christian faith, real trust in God, and a sacrificial love for men in need. At last, sick at heart and sensing the spiritual distance between himself and American Christians, he longs for the fellowship of the Japanese Christians, who though poor have a simple but deep Christian faith and trust.

The *1-W Mirror* quotes Kermit Eby, University of Chicago sociologist: "The Mennonites and Brethren could stand persecution. They withstood separation and isolation, but they haven't been able to live with respectability and prosperity."

We dare not forget that the way in which we use our money and wealth is a measure of the impact the cross has made on our lives. The simple life is not receiving and accumulating; it is giving. Strangely, life is much less complex when we give than when we just take in. We have fewer fears and anxieties. We are less critical and less prone to gossip.

The heart of the Christian life is giving of one's self for others. We have so much that we often lose sight of how much we have, how little the rest of the world has, and how little we actually do share. In this regard, Andrew Shelly's statement at the conference in Bluffton is haunting: "We cannot live on the American standard of living and still bring the gospel to the uncounted persons who have not heard it. It simply cannot be done."

God expects us to live differently regarding our wealth because of our relationship to Him. Our lives will be more simple, our homes less extravagant, our hearts more compassionate.

Living simply depends upon a deep personal relationship with Jesus Christ. It means trust and a child-like faith. All that we experience in life should add to and not detract from our simple faith and dependence on Him. Christ alone is wise enough to make the decisions in our lives. Real peace of heart begins when we begin to live simply, when we come to the place where we are willing to let Christ manage our lives.

"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

The author of this article is pastor of the Salem Church, Dalton, Ohio.

Promoting Mission Interest

John Thiessen

THE Apostle Paul told the church in Corinth that the love of Christ constrained him in his unceasing activity of bringing salvation to all people he could reach. He also told the same church that no matter how active and busy a person might be, if he does not have love he is mere sounding brass or clanging cymbal.

Consider with me the promotion of mission interest and mission work. We agree that: (1) Christian mission work is at the very center of our spiritual life. (2) That mission interest is not only for a day or a given period in a Christian's life, but that it must be a sustained interest from childhood to the grave. (3) That mission interest results in prayer, intercession, work, and material support.

Centering around these three facts, I wish to invite us all to "think on these things."

The first remarks pertain to our homes. Of all the influences that work in a child, the greatest and most lasting is the home influence. The child literally absorbs everything that is said and done at home. Our question in all seriousness now is: How much is missions being talked about in the home? Are missionaries' names mentioned around the family table? Is there a mission map in your home? Are missionaries and leaders of our national churches mentioned in audible family prayers? Are at least a few statistical facts repeated occasionally in family conversation, such as the fact that we have 200 missionaries on our mission fields, that we have over 20,000 Christians in our national churches, that we have over 20,000 children in our mission schools?

Then also in our own thinking and in our conversation, is it known that we Christians have increasing religious competition to face? We have all heard that many of the ancient non-Christian religions now powerfully reassert themselves. We all too often think of Hinduism as being in far-off India and that it does not pertain to us. But do we really keenly realize in the first place that our Christian brothers and sisters and our missionaries have to face Hinduism every day? And further, do we realize that Hinduism seeks converts in our own land? Hinduism has become missionary-minded and has mission stations in America.

Do we realize that ancient Buddhism is not only in China and Japan, but is spreading all over the world? Buddhist leaders are building a seminary in South India which is reported to be second to none in the world, no matter what religion we may think of. From this seminary the keenest and best Buddhist missionaries will be sent out to all nations.

Do we realize that for decades Mohammedanism has been the most effective missionary movement on earth? We say that Africa is our most productive mission field. That is true. But it is also Islam's most productive mission field. Why is this true? At least one answer is that every Mohammedan traveler, merchant, and diplomat is an ardent disciple of Mohammed. He is constantly urged and encouraged by his home people to remain true to the faith and present his faith to all who will listen. Millions are "religion hungry" and the advocates of Mohammedanism vigorously present their faith. Let us also note that Mohammedanism has a strong foothold in America.

Do we realize that Shintoism in Japan, which was largely discredited and neglected when the Second World War closed, is powerfully reasserting itself? The old shrines are repaired or rebuilt. New temples are constructed on good farm land which the ninety million people desperately need to produce food. Our converts are discriminated against when it comes to job hunting if they do not bow to the Shinto shrine. So it increasingly means for our Christians that they adhere to Shintoism or go hungry.

In the light of what has been said, doesn't it mean that our missionaries on the fields should be encouraged by us all to keep on, in season and out of season, to present our Savior who is willing to be everyone's Savior? Yet we demand that the missionary must spend a goodly portion of his time and energy coming and encouraging *us* to keep up our mission interest. If he cannot come to us on a Sunday morning, we will not bother to go to hear him. Or if he does not come to *our* church, we will not go to a sister church to hear him. In some cases our Board of Missions has asked the missionary to do less mission work and spend more time visiting churches, retreats, and conferences. In the light of the overwhelming darkness in the whole world, are our demands right before the Judge of nations?

John Thiessen was formerly executive secretary of the Mission Board. This article is adapted from a recent radio address.

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introducing a research project

Mobility in the Conference

Leland Harder

MOBILITY means "movement." The kind of mobility referred to in this article is illustrated in the cases of my parental family, and that of my wife's. Of four children who grew up in the one Mennonite family, two (50%) are still Mennonite by virtue of belonging to two new urban outposts—Kansas City and Elkhart. The other two are also urban dwellers, but the one is now a Methodist and the other a Congregationalist.

In my wife's case, of five children who grew up on the old homestead near Mountain Lake, only two are still Mennonite. The oldest daughter and her family now own the family farm and are active in the home church. The one in Los Angeles is a Presbyterian, the one in Chicago an Episcopalian, and the one in New York a Presbyterian.

No one knows at this point whether the above two-out-of-four or two-out-of-five represents the approximate proportion of second generation departures from the Conference; but certainly everyone who is observant knows that mobility is taking place.

There is physical mobility, social mobility, and ecclesiastical mobility. Physical mobility is the geographical movement of people. For our purpose it is the distance a person moves from the home church. If the distance is not great, the person could conceivably retain membership in his home church. If the distance is great, and there is no Mennonite church nearby, he must either become inactive, transfer to another denomination, or participate in the establishing of a new Mennonite congregation in his new location. Several score new Mennonite churches have been formed in the past decade, mostly in urban centers to which Mennonites have moved.

I recall how the Kansas City church began less than three years ago. An enlightened district home missions committee found a vacant church in an accessible location, and lost no time in acquiring it. In the meantime, several interested persons made a list and visited the mobile Mennonites in the area. Soon there was a congregation of twenty, then forty, then sixty persons. Because our church "shot on the wing" as urban church executives are fond of saying, my sister and her family found a new Mennonite church on their way to the big city.

Then there is social mobility. In my family, and my wife's, going to college or professional school went hand-in-glove with our respective departures from Hillsboro and Mountain Lake, respectively, which in turn inevitably affected our church affiliation in one way or another. In terms of occupations we number among our siblings (or their spouses) three teachers, two engineers, one farmer, one doctor, and one junior executive. Social mobility is defined as movement from one status position or stratum to another. The three factors of social mobility usually considered most important are education, occupation, and income.

Take education for instance. Our Mennonite church schools were started in large part to train our youth to be effective church members and workers, assuming that the majority of them would return to their rural communities upon graduation. But in our country, the achievement of graduating from an accredited college (whether Mennonite or not) is a steppingstone to higher echelons and bigger salaries. No one knows exactly how education is affecting the status of this Mennonite generation. Is it true that the more formal education a person has, the greater the likelihood of his leaving the Mennonite faith? With appropriate sorts of information carefully gathered on a wide geographical basis, we could shed light on this and similar questions.

Or take the factor of occupation. Mennonitism as a "way of life" has long been identified with agriculture as a means of livelihood. Of the members of the present generation, are those who were raised on the farm less mobile than than those who were not? No one really knows because we haven't taken the pains to find out. One might guess that members who are engaged in nonfarm pursuits tend to leave the Conference at a higher rate than those in agricultural occupations, but we need more information. The US Census Bureau has perfected an elaborate, though simple, index of occupations. With a scale such as this, it is possible to compare the social status of present members of the Conference with that of former members, to discern whether social mobility is tied up with physical mobility, and both in turn with leakage of members.

Then there is ecclesiastical mobility. We know, of course, about Mennonites who join the Methodists and the Presbyterians and the Baptists. But what does this mean in terms of ecclesiastical mobility? We appropriately take this question to the sociologists of religion. J. Milton Yinger of Oberlin states that as church bodies rigidify, there is an observable continuum from withdrawal to accommodation. The six stages along the way he defines as "cult," "sect," "established sect," "denomination," "ecclesia," and "universal church."

The Methodists, for instance, began as a sect and became a denomination. The Mennonites, however, began as a sect and became an established sect. Why the difference? According to Yinger, "A sect will become a denomination instead of an established sect if the protest it represents can readily be ab-

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Leland Harder is director of practical work and instructor at Mennonite Biblical Seminary.

sorbed into the dominant religious stream without a serious challenge to the secular social structure. . . ."[1]

In the light of this criterion, are Mennonites who join the Methodists embarrassed by the fact that Mennonitism still does constitute something of a challenge to the secular social structure? Do they wish to be absorbed into the dominant religious stream? Frankly, I think there is much mobility among Mennonites which cannot be explained in these terms. But no one really knows how much defection from the Mennonite Church is explainable in this way. We need to study why Mennonites join the Methodists, the Presbyterians, or the Baptists.

Another sociologist of religion, H. Richard Niebuhr of Yale, shows that church groups are stratified according to social class.[2] The Pentecostals draw largely from the lower classes, the Baptists from the lower-middle, the Methodists from the upper-middle, and the Presbyterians and Episcopalians (depending, to be sure, on geographical area) from the upper classes.

Where do the Mennonites fit into this picture? As long as most of us were farmers, we hardly fit at all because the great agricultural segment of the population constituted a class of its own. But when we began to leave our farms in larger numbers we had opportunity to find "our place" within the class structure of the larger society. And where did we aspire to be? No one really knows for sure, but some observers in our brotherhood feel that we have become upper-middle with no great deviancy in either direction.

It is interesting to note that in Goshen, Indiana, 8% of those gainfully employed are professional people, 9% are proprietors and managers, and 29% are factory workers. In the Eighth Street Mennonite Church of Goshen, 21% are professional people, 18% are proprietors and managers, and 7% are factory workers. Is the membership of our Conference significantly short of the laboring classes of people? We need to do research in this area.

Some research has been done in previous years relating to mobility among Mennonites. In 1944 S. F. Pannabecker made a thorough study of "The Development of the General Conference Mennonite Church in the American Environment." The theme which runs throughout the 673 pages of this book is stated on page 608 as follows: "Inasmuch as the greatest defections from the doctrine of the church occur in those areas where there is the longest history of environmental interaction and the closest contacts, it is reasonable to expect that as time passes environment will exert a similar influence in other areas of the church."

Pannabecker has remarked recently that since he wrote his dissertation in 1944, several things have come about to change the deterministic picture of his earlier findings. One of these is a renewed interest among our young people in the Mennonite doctrine and heritage. Another development is urban church extension.

Just last month, for instance, there was a Mennonite fellowship meeting in the Washington, D. C., area, to which 110 came. These Mennonite fellowship meetings in urban centers of our land were practically unknown several decades ago, and the newer research must take it into account.

Another study related to mobility among Mennonties is John Hostetler's dissertation, "The Sociology of Mennonite Evangelism." Sponsored by the (Old) Mennonite Board of Missions and Charities through the facilities of the Mennonite Research Foundation, this research project was called the "Mennonite Outreach" study. There were two groups about which information was desired: those who "joined" the Mennonite Church from the "outside," and those who left the Mennonite Church after having been within. Churches of the Conference were asked to compile a list of these "out-group converts and ex-members" and questionnaires were then sent out to discern their reasons for acting as they did—choosing the Mennonite Church in one case, and leaving it in the other. This study has been both a source of inspiration and challenge as well as a fund of facts and figures that continue to guide pastors and church leaders of the (Old) Mennonite Church in the area of evangelism, church extension, and local church administration.

Sensing the need for potential value of a thorough study of our entire membership, the Executive Committee of the General Conference Mennonite Church has recently acted to sponsor a research project of major dimensions. It is proposed to include every congregation in the United States and Canada. Basic information concerning age, occupation, education, and residence will be tabulated on every resident and non-resident member. Then there will be a master listing of all those whose membership in the General Conference has terminated since 1950, together with comparable background data concerning them. Realizing that much of this information is not immediately available, we have asked the pastors to recruit one or several informed and interested persons in each congregation to work with us in gathering the required data. These people will constitute a research team of perhaps 200 persons across our two countries, sending completed data sheets to Elkhart where tabulation will be done and the findings prepared for publication.

No doubt by now, some readers are wondering what relation, if any, research has to the work of the church. There are, to be sure, two orders of truth: that truth which we can discover through our study, and that truth which God must disclose to us through revelation. The second order of truth is vastly more important than the first for it is the source of our salvation; but that does not mean that in God's sight the first order of truth is insignificant. I believe that God wants us to perceive patterns of relationship in human behavior where they can be discovered through the discipline of objective observation; for as long as we don't substitute science for faith, we can employ the tools of study and research for the sake of Christ and the extension of His Church.

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[1] J. Milton Yinger, **Religion, Society and the Individual.** (New York: The Macmillan Company, 1957), p. 152.

[2] H. Richard Niebuhr, **The Social Sources of Denominationalism.** (New York: Henry Holt and Co., 1929).

A World of Misery in Asia

Joe Smucker

ASK almost anyone what first comes to his mind when he hears the word "Asia." Chances are you will get two types of answers. The questioned person may say that he thinks of lotus blossoms, strange music, and mysticism and mention other exotic notions. On the other hand he may say that he thinks of swarms of people, starving children, filthy streets, dirty beggars; a place made up of emotionless people, apparently insensitive to the crying needs around them.

Both of these pictures are extremes. The idea of exotic mysticism of the Orient comes about only because we haven't bothered to really study and learn to know the peoples of Asia. We would rather rest in the illusion of a strange, rather exciting land, unknown to the western mind. If we would learn to know these areas, we could more fully grasp the meaning behind their actions. We would gain fresh insight into human relations and come to learn something of the basis for their way of thinking.

The second picture, that of total abject poverty, is equally exaggerated. True, Asia does have its malnourished people. It does have beggars and homeless refugees. Poverty can easily be seen. However, in the same breath, we must mention its schools, roads, vehicles, electricity, radios, and other fruits of what we call an advanced technology. After getting these extremes into perspective, this leads us to the question: What is the misery, the real misery of Asia?

In countries where Mennonite Central Committee has been and is now stationed in the Far East, emergency relief distributions by it and other agencies have been handled on a comparatively large scale. In Korea alone, Mennonite Central Committee has been distributing corn meal and milk soup to over 2,000 people every day. Every month, 65 tons of foodstuffs are given to institutions sheltering over 12,000 orphans, abandoned babies, widows, and old people. Last year, over 110,000 pounds of clothes were distributed in Korea. We have been distributing food and clothing during emergencies since immediately after the Korean Conflict, one of the most destructive wars fought. MCC is still distributing food and clothing to refugees, orphan children, and widows. In each distribution, the Christian motive for our work is explained. We continue to meet emergency need with the onslaught of annual floods and similar disasters in Korea.

Hong Kong, a unique place in that it has become a huge refugee area while continuing to be ruled by the British, has the problem of intense overcrowding with a continued high birth rate. In spite of great strides in housing these people 250,000 of them live in inadequate or unsanitary shelters. 75,000 of these people are living in staircases, on roof tops, or sleeping on the open streets. To cope with this, MCC carries on a program of individualized distributions and channels supplies to worthy institutions.

Material aid work by MCC is also meeting the need in Vietnam, Indonesia and in parts of India.

But we must remember, especially in those areas having self-government, no matter how many tons of supplies we may distribute, no matter how many dollars we may spend, when the need for emergency aid has become less acute, there still remains a misery far more basic than the physical misery caused by the lack of material goods.

To get at the crux of the problem of this phase of misery, we must ask ourselves some searching as well as informative questions. Take Korea for example: Why in a city of 500,000 are three to four babies abandoned every day? Why is tuberculosis so prevalent? Why are farmers barely able to support themselves? Why are there no jobs for trained college graduates? Why such an unequal distribution of wealth? Why is there no hope in the future? Why are people disillusioned? Why does there seem to be a lack of sustaining faith for these people to cling to? Try to answer these questions with their economic, cultural, social, and religious implications and you will begin to grasp the real misery of Asia.

Asia is in a period of rapid transition. Many countries of Asia are trying to do in ten, twenty, or thirty years what has taken the western world 200 to 400 years to accomplish. The Asian college student is intelligent. He can discuss the developments of the modern day with amazing precision and insight. But the conflicts and frustrations met in trying to catch up with and thus compete successfully with the western world has resulted in a misery unnoticed by the casual observer, but very real in the life of most Asian peoples. Especially is this so in Korea. Can you imagine a more trying situation than if the United States were arbitrarily cut in half with opposing ideologies controlling these halves? To make matters worse, the Koreans had nothing to do with the division. We—the western people—imposed this mis-

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Joe recently returned from a term as MCC worker in Korea. This address was given at the conference in Bluffton.

ery upon them!

People in Asia are self-respecting individuals. They want jobs and skills to get those jobs. They want to take their rightful place with the rest of the nations of the world. Almost all of the countries in the Far East have suffered under long periods of foreign rule and humiliation as secondary citizens. This explains in part, the rising nationalism. They want to see these past evils corrected. There is a tendency among some people in Asia to be reminded that the richness of the west has often been the cause of their poverty. This was done through exploitation by western powers.

What can we as Christians do? In the final analysis, no one can hope to solve satisfactorily the problems of the Asian countries except the Asian people themselves. But we can help them in achieving their goals if we are conscious of their real needs.

How, then, is this to be done? First we must realize that sharing material things is a noble emergency gesture and one that is vitally needed in certain areas, but we must be aware of the false idea that this alone can solve the problems of poverty. Second, we must get rid of the out-dated idea of the so-called white man's burden and its implications of a superior race helping an inferior people. We must start from basics: practicing our belief in the equality of man before God and that we have all been created in the image of God.

Having these two thoughts in mind, our best role in Asia is through dedicated, trained, Christian individuals, sharing their skills and their convictions with others in an attempt to help reduce the misery of inferiority due to lack of opportunity. We need to make real what we mean by a practicing Christian. We also have to be able to accept as well as give.

This means then, that we can concentrate on improving farming methods as we are doing in Indonesia and Korea. We can train medical personnel as we have done in Taiwan. We can share our teachers as has been done in Japan. We can share our medical personnel as we

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A prize-winning entry in the tract-writing contest

Johnny Longs to Enter In

Mrs. Walter A. Claassen

Johnny, poor and ragged, was walking along the residential streets of New York where he definitely did not belong. He enjoyed seeing the beautiful homes, the flowers, lawns, and shrubs that surrounded these mansions. His young heart thrilled as he peeked through an iron-barred gate, and the beauty that lay beyond it. The house stood as a castle—white, huge, and attractive in every way. Yet this was as far as he could go—he was barred out. He could not enter, he could not see the beauties and marvels of the inside. He was born in the wrong section of that great city; born to the wrong parents. His life and his joy were not complete.

Just so is the life of every individual, of you and me. We were born in sin, and came short of the glory of God (Romans 3:23). "There is none righteous, no, not one" (Romans 3:10). We are nothing but filthy rags without Christ (Isaiah 64:6). We are born lost, unhappy, and without peace.

Just like Johnny, we see the beauty of nature and rejoice over it, but nature can never give us Salvation. God is the Creator of nature, yet nature has never saved anyone. Many use the Lord's Day to take drives in the country, picnic, outings of all sorts, and claim they are drawn nearer to God by this then by going to church. They are peering through iron bars at the work of God, but they are not seeing the real thing, Jesus the Son of God who could cleanse them from all sin.

Shall we be satisfied just to look at creation without seeing and knowing the Creator and Redeemer? Oh no, let us accept His bidding, for He says, "Come unto me" (Matt. 11:28), "I am the Way, the Truth and the Life" (John 14:6). "Him that cometh to me I will in no wise cast out" (John 6:37).

When Nicodemus came to Jesus, he was informed that unless he was 'born again' he could not "enter into the kingdom of God." Johnny could not enter the gates to see the inside of the mansion, because he was poor, dirty and not born on the right side of the tracks. Has your heart been made clean by the blood of Christ (1 John 1:9); are you rich with spiritual blessings (Gal. 5:22, 23); because you have been born again and you became a new creature in Christ Jesus (2 Cor. 5:17)? If so, you are ready to enter, and to see, for Jesus informs Nicodemus further, "Except a man be born again, he cannot see the kingdom of God" (John 3:5).

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

If you will believe His word, and accept Him as your personal Savior, you will enter into the mansions Jesus has gone to prepare for you, you will see Him face to face, and will have everlasting life with Him in heaven.

Won't you open your heart's door and let Him in just now? He is waiting for you.

Mrs. Claassen is a member of the Emmaus Church, Whitewater, Kan.

Focus on Youth at Elkhart

"A Young People's Union summit meeting." That's what Jacob T. Friesen called the joint meeting of the youth cabinet and the committee on youth work, held October 9-10 at Mennonite Biblical Seminary, Elkhart, Indiana. Purpose of the meeting, said Jake in his introduction, was "sharing, orientation, and the pooling of our very best understanding of youth work."

Absent from the meeting were Peter Letkemann, fellowship chairman, and Bill Block, vice president. Parenthetically (or perhaps not so parenthetically) Bill and his wife recently became parents of a little boy named Mark Harris.

Some time was spent introducing ourselves to each other. This was interesting—would you like to hear some of what was said?

Ralph Shelly, service area chairman, is now a science teacher in the Quakertown (Pa.) Junior High School. He is a graduate of Bluffton College and spent twenty-three months as a Paxman in Greece.

John Bertsche, faith and life chairman, is a second-year medical student at the University of Illinois. He and his wife, Evelyn, live at Woodlawn in Chicago.

Gordon Dyck, former fellowship chairman (for six years), was present at this meeting to share a study on "The Road We Have Come As a Young People's Union."

Jack Purves, member of the committee on youth, was born in New York, went to school at Oberlin, met a Swiss Mennonite named Christine, was in business for five years, worked with MCC four years, and is now admissions counselor at Bluffton College.

Milton Harder, who begins his work in the youth office next week, was born on a farm in Minnesota, attended the Mt. Lake Bible School and Bethel College, went on a three-months student tour to Europe and stayed three years, graduated from Mennonite Biblical Seminary, returned to Europe for five years, and then accepted a job at 722 Main, Newton, Kansas, from where you'll be hearing more of him.

Nancy Wismer, secretary, confessed that she and Milton are either second or third cousins through marriage. She will graduate next spring from Bluffton College with a music major.

Jake Friesen, representing the Board of Education and Publication, grew up the same place as Milton but got there a few years sooner. He is a graduate of Freeman Junior College, Bethel College, and New York Biblical Seminary. He served a church in Beatrice, Nebraska, for ten years, was director of MCC work in Germany for three years, and is now a pastor in Bluffton, Ohio.

Marvin Zehr, president, is a seminary middler, Bluffton College graduate, newly married, and has worked as summer pastor in his home church in the Oak Grove Church at Smithville, Ohio.

Ray Hacker, member of the committee on youth work, is also Eastern District YPU president. He is librarian at the West Chester State Teachers' College in Pa., and he and his wife have a daughter thirteen weeks old.

Muriel Thiessen, youth editor, is India born, Kansas raised, Bethel-Bluffton-Elkhart educated, and Mennonite Publication Office employed.

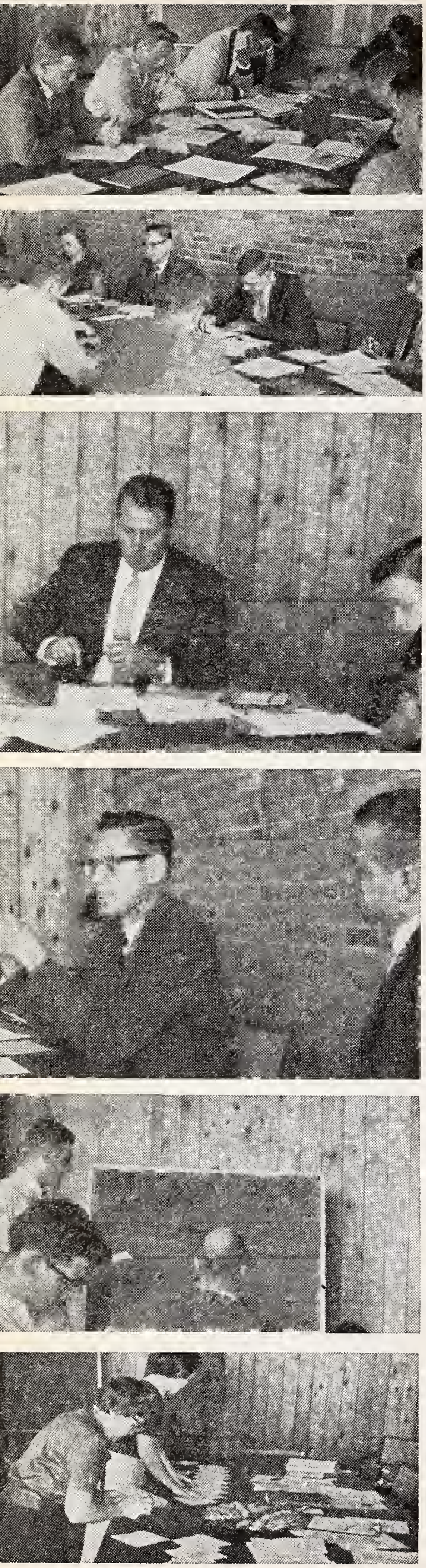
THE history of the Young People's Union which Gordon gave will appear in the youth section in the near future. Did you know the first interest shown in young people at a General Conference session was in 1917? That D. D. Eitzen (now professor of psychology at Clairmont College in California) was the first president elected by the young people themselves — in 1933? That the same year A. J. Neuenschwander served as part time field secretary, and that exactly twenty years later the first full time youth worker was appointed?

John summed up his discussion of the three-area emphasis with the concern that these be maintained proportionately—making meetings of youth groups more than "a jolly good time."

Jake's main emphasis was that the committee on youth work will be a common meeting ground for suggestions back and forth between the Young People's Union and the Board of Education and Publication. This is *not* a steering committee for the YPU. His concern was that young people continue carrying the ball, exercising independence and initiative.

Ray summarized the relationship between district and Conference level youth organization by saying that the districts interpret, promote, and inform the local youth groups about the Conference-wide youth activity. The Conference provides leadership, publications, opportunity for sharing (at council meetings), and co-ordination for the local youth groups through the district organization.

Jack's assignment was "What Does Our Youth Need Most." And this is what he said: "More than anything, freedom to express is needed. . . . Freedom to say anything and have it accepted as a point of view, criticized and analyzed, yes—but not brushed off. Youth's honest doubts and bizarre



acts are not to be merely smiled at. Youth wants the opportunity to investigate — investigate anything — and then to be understood by adults. Youth wants a purification of accepted language, an evaluation of "scare" words. We can't pontificate an ethical system without explanation. Youth needs creative channels for energy—a Mennonite motive in Christian art, drama, music, journalism, etc. Youth needs consistency on the part of adults. . . . There seems to be a conflict: young people want to say what they think, but so often they *don't* say what they think. Is this because of fear of adult reaction? Or is it because of lack of vocabulary to express feelings? Is having conversant leaders the crux?"

Marvin spoke of his visions for emphasizing the goals, adopted by the YPU at the conference in Bluffton, for furthering co-operation with other Mennonite youth organizations, for work in the area of youth evangelism — perhaps beginning with a study conference, for encouraging more meetings of young people — more than business meetings, for getting a student conference on the road, for having an inspirational youth conference.

In the area of publications we asked whether we were doing the impossible by attempting to speak to young people — ages twelve to thirty. Canadian youth groups report the Program Helps to be too juvenile while groups in the States say they are over the heads of members of the group. It was mentioned that we are working on the assumption that our young people are Christian which isn't necessarily the case. Some are searching to know where they stand in relation to the Christian faith. Perhaps we need more program helps directly concerned with conversion.

John's concern was that there be more leadership training through clinics—to help youth sponsors "off the ground."

Gordon aptly said that while youth leaders might consider faith and life the hub of other activities, the young person's need is more of a social one. We need to Christianize this need.

Ralph said that the area of service is difficult to put across in a youth group—for two reasons: (1) there are so few people who see the claim of Christianity on their lives and (2) the poor example of parents. You can have five or six programs emphasizing service and everyone thinks "it's a nice thing," but when the chance comes to *do* something, there always happens to be a conflict.

Young people make basic decisions sooner these days than they used to. We fail when we don't hit them with a challenge until they're fifteen years old. . . All of our Young People's Union members are church members but are not all basically committed to Christ.

MILTON listed some of the basic questions that he faces as he begins work with the young people of our Conference in the U.S. and Canada. Where are we going? What is our mission? Why are we Mennonites? What do we have to contribute to the world?

Young people, he said, must feel that they have something to contribute. The purpose of a youth worker is to deepen a sense of purpose.

Your first impression might be that there was nothing but men and papers! For one side of the table, you're correct. Starting at the left in the top picture are Ralph Shelly, John Bertsche, Gordon Dyck, Jack Purves. On the other side of the table were Nancy Wismer, Jake Friesen, Marvin Zehr, and Ray Hacker. Milton Harder was seated at the end of the table. The youth editor, who served as pseudo-photographer for the occasion was also present. Jake Friesen was chairman for this meeting. At the moment the fourth picture was taken, he was saying: "We've got to be interested in out-goingness, not just self-preservation." The fifth picture shows Ray Hacker in the middle of his presentation of local-district-Conference relationships in the Young People's Union. . . . Then halfway through the afternoon we shoved the papers aside and had tea. The bottom picture shows Betty Quiring and Hedy Sawadsky, students at the seminary.

From his experience with young people in Europe, Milton drew an illustration: The war was a frustrating experience for European youth. They found they needed to bulid from the bottom. When they considered how to begin, they chose Bible study. Yes, there would be a balance of fellowship, but they had to first be willing to come to grips with the basis of faith. If this is lacking in our youth groups, we're building a superstructure on something that won't last. Already there is too much of an attitude which says, "The church exists and one has to make the best of it, but all that it offers is a boring experience."

What is the role of the youth worker? He is a key person in the work of leadership training working on the assumption that the local youth fellowship is only as good as its leaders. He is a mediator between young people and the pastor and leaders. He is a mediator between the Board of Education and Publication and the Young People's Union. He must know how to inspire other people to work.

Some of Milton's specific duties will include: the administration of YPU activities, informing and assisting district leaders, planning leadership training, studying and recommending material, promoting student conferences, editing of our own youth materials, work in inter-Mennonite activities, visiting key meettings of young people.

The final item of business, for which only cabinet members met, was the coming council meeting. This will be held on November 27-28 at Canadian Mennonite Bible College, Winnipeg. Keep your eyes peeled for more information in coming weeks.

Experiment with Prejudice

When sixteen-year-old Karen Deslandes, a high school student at Berkley, Michigan, saw a re-showing of "Gentleman's Agreement," she found the plot difficult to accept. It is the story of a Christian magazine writer who posed as a Jew for six months to study anti-Semitism.

"I thought it farfetched that a Jewish-sounding name should make its owner unwanted," she said. "I thought prejudices like that didn't happen any more."

Karen decided to see for herself. Thus began her secret experiment.

By coincidence her father gave her a charm bracelet. When schoolmates asked what the charms represented, Karen simply stated that they were Jewish symbols.

"I said nothing else," Karen explained. "Many of my friends immediately assumed I was Jewish. For six weeks I let them think so." (Actually she is of Scotch and French ancestry and attends a Protestant church.)

It was a different world. Girls who had long been friendly suddenly became cold and aloof. "My social life suffered; people just 'forgot' to invite me to parties. There was no one with whom to walk home from school. When there was stray companionship, it was strained," she said.

As Karen and a friend were talking one day about their baby-sitting jobs, the friend told Karen about her rates. Karen said that she usually asked for a little more. "Oh," the girl sneered, "that's probably because you sit for your friends in Huntington Woods." Huntington Woods is a nearby well-to-do Jewish suburb.

The entire family felt the blow of the sudden change in social status. Karen's kid sister ran into rejection from her friends—sisters of Karen's classmates. Most of the friends of the adult Deslandes became too busy to make social calls. Karen's parents wondered what had happened.

None of her family knew about her experiment. She was entirely on her own.

Suddenly "prejudice" wasn't just a word in the dictionary. "To me it meant a small child's skin being made into a lampshade because his name was Goldberg and not Schmidt."

After six weeks Karen felt she had learned enough to confirm the truth of "Gentleman's Agreement." She went to her speech teacher in Berkley High School and told him the whole story. Mr. Adler spoke to the school officials. They were first astonished, then sympathetic to Karen's plan. Together they arranged a full school assembly, heralded only as a BARP meeting.

None of the students knew what was in store until after Karen was introduced. BARP, she explained, stood for "Berkley Attacks Race Prejudice." Then she told them about her six weeks as a Jew. She told her schoolmates how they had reacted and about the barbs she and her family had felt.

"What caused this assortment of reactions?" she asked. "Now I understand how prejudice warps and twists; how it can result in the hideous burnings of Jews in Germany, the mob violence against Negroes, the man-against-man attitudes.

When she finished her speech, Karen's friends and many strangers gathered about her in the auditorium.

"They asked me many questions," she said. "Most of all they asked, 'But I didn't do those horrible things, did I?' I couldn't answer them. All I could do was suggest that they search their own souls."

"I don't know if anyone changed their minds that day. I do know that it made some of them think. Perhaps they saw, as I did, that where prejudice lives and flourishes, freedom withers and dies."

—*Luther Life*, by permission

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

SCHOOL YEARBOOK BEGUN

An early start was made on Freeman Junior College's yearbook, *The Pioneer,* this year. The general theme has been selected, and all the campus scenery shots have been made. This week photographer Abe Wiebe started taking the portrait pictures. Much of the credit for the early start goes to the Pioneer staff and their advisors. Lucille Glanzer is the college editor with Karen Graber as academy co-editor. Marlan Kaufman, the college business manager, is assisted by Norman Gross, academy co-manager. Richard Waltner is faculty advisor and LaVera Schrag assistant advisor.

PROGRAM GIVEN

On October 4 a group from Freeman College presented a Christian Endeavor program at the Salem-Zion Church of which Olin Krehbiel is the pastor. Participating were President Ewert and Leola Schultz, both of whom spoke. LaVera Schrag directed the music and a girls' trio —Esther Preheim, Marie Preheim, and Winifred Kaufman—sang. Freeman College groups annually render many programs of this nature in different churches.

ORCHESTRA CONCERT

The Bethel College-Newton Community Orchestra presented its first concert Sunday afternoon, October 18 at 3 p.m., in Memorial Hall.

Jointly directed by Dr. Rupert Hohmann of Bethel College and Mr. Gary Fletcher of the Newton Public Schools, the fifty piece orchestra also includes players from Wichita, Florence, Moundridge, and Hillsboro.

This orchestra is a new attempt in the direction of a combined community type orchestra designed to pool resources to increase better music variety in this area and to raise the quality of performance of local musicians.

Selections performed were Suite in B Minor for String Orchestra and Flute by Bach, Symphony in G Minor by Mozart, Slavonic Dance in E Minor by Dvorak, and Egmont Overture by Beethoven.

FACULTY ACTIVITIES

Several faculty members of Mennonite Biblical Seminary have recently participated in various Christian conferences and institutes as well as board meetings of the General Conference Mennonite Church.

Dean S. F. Pannabecker and John H. Yoder, lecturer in theology, served as resource persons for an Institute of Christian World Relations on Oct. 24, sponsored by churches of Elkhart County. Dr. Pannabecker participated in the area of "Church Witness in Foreign Missions" and Dr. Yoder in "The Church, Conscience of Society."

Leland Harder, director of evangelism and practical work, participated in a panel discussion on "Understanding Ourselves and Others" at the annual Indiana YWCA conference on Oct. 10. He also spoke on "Understanding the Urban Mind" at Illinois Mennonite Ministers conference on Oct. 12.

Seminary personnel attending General Conference board meetings at the Atlantic Hotel in Chicago include: Andrew R. Shelly and S. F. Pannabecker, executive committee of board of missions; Jacob J. Enz, board of education and publication and editorial committee; and Marvin J. Dirks, music committee.

MCC news and notes

MENNONITES ASSIST TORNADO VICTIMS

FAR EAST—Typhoon victims in two Far Eastern localities are receiving Mennonite assistance. MCC has cabled $1000 to Japan to enable Mennonite missionaries there to begin rehabilitation aid following Typhoon Vera's attack Sept. 26.

Eight days earlier, typhoon Sarah stormed through southeastern Korea. Because MCC workers were on the scene, immediate help was possible. Fifteen tons of cornmeal were distributed to 6,000 within hours after the disaster which some claimed was the worst in 20 years.

Harry Harms (Greendale, B. C.), now in Korea for a second term, reported a missionary as saying that even during the war he did not see disaster such as he witnessed when Sarah brought flood waters as high as telephone lines within twenty minutes.

Regarding the Japan storm, the brunt of which hit in south central Honshu around the city of Nagoya, MCC Peace worker Paul Peachey wrote Oct. 5:

"Two wards of the city, Minami and Minato, are completely flooded with many outlying towns and villages likewise affected. Already more than 4,000 persons are listed as officially dead, though the number is certainly greater. Destruction came from both wind and water, with many buildings flattened even where there were no flood waters.

"The relief picture is the following," Peachey continued. "Both city and territorial governments have taken full command. Emergency food and medical supplies have come in from many quarters. The churches have organized to do what they can locally. Funds and goods are being raised by churches elsewhere in Japan.

"The real task before us then is rehabilitation rather than emergency relief. All of the Mennonite mis-

Sunday morning worship service at the annual Mennonite Biblical Seminary fall retreat. Harold S. Bender was the speaker for this service.

sions have been contacted and together we propose joint action when a project opens," Peachey concluded. To enable the Japan workers to get under way as soon as advisable, the MCC, besides cabling an initial grant of $1000, is making plans to ship 1000 Christmas bundles immediately.

TRANS-CHACO ROADWAY PROJECT

PARAGUAY—Negotiations for a new construction company to help with the Chaco roadway program are going on between Williams Brothers Company—a Tulsa, Okla., pipe line engineering, construction firm—and the Paraguayan government. With the recent termination of oil drilling in Paraguay, $400,000 worth of road building equipment used by Williams Brothers for Pure Oil Company road work is now available for the Chaco road project.

Williams Brothers officials are hoping to employ their machinery north of Asuncion, starting near Filadelfia at the extreme north end of the Chaco roadway project and working south to the present Trans-Chaco roadway construction. The Williams Company desires to build 130 kilometers of the road which will eventually extend over 300 kilometers. US Point Four and the Paraguayan government, with whom MCC is working, have already completed some 90 kilometers. Building through marshy forest land, thus far, has proceeded slowly and because of heavy rains has occasionally been stalled. With less topographical obstacles, the north end of the road will not be as difficult to build.

If accepted by Paraguay, Williams Brothers' assistance would be financed out of a five per cent tax which the government is placing on all imported goods. Since the company would start near Filadelfia, where many Mennonites are located the village would naturally receive benefits from the company's construction activity.

NSBRO REPORTS CONTINUED ASSISTANCE TO DRAFT AGE MEN

WASHINGTON—A growing number of men are seeking discharges from Air Force, Army, and Navy Reserves, reported Executive Secretary J. Harold Sherk at the annual meeting of the Executive Committee of the National Service Board of Religious Objectors in Washington, D. C., Oct. 13. These reserve men, thoroughly disgusted with militarism and recognizing its unchristian manifestations, have come out convinced pacifists but have difficulty being released from their military service commitments.

Reported Sherk, "Many persons seeking separation from the armed services on account of conscientious objection are still meeting extreme difficulty. Bonafide CO's can usually obtain a discharge from the Air Force with little difficulty. Discharges from the Navy are often more difficult, but separations from the Army are much more difficult. We have a growing list of persons who have sought discharge from the Army Reserve but have been unsuccessful and whom we need to help.

Among NSBRO's significant contribution this year, Sherk pointed out, were the production of the peace film *Alternatives* and maintaining contact through active case work—helping fellows who have Selective Service difficulties—with 150 men seeking the 1-O classification.

At the Washington meeting the NSBRO Executive Committee, made up of persons from church groups which have peace concerns, met with several Selective Service officials to discuss CO work projects: with Colonel Lewis Kosch, advisor to the director of Selective Service (General Lewis B. Hershey); with Colonel Daniel Omer, deputy director of Selective Service and with Alfred Oddo who is in charge of the alternative service work programs. Representing the Mennonite Central Committee were NSBRO board member William T. Snyder and Peace Section Executive Secretary Elmer Neufeld.

Statistics from Selective Service and NSBRO files indicate that 1,825 men are now doing 1-W service. Since the opening of the 1-W program on July 1, 1952, approximately 8,000 have completed alternative service requirements.

A World of Misery in Asia

(continued from page 664)

have done in Vietnam.

In short, we must be ready to share our very selves as well as our skills. Highly trained Christian specialists, divorced from past foreign traditions in Asian countries can make the greatest contribution. I think it worthwhile to note, as DeBoer has done in his book *The Bridge Is Love* where he quotes Nehru, that only those missions or foreign groups who are willing to work up from a common starting point with the Indian people have any real value in India. Nehru goes on to cite the Friends, the Quakers, and the Mennonites as having his respect for working in this way.

This means then that we can't be satisfied with merely giving old clothes or surplus foodstuffs. We seem to be easily satisfied when we can note the thousands of tons of supplies sent out. It is more difficult than one may realize to convey the message that we are working for the betterment of others and not for our own selfish gains.

We must continue to aid them through the Christian mode of giving material goods. But more than that, we need to work toward the alleviation of the misery of the spirit, the mind, and the soul through the efforts of highly trained, dedicated, and disciplined individuals who can share their talents in a truly Christian manner. The outward results won't look earth shaking on paper, but the long range benefits go deeper than that!

jottings

MISSIONARY CONFERENCE HELD

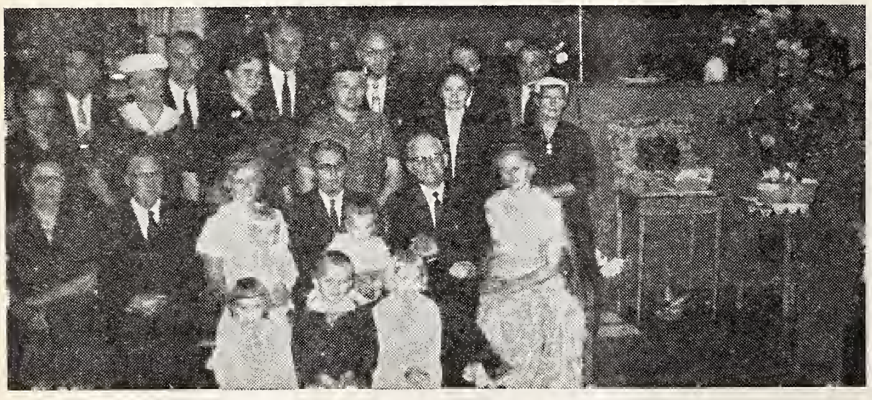
West Abbotsford Church, Abbotsford, B. C.: The missionary conference at our church received special emphasis this year because of the presence of our own missionaries, Peter and Mary Derksen from Japan. On furlough after one term of service, they plan to return to Japan after a year in the homeland. The theme of the conference was: "Go ye therefore . . . teaching them to observe. . ." (Matt. 28:19, 20). A large poster at the front of the church made the bold statement: The world is our field. Maps of the various mission fields served by General Conference missionaries were put up along the sides of the church. Also of great interest were the displays of pictures of all the missionaries of the Conference as well as many interesting articles brought by the Derksens from Japan. Both Mr. and Mrs. Derksen served with inspiring and challenging messages and reports of their work. Mr. Derksen stressed the fact that Christ's command to go and teach was meant for *all* Christians regardless of the position they were filling. The teacher, nurse, businessman, homemaker, and farmer have as great a responsibility to witness as does the missionary. Mrs. Derksen told of the work among the children in Japan. Much has been done in kindergartens with children of ages three to six. Another effective way of reaching children in Japan is through children's tracts — they just love them. Japan received the main emphasis during the conference but other mission fields were by no means forgotten. Reports were given on the work in Africa, China, India, South America, and the homeland. We were particularly urged to remember the Chinese Christians who are no longer under the guidance of foreign missionaries. The fifty-five minute film, *Makoto*, showing the problems and struggles of a young Japanese convert, and the play "Out of Darkness Into Light," presented by the girls' club, intensified the already evident feeling of urgency to reach the lost for Christ and to support with much prayer those who have accepted Him. In his final message Mr. Derksen said that whether we will be used of God depends on three things: motive, loyalty, and passion. In the brief dedication service that followed, many parents signified their willingness to encourage their children to enter full time service, and almost all present promised to pray more faithfully and intensely for Christian workers as well as for the unsaved. The prayer and preparation that preceded the actual conference were definitely not in vain. God's presence was felt at all sessions and many of those who attended returned to their homes with a new zeal and feeling of responsibility to reach the lost for Christ which, we trust, will be translated into action.—Doreen Dueck

PASTOR ATTENDS CONFERENCE

Bethel Church, Marion, S. D.: Pastor and Mrs. Graber attended the conference in Bluffton and then took their vacation. During the pastor's absence, Orlando Goering, Wayne Parry, and Hugo Mierau supplied the pulpit. On Sept. 6 Pastor Graber gave a report of the conference. On Sept. 27 the junior SS gave a program. Promotions have been made and the new year of the Sunday school has been started. Cleon Graber and Marjorie Ewert were married Aug. 8, and Leroy Ortman and Margaret Benz on Aug. 11. Catherine Joan was born to Mr. and Mrs. Edwin Jantzen on Aug. 15, Rhonda Renee to Mr. and Mrs. James Ortman on Sept. 24. Communion was observed Oct. 4. Rev. and Mrs. W. C. Voth were guest speakers in our church Oct. 22. On Oct. 25 the women's missionary society gave the CE program including a playlet with the ladies' choir participating.

J. E. HARTZLER TO VISIT

First Church, Hillsboro, Kan.: This community celebrated its 75th anniversary in June. All churches participated in an evening service. "Faith of Our Fathers," "Grosser Gott wir loben Dich," and other songs were rendered by a massed choir of 150 voices. Dr. A. J. Harms was the guest speaker. Union services were conducted on our church lawn this summer. Sixty-four Christmas bundles and nine leper bundles were taken to the North Newton relief center. Mr. and Mrs. Henry W. Classen, who have served our church faithfully for many years, have taken up residency in Wichita, where Mr. Classen has a teaching position. Our pastor and family were at the conference at Bluffton. They also visited points of interest on the east coast, MCC headquarters at Akron, Pa., and visited relatives in Wisconsin. Willard Unruh and H. T. Unruh served in the morning worship service in Pastor Koontz's absence. Our church assisted the hospital auxiliary in serving meals during the Marion Co. Fair. Recent weddings in our congregation were: Katherine Jost to Robert Sommerfeld; Rosa Bartel to Raudolph Thimm; Carol Calem to Lavon Jost; and Wayne Wiens to Vernabelle Siemens. Vernon Lyle was born to Mr. and Mrs. Arthur Jantz; Bradley Mitchell to Mr. and Mrs. Bob Stratman. Dr. Arthur Thiessen reported on their work in the Leper Hospital in India, Oct. 1. Dr. J. E. Hartzler will be our guest speaker Nov. 8-13. He will give illustrated talks on Russia prior to each evening's service. The date for our harvest and mission festival has been set for Nov. 22.—Mrs. Jacob E. Klassen



Scene at the missionary conference held in Abbotsford, B. C.: all the ministers and deacons of the West Abbotsford Church with their wives and the Peter Derksen family in the center.

EXCHANGE CHOIR PROGRAMS

Bethesda Church, Marion, S. D.: The junior choir from the Bethany Church of Freeman gave a program July 19 for our junior choir. July 8 Mr. and Mrs. Lester Enz were blessed with twin boys. July 29 a son was born to Mr. and Mrs. Jesse Hofer, and a daughter to Mr. and Mrs. Arvel Wiens, Sept. 13. The following attended the Intermediate Bible Camp at Swan Lake, July 26-31: Rita Tieszen, Jeanine Schmidt, Janice Kehn, Frieda Schartner. The junior choir gave a program Aug. 16 at a mission center in Yankton where Helen Tieszen is in charge. Our group took gifts and light refreshments along. Pastor and Mrs. T. A. van der Smissen attended the conference in Ohio. In the absence of our pastor, John Unruh served Aug. 16, and Hugo Mierau brought the message Aug. 23. Sept. 3 the ladies' mission society had their regular meeting and also made quilts. The ladies of the Salem-Zion (North) Church gave a program. An hour of fellowship followed with light lunch. Sept. 27, in the morning, the junior SS dept. held their promotion for all classes. In the evening the junior CE presented a program for the adult CE.

MISSIONARY SOCIETY PLANS SALE

Walton Church, Walton, Kan.: Virgil Dirks, principal of Berean Academy, Elbing, brought the morning message Aug. 16, while our pastor was at conference in Bluffton. Pastor and Mrs. C. D. Boese and Mary Sue Graves were our delegates at conference. D. J. Unruh of Newton preached Sept. 6. Andrew Shelly, public relations representative of Mennonite Biblical Seminary in Elkhart, Ind., was guest minister Sept. 13. In the evening he presented a film on Christian service opportunities at the seminary. Rose Marie Friesen was married to Charles Maltbie on July 5. Ruth Wiebe and Gus Regehr were married Sept. 20. Our mission society is planning a sale Nov. 6. Ruby Woelk is taking a year's educational leave from her work with the Kansas Children's Service League in Wichita and attending New York School of Social Work at Columbia University. Norma Woelk has completed her MCC-VS work at Wiltwyck School, Esopus, N. Y. She is now in their New York office.—Harold Peters

THREE MEMBERS IN ARIZ. VS

First Church, McPherson, Kan.: The play, "The Eternal Hills," was given by the youth fellowship of the First Church of Halstead, Kan. On Pentecost Sun. three young people were baptized and united with the church. DVBS was held June 1-12. Our annual SS program and basket dinner was held Children's Day. Those going out for summer VS were Mr. and Mrs. Paul Stucky and daughter Barbara. They spent ten weeks among the Hopi Indians in Oraibi, Ariz. A promotion program was held Sept. 27. The evening was opened with a covered dish supper. The SS teachers and officers were installed and the children were promoted to their classes. The speaker for the evening was Amelia Mueller.

S. A. SEMINARY REPRESENTED

Salem Church, Dalton, Ohio: At our Sept. 6 morning worship service we had Nelson Litwiller and Peter Wiens speak in behalf of the Seminary in Uruguay. At a vesper service at the parsonage, two of our young people who were in Voluntary Service this summer gave interesting reports of their work. At another Sun. evening meeting we had Wilmer Sprunger of Bluffton, who served in 1-W service in the Congo, show slides and tell of his work there. Midweek Bible study for adults, prayer cell for young people, and choir practice have again started for the fall and winter months. There was a good attendance at each. A father-son banquet for Mennonite Men was held in the church basement on Oct. 13. Dr. Robert Tuck of Wooster was the speaker. Service Group 2, of the women's missionary society served the meal. Oct. 11 the Harmonaires of Orrville and Smithville, Ohio, presented a program of sacred music at our church. This quartet serves regularly at the Calvary Hour radio program.

BIBLE CONFERENCE HELD

Deep Run Church, Bedminster, Pa.: Preparatory service was held the eve of Sept. 29. The following Sun. Holy Communion was observed. Henry Poettcker, president of Canadian Mennonite Bible College is the speaker at our annual Bible conference being held Oct. 25-28. His messages are from the Book of Amos on the theme "Living for God." Oct. 3 the Eastern Dist. Young People's Union held a "hayride" leaving from Deep Run and going to the Norman Wismer farm for refreshments. Howard Habegger, pastor of Lansdale, was speaker at Deep Run Oct. 18, our pulpit exchange Sunday. On this day Pastor Boyer spoke at the Fairfield Church, Fairfield, Pa. The youth fellowship will have a Halloween party Oct. 31.

HARVEST HOME SERVICE

Flatland Church, Quakertown, Pa.: The SS gave a plant to each mother on Mother's Day. Mrs. Ida Baringer received a geranium for being the oldest mother present. Mrs. Mahlon Swartz passed away at the Quakertown Community Hospital May 17 after being ill for some time. A daughter, Brenda Sue, was born to Mr. and Mrs. Ralph Loux on June 7. Vacation Bible school was held June 15-26 in the evenings from 7 to 9 o'clock. About 49 boys and girls attended. After returning from the conference at Bluffton, Pastor Denlinger gave a report on the highlights of the conf. Everyone enjoyed the picnic held Aug. 15 at the church. Missionary Albert Jantzen spoke and showed slides of their mission work among the American Indians on Sept. 8. Flatland held its harvest home service Sept. 20. The supplies went to the Frederick Home for the Aged. A campfire and dedication service was held Sept. 20.—Myrna Baringer

NEW MUSIC DIRECTOR

First Church of Christian, Moundridge, Kan.: Interesting reports of the conference were given by the following delegates during our worship service: Janet Wedel, Richard Graber, Eric Goering, and Mrs. Eric Goering. July 14 the ladies of the congregation were guests of the Mission Study Circle of the First Church of Newton, where they enjoyed hearing Mrs. Ella Mae Miller, Harrisonburg, Va., of the "Heart to Heart" radio program. The Disaster Service Com. of our church was in charge of the clean up work at the Wallace Stucky home, after the destruction of their home by fire. Harvey Harms, a music major from Bethel College, is our new director of both our junior and senior choirs. Mrs. Lydia Goebel was honored on her 90th birthday, July 19, with open house to which the congregation was invited. The men's fellowship had a fellowship meal at the Guest House in Newton on Oct. 5 after which they visited the Historical Library at Bethel College. The youth fellowship also had the opportunity to visit the Historical Library for their meeting Sept. 20. We are looking forward to our Harvest Thanks Day to be observed the first week in Nov. followed by a week of special meetings with Dr. J. E. Hartzler as speaker.

MISSION FESTIVAL

Bethany Church, Kingman, Kan.: While Pastor and Mrs. P. P. Tschetter were attending the conference in Bluffton, our guest speakers were Marvin Eck and family from Harper, Kan., Mr. and Mrs. P. W. Dirks of Halstead, and Rudolf Klassen. Kenny Krehbiel, four month old son of Mr. and Mrs. Dean Krehbiel, reentered St. Francis Hospital. He has been quite ill for some time. We pray for his recovery. Marilyn Krehbiel, daughter of Mr. and Mrs. Herman Krehbiel, was married to Clifford Regier, Burrton, Sept. 19. Sept. 27 was our harvest mission festival. The offering was $1,182.50. Our guest speakers were Ben Sawatzky (India), and his father from Newton, Kan. The women's mission society sent out 25 Christmas bundles this summer and 31 bundles for leprosy patients. Oct. 4 Rev. Zimmerman from Hutchinson was in our church while Pastor and Mrs. Tschetter were in S. D. Oct. 4 the annual children's mission program was given. We had Communion Oct. 18.—Mrs. Dave Schrag

MISSION EMPHASIS AT FESTIVAL

Bethel Church, Mountain Lake, Minn.: Oct. 11 was observed as harvest festival day. The emphasis throughout the day was on missions. Olin Krehbiel, pastor of the Salem-Zion Church at Freeman, S. D., was our special speaker. At noon a fellowship meal was served to some 600 people. The evening service was a farewell for the Missionary Ben Sawatzky family who left for their second term of service in India the following morning. They were accompanied to New York by Mr. and Mrs. John S. Friesen, parents of Mrs. Ben Sawatzky. They were due to sail on the "S. S. Bombay" Oct. 15. During their furlough, Rev. Sawatzky served as our supply pastor for several months.—Mrs. David H. Fast

into the beyond

Mrs. Maria (nee Seiler) Allert, member of the Menno Church, Ritzville, Wash., was born Nov. 2, 1869, in Russia and died Sept. 26, 1959. Mrs. Allert also lived in Beatrice, Neb., early in her life.

conference notes

CHILDREN'S HYMNAL PLANNED

Many hours were spent before and during the meeting of the Church Music Committee in Elkhart, Ind., this summer, evaluating hymns presently being used in General Conference Mennonite congregations and other hymns. The committee is doing the groundwork for a possible revision of *The Mennonite Hymnary* within the next ten or fifteen years.

Arlene Hartzler of Goshen, Ind., has accepted the task of preparing a manuscript for a children's hymnal. Work on this has already begun.

Members of the Church Music Committee are Marvin Dirks, chairman; Walter Hohmann, Lester Hostetler, Russell Lantz, and George Wiebe.

BETHESDA CHURCH CALLS ASSOCIATE PASTOR

Paul Isaak of Hydro, Oklahoma, has accepted a call to the associate pastorship of the Bethesda Mennonite Church, Henderson, Neb. Pastor of the church is John Gaeddert. The Isaaks will make the transfer early in December.

NELLIE PENNER ARRIVES

Nellie Penner of India has arrived at Hillsboro, Kansas, to visit her mother, Mrs. P. W. Penner who with her late husband spent many years in missionary service in India. Miss Penner plans to remain in the United States for a year. Although she holds a college degree, she has enrolled in classes at Tabor College. Miss Penner has for a number of years been principal of a large school in India.

MISSIONARIES ON THE MOVE

At least four General Conference Mennonite missionaries who are at present on furlough will be participating in a rotating missionary conference in the Bergthal churches of Manitoba October 18 to November 1. They include Martha Burkhalter, India; the Peter Derksens, Japan; Betty Quiring, Belgian Congo; and Donavin Diller, Montana, Cheyennes.

Martha Burkhalter will visit churches in the Pacific District and in Montana for several weeks following her Manitoba trip.

The Albert Jantzens from Oraibi, Arizona, will be in churches of the Western District in October.

TRAVEL SCHOLARSHIPS OFFERED TO WELFARE MEETING

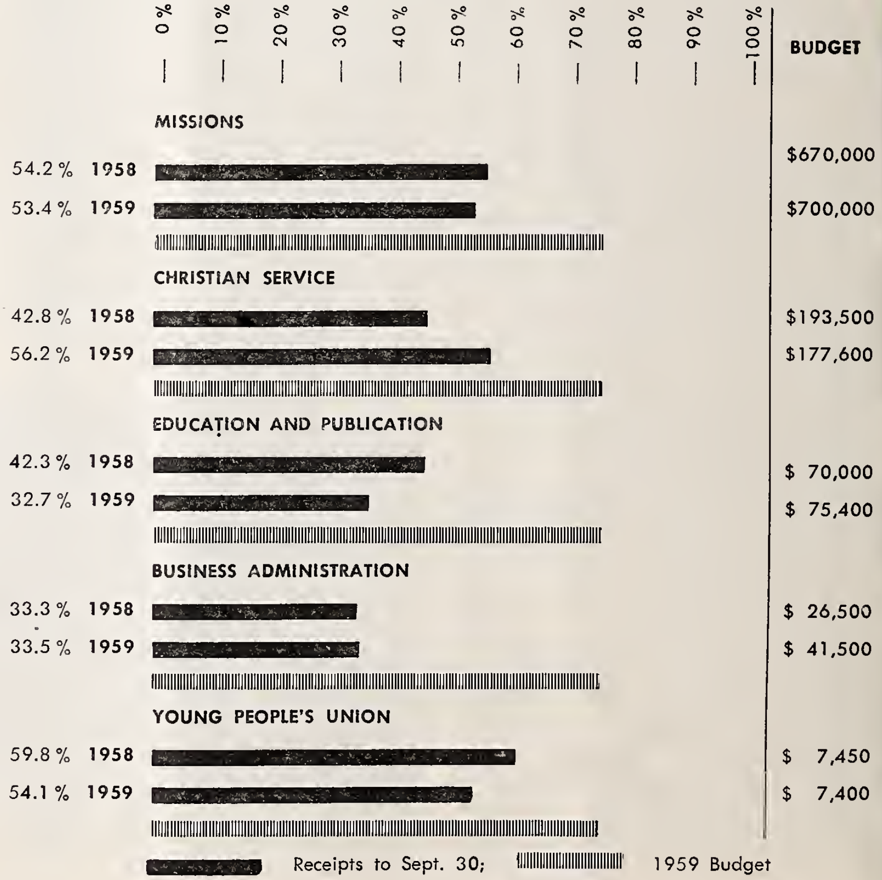
The Association of Mennonite Homes and Hospitals will meet in Columbus, Ohio, February 17-19. This association annually brings together representatives of Mennonite homes and hospitals and other welfare institutions to discuss their services to the Mennonite community and to share experiences, needs, and visions of service for Christ in the church. The meeting is scheduled just prior to the annual meeting of the Protestant Hospitals Association.

The Board of Christian Service of the General Conference Mennonite Church is making available travel grants to college students who are interested in exploring welfare service as a career. Persons interested should write to the Board office at 722 Main, Newton, Kansas, supplying the following information: a report of present training plans, a statement of recommendation and evaluation by your major professor, a statement of career and service interests and experience to date.

The selection of persons receiving scholarship grants will be made under the direction of the Committee on Homes and Hospitals of the Board of Christian Service and will be announced about a month before the annual meeting of the Association of Mennonite Homes and Hospitals.

conference stewardship

September 30, 1958, as compared to September 30, 1959



NOVEMBER 3, 1959

THE MENNONITE

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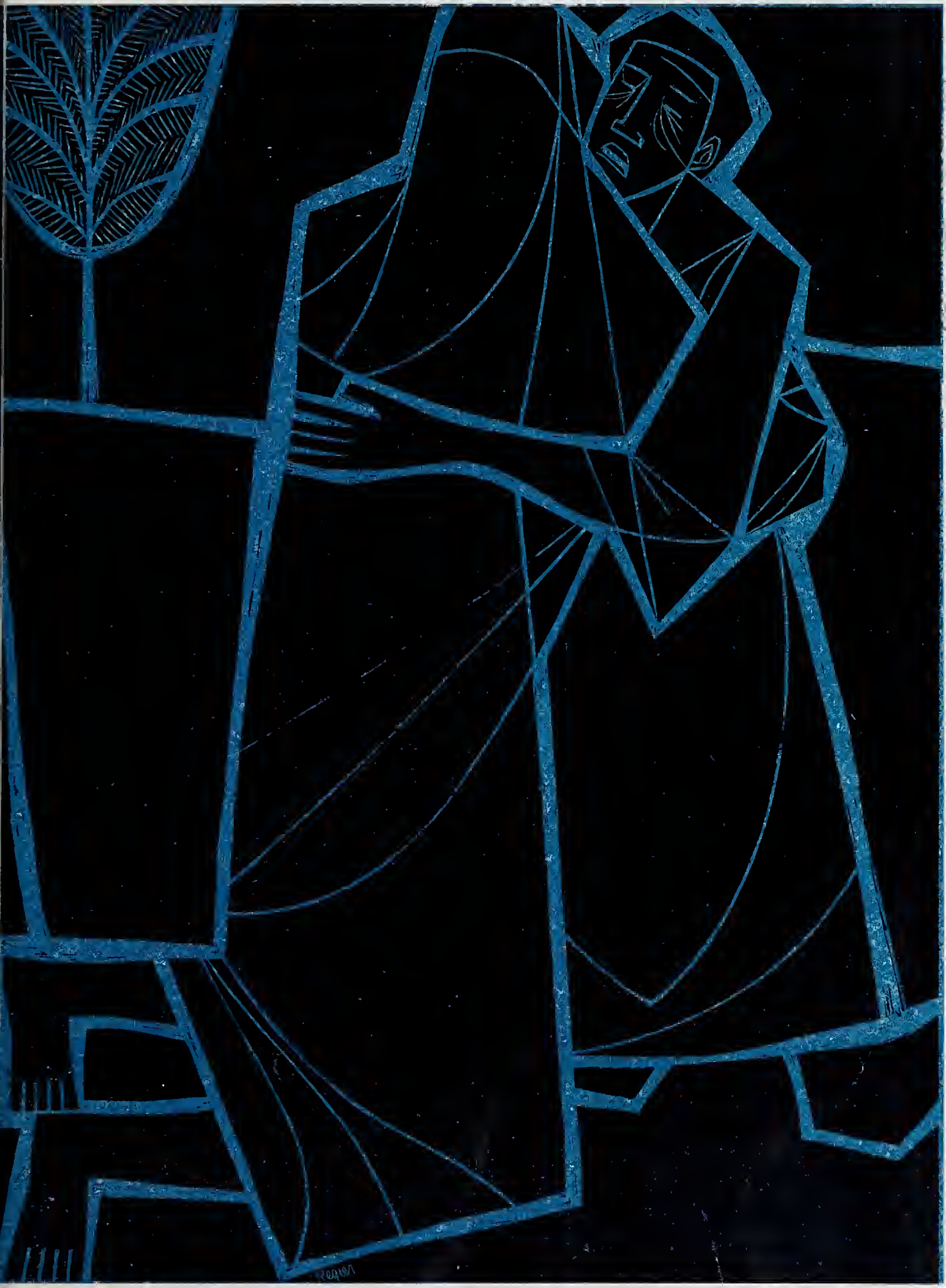

PEACE SUNDAY / NOVEMBER 8

editorials

PEACE SUNDAY—NOVEMBER 8 The General Conference Executive Committee has officially designated November 8 as "Peace Sunday" for our congregations.

It is with a sigh of relief that we note something of an easing of tensions between the nations. But this is precisely the time to promote actively the divine cause of peace, and who would more logically be expected to emphasize this cause than the Peace Churches? This may be our golden opportunity.

There are hopeful signs about us: the visit of the Russian Premier, the growing protest against continuing the nuclear tests and atomic stock-piling, the serious talk about disarmament, the hopes of a summit conference, and perhaps most powerful of all, the great wave of popular desire for a peaceful world among the common people everywhere.

On Peace Sunday special effort can be made to inspire hope and action in everyone. The Sunday school can emphasize it, the sermon can be a strong challenge for peace-action, the evening meeting can continue to emphasize this hope. Individuals can offer heart-deep prayers for the rulers of the nations and for the cause of peace. Letters can be sent to the President and wherever they may have some influence. Plans can be formulated for a continuing group study of possible ways of influencing the world in ways of peace. Through all of this, a new devotion can be solemnly pledged to the Prince of Peace, and a new dedication made to His great cause of peace.

THE LORD'S PROPORTIONATE SHARE The second of the adopted General Conference goals for the 1959-1962 triennium deals with a delicate matter—our giving. The aim is for every member to give the Lord His proportionate share. While it is not stated in so many words, the implication seems to be that this proportionate share should be at least the tenth of our income.

Arguments against the tithe usually come from two opposite sources. One group argues against it largely because they do not want to practice it. So they call it legalism, an Old Testament rule now out-moded, and emphasize the "freewill" method —giving when and what one feels like doing. Usually the real reason is that the person finds it hard to give as much as the tenth and so wishes to justify himself.

But the other group seriously feels that the tithe is not giving the Lord His full proportionate share. Their point is that the tenth is a good place to start, but we should go beyond that and present our "offerings" from a joyous and grateful heart. These are usually the unselfish souls who consider themselves merely as stewards, and share generously for all phases of the Lord's work.

True, giving cannot be legislated for another. It is a problem each individual must solve for himself. But it should be solved and not merely shelved. The happiest people seem to be those who are most generous in their giving to the Lord's cause whether it be the tenth or the tenth-plus.

in this issue

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Based on Parable of Prodigal Son
Designed by Robert Regehr.

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of things to come

Nov. 8—Peace Sunday
Nov. 26—Thanksgiving Day (U.S.)
Nov. 27, 28—Young People's Union Council meeting, Winnipeg
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

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At the Altar -- Mocking Sirens

Elmer Neufeld

Peace Section Executive Secretary, MCC

THE warmth and the peace of that summer morning on the shores of Lake Michigan were unusually captivating. The deep blue of the lake, the quiet beauty of the seminary campus and the towering chapel spires spoke compellingly of the depth, the breadth, and the height of the love of the heavenly Father.

It was good to be there. The experience on the Mount of Transfiguration must have been something like this.

Inside the stately chapel, seminary students and ministers seeking new inspiration for their return to pastoral work were drawn together in the fellowship of Christian worship. The minister was reaching the climax of an inspiring message. Then it happened!

Beginning in a low, cold, moaning sound and gradually building up into sobbing, convulsive wails, the sirens began to sound. As one was about to sink into oblivion, the wails of another were rising to frantic heights. Finally, they all died away, and a painful hush again covered the seminary community.

The worshipper was dumb-struck. Why did the sirens sound at this very hour? Perhaps at some other time, some time when he was not engaged in the solemn worship of God! Ah, yes, the worshipper had momentarily forgotten. He had forgotten that it was Tuesday morning —10:30 in fact—and that the sirens were only the *mock* sirens of the area Civil Defense. But yet they effectively called the worshipper's thoughts away from the altar.

Why is it that a man standing in the presence of God should be so rudely interrupted? What were those difficult words that Jesus had spoken? "So if you remember, even when offering your gift at the altar, that your brother has any grievance against you, leave your gift at the very altar and go away; first be reconciled to your brother, then come back and offer your gift" (Matt. 5:23, Moffatt).

But surely there was nothing that he could do! That great enemy of whom the sirens spoke was far away—behind the iron curtain. It is said that the enemy is godless. Perhaps he needn't even be counted as a "brother." There seems to be no other way but to build powerful violent defenses against his evil designs. And so Christians remain uneasily silent as "better," more deadly weapons are being built and as the sirens wail every Tuesday morning lest we forget our terrible foe.

And so it was, some days hence, that the worshipper, now listening to the Christian broadcasts of a church-owned radio station, heard the program interrupted by the announcer's patriotic plea for Christian listeners to join the Ground Observer Corps to keep watch against the terrible enemy!

And now he realized that the *mock* sirens were *mocking* sirens! In them were gathered all the vicious forces of evil in respectable guise, mocking those who sought to take seriously the way of the cross —the way of faith and love. More and more clearly he now recognized the disguised sounds of the sirens. They had wailed before. They had wailed when the armies of Pharaoh made that mad attempt to recapture the children of Israel, God's chosen people. In a strange mixture of Caesar and High Priest they reached the climax of mockery when that awful cross was lifted skyward in the place of a skull. They had mocked in a new mixture of "church" and state when those first Anabaptists were rebaptized on confession of faith against the warnings of religious and political authority. And they reached a new frenzy of mockery when American Christians prayed for the success of those bombers that showered death and hell on Hiroshima and Nagasaki.

And they continue their mockery. As the wails of one die away, the throbs of another are bursting upon us. They are the voices of fear and hate and of violence and war, with their undertones of bombed cities, maimed and dying survivors, broken homes, orphaned children, and guilt-ridden soldiers.

The mockery might not have cut so deeply, had the sounds not been mingled with the voices of those who wore the sign of the cross. How could it be? Was there after all no other way?

The worshipper lingered for a moment at the altar, crushed with the realization that ofttimes he had yielded to the mocking taunts of the sirens. He stood in need of forgiveness. He realized that the nationalistic sounds of the sirens were not likely to be changed to the quiet words spoken from the cross—"Father, forgive them; for they know not what they do."

But in his heart he was assured that there is another way—the only way. The way to which he had been called through the grace of God at Golgotha. A way of love and reconciliation whose weapons are not of this world. A way of humble self-giving, of deeds of comfort and mercy. A way of faith, of faithfulness to the only One worthy of supreme loyalty. A way of hope, of confidence that He who hath begun a good work in the Church will bring it to completion in the day of Jesus Christ.

The sirens have wailed before, and they will continue to wail—as long as man stands in fear and hate against his brother, as long as man and nation stand in proud rebellion against God. But the One who uttered those simple but haunting words from the cross shall yet prevail. Sin and death have no more dominion over Him. He shall reign forever and ever! Man must acknowledge or reject His reign.

Building Bridges

Albert Gaeddert

NOVEMBER 8 has been designated as a special Peace Sunday.

Our churches will want to observe this in a meaningful manner, for we recognize clearly the need of building for peace. Christ is the Prince of Peace, and only as we build upon this solid rock can we build for eternity.

We have the foundation on which to build—Jesus Christ. And we have also a program already in operation around which to put our emphasis. I mean the 1-W program. I know this does not meet our desires at many points; but the reason it does not is because we are not making the most of it. Neither the church nor the 1-W man is making the most of it, and I would like to call the church especially to take another look.

Can we help our 1-W men to feel that they are a part of a *movement* that is building bridges of understanding and of love in action? Can we help them to feel that they are a part of the greatest *cause* on earth? Can we ourselves think of our convictions as followers of the Prince of Peace in that way? If we can, then we can go to work on this great *cause*.

Why not correspond with 1-W's along such lines of thought? Why not find out what their best thinking is of how such a *cause* can be furthered? And when the 1-W comes home next time, why not have him share some of his thinking with groups of interested people in the church?

Some time ago an article was written which found its way into the *1-W Mirror*. Do you agree with the very last statement of the article? Whether you do or not, it may be a very good question to discuss with some fellows in 1-W or with some people in the church.

(Following is the article referred to, written by Brother Gaeddert, and published under the title, "The Necessity for Mutual Responsibility." Ed.)

THERE are still a few things that do not click about our 1-W program: the church and the 1-W man are not close enough and there is an absence of feeling that here is a *cause*, a mighty *movement* for which one is ready to suffer and die if necessary.

The Church's Responsibility

There ought always to be a working together of the church and the 1-W. Occasionally, the church has almost lost sight of the 1-W; this is perhaps explainable, but certainly not excusable. It may be explained in terms of the program not costing the church anything. She says, "The program seems to run on its own, we need not pay attention here."

Often the church is not close to individual members who are away from the immediate program and whom she thus seldom sees. Making provisions to see those who are away becomes a matter of necessary organization in the home church to be responsibly effective.

The 1-W's Responsibility

The 1-W needs to help his local church so that those at home will not so easily forget him. He needs to set up communication lines with the home church, giving information, asking questions and sharing his thinking with his church. In this way he ties himself to the church and the church to himself.

Service orientation is reciprocal. At least in part orientation for both the church and the 1-W should be mutually identifiable. The 1-W should be thoroughly orientated to his work and the church to the place and work where her men are witnessing for Christ and the church.

An Established Cause

The second problem is the absence of feeling that here is a great *cause* or a mighty *movement* of which the participant is a part. Here, again, the church needs to help this become a reality. But it will depend even more upon the 1-W, finding himself engaged in a cause much greater than he is.

Rufus Jones, the Quaker philosopher, declared: "There are four things that give beauty and radiance to one's life; they are a great cause, a great purpose, a great faith, and a great love." We have not yet established 1-W work as a great cause, consequently the program lacks the required beauty and radiance.

In-service orientation ought to have as its objective the establishment of the cause. The church should make available its leaders for the 1-W program, and together with the men who are in the program they should work out a two-year program to which the 1-W would want to give his very best as a builder of peace and goodwill. In a day when we pour billions into national armament programs, there is desperate need for building bridges of peace and love. Can our 1-W program become such a cause? The church and the 1-W are at a crucial point in history!

Albert Gaeddert is pastor of the Bethel Church in Mountain Lake, Minn.

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Meditation on a Battlefield

Nancy Negelspach

THE turning point in the Civil War was the Battle of Gettysburg.

The turning point in the Battle of Gettysburg was a Union breakthrough after Pickett's charge at a little copse of trees called High Water Mark.

Exactly 96 years later I strolled over the battlefield trying to conjure up the scene of devastation. It was difficult for me to imagine the thousands of dead and dying that the twilight of July 3, 1863, had witnessed. And even more difficult it was to try and reason "why" and "how" this could have happened. Both sides were fighting for what they believed "right." Both sides felt justified in killing their brothers.

One hundred years from now will our children walk over today's battlefields to ask "why" and "how"? Will they seek to find our justification for hydrogen bombs and plague-spreading germs? It may be optimistic to speak of our descendants, and it may be naive to envision grass-covered battlegrounds marked with impressive monuments. Modern warfare makes the cannons of Civil War vintage look like overgrown toys. Each heavy rifle had to be loaded for a single shot. Horses were slain with their riders, and fighting stopped at nightfall. Today we have made "progress."

At Fort Detrick in Frederick, Maryland, some 30 miles from Gettysburg, we are preparing for another Armageddon. Biological or germ warfare has been perfected to such a degree that the entire human race could be wiped out in a few hours by an amount of Botulinus toxin that could be held in the palm of one's hand. Even more "desirable" than the messy hydrogen weapons, which destroy property, are the plagues, nerve gases, and epidemic germs which destroy only life.

So incomprehensible is this horror that the average American can only say: "Surely our government does not mean to use these" or "We must outsmart the Russians" or "Slavery is worse than death" or "We must build for defense against communism" or "The men in Washington know what they're doing." A blanket of apathy is cloaking our dread. We stifle our fears by wearing mental blinders and losing ourselves in illusory security.

Yet there are a few Americans facing up to this awesome fact of possible race extermination. During July and part of August a few have kept a dawn-to-dusk vigil at Fort Detrick. "A vigil is an occasion for watching and for the self-discipline of patient 'waiting upon the Lord. It implies penitence, self-examination and expectancy." These are ordinary people made extra-ordinary by demonstrating sacrificial love for their nation and for all mankind. The town of Frederick has been prodded into thinking by the silent speech of the protest.

In November 1863, Lincoln returned to the scene of human sacrifice and said: "We here highly resolve that these dead shall not have died in vain." Turning points in great historical events can often be traced to one small incident. A breakthrough in the Confederate forces occurred at a tiny copse of trees. The High Water Mark or turning point against modern warfare could begin with a handful of men and women "dedicated to the great task remaining before us." Those who call themselves peacemakers must be willing to sacrifice with a dedication as did those "who gave the last full measure of devotion." Peace is not just a hopeful word engraved on war memorials but as much of a reality as war. Lincoln's final word, "this nation, under God . . . shall not perish from the earth," was spoken to a war-weary crowd. Must we wait for another catastrophe to learn that war and not man is our enemy? Even a war with germs certainly could not produce this realization. There would be no one left to learn the lesson.

—American Friends Service Committee

A Letter to the President

Drawn up by the Consultative Peace Council

See the next article, "Toward Peace"

Dear Mr. President:

The ideal of world peace has been proclaimed by the prophets of all nations and faiths. The realization of this hope has been made imperative by the development of nuclear and other weapons of mass extermination. You and many other political and military leaders have pointed out that nuclear war would be suicidal and must be prevented.

Therefore, universal, total disarmament can no longer be regarded as an ideal to be achieved in a remote future. It must be made the actual basis of national policy now.

The survival of our own nation, of civilization, perhaps of the human race itself, depends upon the abolition of war and the perpetual threat of war. Only on this condition can the way be opened for the constructive utilization of nuclear power, for the conquest of the evils of poverty, undernourishment, and disease which still afflict vast numbers of human beings, and for a new era of social, cultural, and spiritual advance for the whole human race.

We urge that you, on behalf of the American people, firmly commit the United States Government to universal, total disarmament as the actual basis of its policy from now on. Many fear that negotiations on disarmament will bog down in interminable discussions over details of the control system and other matters. It would be utterly tragic if this should indeed prove to be the case and thus the hopes for peace which you have helped to arouse should be dashed.

We commend your initiative in extending an invitation to Premier Khrushchev to visit the United States and in arranging an exchange visit by yourself to the Soviet Union. This has contributed to the relaxation of international tension and has opened the way to fresh discussion of the urgent problem of the freeing of mankind from the threat of a nuclear catastrophe.

We urge a positive reaction to the recent proposals at the United Nations by Premier Nikita Khrushchev and British Foreign Minister Selwyn Lloyd for total disarmament. We urge you to initiate immediate consultations with other governments about a plan to achieve universal disarmament within a few years and to place concrete proposals before the United Nations and the ten-nation disarmament group.

There are many in our own and other lands who suspect that governments and individuals in positions of power and responsibility, in the Soviet Union, the United States and other lands treat the matter of total disarmament as a propaganda weapon in the cold war. It is imperative that insofar as it is in the power of our own government, evidence of the seriousness of our commitment to total disarmament be provided in the form of actions which will speak for themselves and challenge emulation on the part of other governments.

It is impossible, for example, to move seriously toward the universal disarmament if any great nation, such as the People's Republic of China, is excluded from full participation in the discussion and execution of the plan. We urge, therefore, that the principle of universal membership in the United Nations be put into effect immediately, and that in line with your deep desire to promote peace, you use your great influence to secure the seating of the People's Republic of China in that body and its immediate inclusion in disarmament negotiations.

A genuine commitment to the early achievement of total disarmament will require the most serious adjustments of various kinds in all countries, including the Soviet Union and the United States. Indeed, even the serious commitment to this goal will itself set many changes in motion. We therefore urge that your administration make funds immediately available for studies of the economic, social, and international adjustments which will have to be made and for necessary consultation with the various interests that will be affected by such changes.

In the process of working toward the goal of universal disarmament, solution must be found for outstanding political questions, such as Berlin, Laos, and other international danger spots, as well as the longer-term problems of relations between states in a world where people urgently seek a better economic life and political independence.

World disarmament must also be accompanied by the development and strengthening of international institutions for peaceful change, so that nations may feel some assurance that their legitimate national interests can be protected without resort to arms.

In order to give evidence of our readiness to exert moral initiative in the interests of world peace and to help in creating an atmosphere of mutual trust among nations, we urge that it be the policy of the United States government to extend the moratorium on nuclear weapons testing indefinitely and unconditionally. In your further talks with Premier Khrushchev we urge you to seek to conclude final arrangements on an agreement at Geneva to end such tests.

We also strongly urge the United States to take the initiative in those areas where such action might reasonably stimulate negotiations to achieve universal total disarmament. Three such areas would be: a reduction in the United States arms budget by ten per cent and using the savings for world economic development, an end to military missiles tests, and an end to preparation for chemical, bacteriological, and radiological warfare.

In the carrying out of such measure you will have the support and prayers of multitudes in our own land and throughout the world.

TOWARD PEACE

David Habegger

ON September 17-20 representatives from about twenty different peace organizations met at Pendle Hill, Wallingford, Pa., to discuss the present world situation, to consider what message and programs of action are appropriate and relevant, and to explore the strategies and resources that are necessary for communicating the message and for carrying out the action programs.

Attending this meeting for the Mennonite Central Committee were Elmer Neufeld and J. Harold Sherk, and for the Board of Christian Education, David Habegger.

The group noted that the following heartening developments leading to a new climate for the beginning of negotiations leading to total disarmament have occurred in the past months:

A new ten-nation disarmament committee has been formed, thus opening the way for the first real disarmament negotiation in two years. An exchange of visits between President Eisenhower and Premier Khrushchev is taking place.

August 26, 1959, the Department of State announced a two-months' extension of the year-long suspension of nuclear weapons tests beyond October 31, 1959. The next day Great Britain announced it would also refrain from testing "so long as useful discussion continue" on a test-ban treaty. On August 28 the Soviet Union said, and Premier Khrushchev at the United Nations on September 18 reiterated, that the Soviet Union would not conduct any nuclear weapons tests as long as the Western powers did not resume theirs.

The President noted, during his television discussion with Prime Minister Harold Macmillan in Great Britain on August 31, "Indeed, I think that people want peace so much that one of these days governments had better get out of their way and let them have it. . . ."

At the United Nations on September 17, 1959, Secretary of State Christian Herter and British Foreign Minister Selwyn Lloyd made significant pleas for an early pact on the cessation of nuclear tests. Mr. Herter said negotiations could lead to "progress toward limitation and control of armaments." Mr. Lloyd offered a comprehensive three-stage plan leading to reduction of armaments and manpower "to the levels required for internal security purposes only."

On September 18, 1959, in a dramatic speech at the United Nations Premier Khrushchev called for total disarmament of all nations within a four-year period. In the absence of such a comprehensive plan he suggested these partial steps: reduction of foreign troops in Western Europe, a "denuclearized" zone in Central Europe, withdrawal of all foreign troops from Europe, a conclusion of a nonaggression pact between the NATO and Warsaw Treaty nations, and an agreement on the prevention of surprise attack.

The group then drew up a letter to be sent to President Eisenhower. Representatives of seventeen organizations that were present when the final draft was made signed the letter.

A delegation was chosen to take the letter to the White House on Monday, September 21 who delivered it to the Reverend Frederic E. Fox, the White House staff member dealing with religious organizations and activities. The delegation, comprised of Harold Sherk, Annalee Stewart, Burns Chalmers, and Raymond Wilson, spent about fifty minutes explaining the letter and the concerns of the peace organization to Mr. Fox.

It was the suggestion of the Consultative Peace Council that each group should urge its constituents to write the President of the United States on the need for total world disarmament. Similar letters should also be sent to the senators and representatives.

During the coming months it would be fruitful for the churches to spend some time discussing the issues relating to total disarmament. What position should we take? If we are for total disarmament, then we should be willing to pray, talk, and work for it.

David Habegger is pastor of the First Church in Allentown, Pa.

Meeting for Peace

REPRESENTATIVES of peace and service organizations from all the Mennonite groups in Canada gathered in Winnipeg September 25 and 26 at the call of the Historic Peace Church Council of Canada to consider matters of common interest and concern.

The sessions during the first day discussed Mennonite Disaster Service while the second day's deliberations focused on the relief activities of Canadian Mennonites. The concentrated interest of the delegates found welcome relief in the generous hospitality of the Elmwood Mennonite Brethren Church where the sessions were held.

The conference was the most representative gathering of Mennonite organizations ever held in Canada. Representatives from the Mennonite Disaster Services from all five provinces from Ontario to British Columbia were present. The four Canadian relief organizations were represented, as well as delegates from the various Mennonite conferences. The purpose of the conference was to share information and explore possibilities of more effective co-operation.

It was a new venture for organizations who, because of history, geography, and other reasons, had usually worked independently of each other although they had a common connection with the Mennonite Central Committee, the relief organization for North American Mennonites. The Canadian representation on the MCC has always been through the four relief organizations rather than through conferences as in the U.S. Another factor leading to the conference was the recent emergence of Disaster Service organizations and the need to think together on some of the resulting programs.

Report of Findings Committee

The following concepts and concerns summarize our common convictions as expressed in the addresses and discussion of the conference.

1. The centrality of our message is that men and women might be redeemed and saved by Jesus Christ, the Savior of mankind. It is the redemptive love of Christ that must be the motivation for our work and witness. This differentiates our service from that which is simply benevolent, philanthropic, or humane.
2. Mennonite Disaster Service is an integral part of the church's ministry, requiring the co-operation of the whole church, laity and clergy, in giving expression to the love of Christ in obedience to His command to love our neighbor.
3. We recognize a growing appreciation of our unity in Christ. We further realize that the challenge of Mennonite Disaster Service is of such scope that we can best meet it by working together.
4. Our motivation depends not alone upon some urgent spectacular need, but on the indwelling Spirit who daily transforms our lives with the compassionate love of Christ. This will mean a growing sensitivity to all human need.

To implement these basic assumptions we make the following recommendations:

1. That all provincial Mennonite Disaster Service organizations work toward a unified statement of purpose in their constitutions.
2. That a statement concerning our relation to Civil Defense be formulated that would be useful in our contacts with government and for the information of our own people. We suggest the statement of guiding principles about Civil Defense approved at a joint meeting of the MCC Peace Section and Mennonite Disaster Service representatives at Chicago, Ill., March 1 and 2, 1956, with any necessary changes for our Canadian situation.
3. That a Dominion-wide Mennonite Disaster Service organization be formed for the purpose of coordination, sharing information, and a common representation to government on matters relating to Civil Defense and disaster aid.

focus on Christian concerns

Say It Again

Frank H. Epp

AFTER Howard M. Jenkins had been editor of the *Friends Intelligencer* for a while, one of his friends came to him, "Thee is getting on well, Howard, except that almost all of the editorials are about peace."

Jenkins replied, "As long as civilized nations believe in war, I expect to give about fifty editorials a year to the subject. That will leave two weeks for other concerns."

This is our first concerns column dealing with war and peace, but it won't be the last, at least not if militarism will continue as a dominant note of the twentieth century.

It was so difficult to abolish slavery, we are told, because as an institution of long-standing it had become totally enmeshed in the fabric of southern culture. Abolishing the slave trade was like taking the sole out of a shoe.

So it is with modern militarism. Our involvement is deep and broad. Among the first questions asked by American diplomats, when Khrushchev proposed total disarmament was, "Can we relax and still continue our prosperity?"

We are embarrassed like the Italian government for whom the continuance of the cold war has become a political necessity. Elected primarily on an anti-Communist platform, the party faces political ruin, if its main talking point suddenly is no longer.

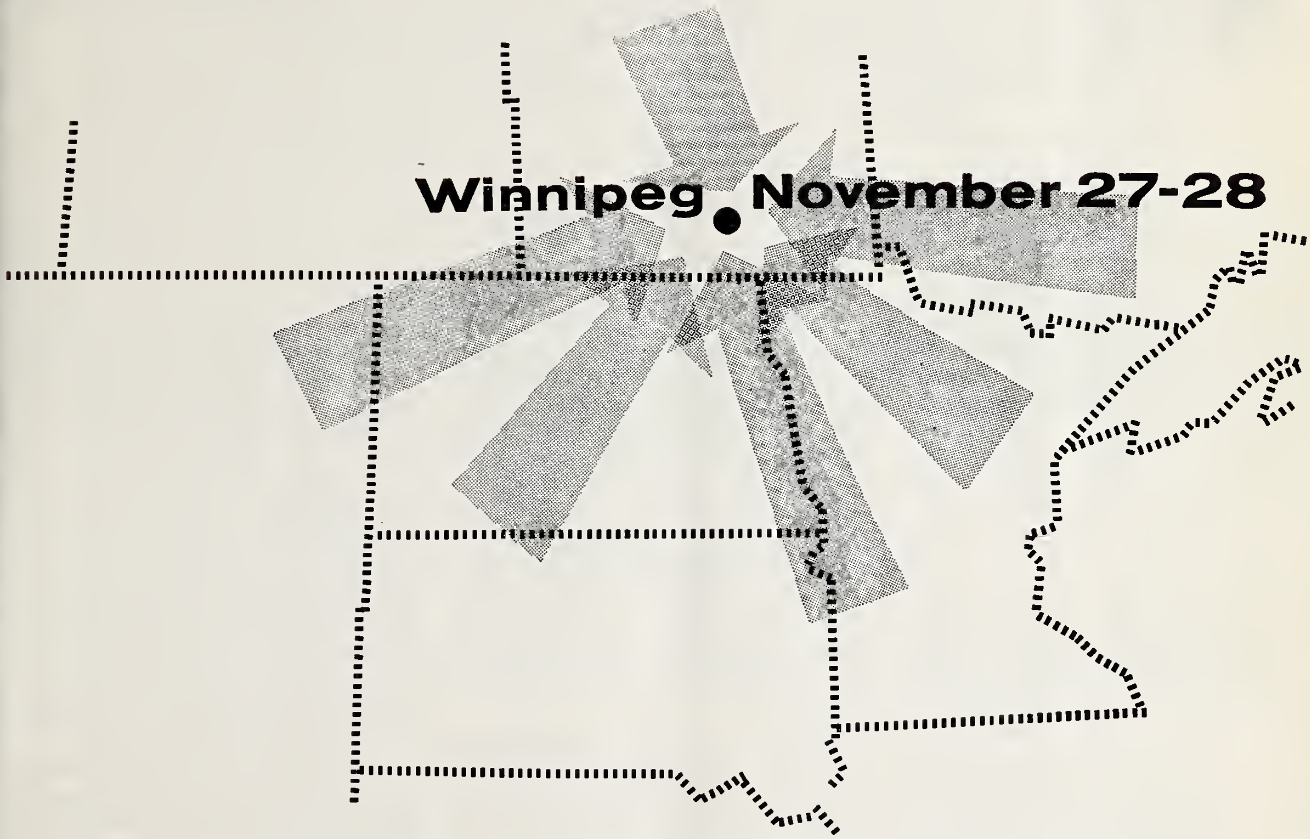
Should the cold war cease, many of our national structures would suddenly collapse, or nearly so. Can you imagine what would motivate us in religion, in education, in science, and in politics, if it wouldn't be the Communist menace?

The Church of Christ has much occasion for gratitude for temporary easing of tensions in the world and top level considerations of disarmament proposals. Peace Sunday, November 8, must find us in a spirit of thanksgiving for recent moves made by the heads of various governments.

But we may not rest. The psychology of cold and hot wars will always be with us, at least as long as our hearts are given to carnality (James 4:1-2). Over a period of time this condition of our hearts produces the economic, cultural, social, and political institutions which nurture this war psychology. In the end and the beginning of this vicious circle of sin is the ideology and theology which finally not only makes all this necessary but also gives it divine sanction.

This means that the Christian peace mission never ends, even if there is a temporary truce at the top.

Mennonite youth



YOUNG PEOPLE'S UNION COUNCIL

Meeting at Canadian Mennonite Bible College.
600 Roblin Blvd., Tuxedo, Winnipeg 9, Manitoba

District officers and representatives from the colleges: Write to Menno Wiebe, president of the CMBC student council, notifying him of the number of people coming, lodging needs, and transportation needs.

Delegates should bring copies of the Young People's Union reports to General Assembly and also the goals which were adopted at the conference in Bluffton.

Preview: To be emphasized is "Evangelism." To be discussed are a study of the Program Helps and Prayer Calendar, the Gulfport project, reports of districts and colleges. To be elected is a new Faith and Life area chairman.

College Is a Mirror Held Up

SIXTY-FIVE per cent of the people beginning college (on the national average) drop out without finishing. Why did they go in the first place?

If you ask the typical student this question, you get some typical answers. One will say, "To satisfy my family."

This is a good answer in some ways, for the experience of one's elders usually puts value on learning, and this judgment saves your time. Further, to belong to a family of similar educational standing usually adds to congeniality.

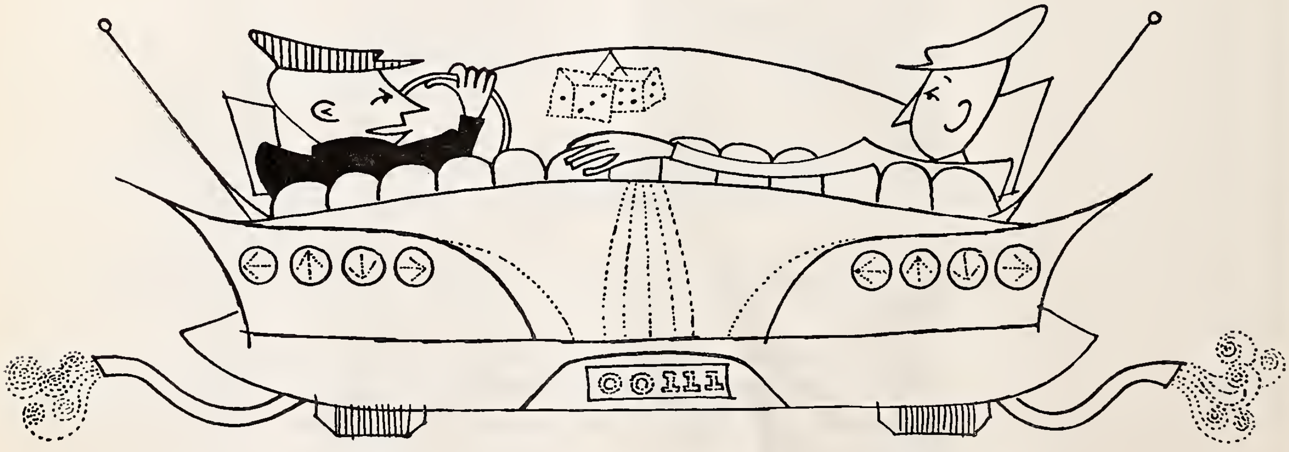
But motives for important things must ultimately be your own. Success in college is not probable unless you have your own reasons for being there. The catapulted plane goes into the "drink" mighty soon unless its own propellers begin to bite into the air.

Or another will say, "I came to college to keep up with the times." And this is good too. To be alive and alert to the best thoughts and most significant happenings of the time insures excitement and some degree of happiness. Capacity to wring meaning from the hubbub of events in one's own time is a mark of a mind at home in its own generation.

Yet many of man's best achievements were in the past. The task is to learn of the timeless as well as the timely. One could get a kind of education without going to college, by reading only the newspapers and television screens. But what a hodgepodge would likely result, where no landmarks in learning were established!

'To earn a better living," will be a third reply. And you *will* earn 25 to 50 per cent more by virtue of your going to college. There is no higher return on any investment than that put into your college education. "He who empties his purse in his head shall never be in want," as Benjamin Franklin put it. Nevertheless, wealth can never be more than a means to an end.

Another will say, "I go to college to make contacts." True, friendships in college are likely to be rich and life-long. They may intro-



Personally, I can't think of a better investment than a college education.

duce you to others who will help you at the start of your career. In the end, however, success in your life depends on what you can do far more than on the people you know.

Willy told his brother Ben in *Death of a Salesman,* "It's contacts, Ben, contacts," that matter in the business world. But Willy lost his grip and drove his car off into suicide when he discovered that contacts were not enough.

When you find the student who says, "I came to college to find out who I am," follow him!

How do I know who I am? Suppose you ask yourself first, "What do I do?" Your grades show you how you perform in class. Your speech habits, your food and health habits, choice of clothes, procedures in study, show you what you are doing. You *are,* in an important sense, what you *do.*

How do you meet people? Are you confident or shy? Do you respect or flaunt authority? Do you get on with your teachers? How do you think?

At these points you touch the outline of your personality. College is a mirror held up to allow you to see what you are doing. A normal, healthy, personality is one that understands itself. Delusions, whether of grandeur, persecution, or failure, are cloudy pictures of oneself and reveal the wrong expectations of college.

Next, you find out who you are by seeking to find out what you *can* do. Try out for plays, the choir, the basketball team, the newspaper staff. Take some music lessons, some speech trials. Write some poems, stories, plays. Experiment in a laboratory. How do you know what you can do until you try? Performance under the competent criticism and guidance of responsible teachers tests your metal. You will not be able to do everything equally well. But the pattern of your abilities will show as you try to use them.

You may not know what you *want* to do in life when you start college. But the college will give you some tests that will get beneath the surface of your mere whims. Choose your major as an hypothesis to be explored, so you may see whether you want it badly enough to pay the hours and concentration it will require. Choose your summer job, if possible, by reference to your life ambition, so you can test yourself out. Would you really like to be a doctor if you must deal with patients who are at their worst when they are sick? You can find out by being an orderly in a hospital during the summer. "Be careful what you set your heart on, for it surely will be yours," was Emerson's epigram.

In the end, find out what needs doing. You can find out mighty quickly who you are if you consider whether what needs doing makes any sense to you.

If you can learn in college to develop your abilities to the point where you are needed by your generation, *and you realize it,* you are bound to live a satisfying life.

What you do do, what you can do, what you want to do—all these must be lined up alongside of what needs doing. To plan a life around what doesn't need doing, to make buttonholes where there are no buttons, will wreck your morale and your generation.

Who am I?

You don't have to go to college to get an education. But the chances are that you will not get one complete, balanced and relevant unless you do. It will consist primarily in your discovery of who you are under the discriminating judgment of those who are most likely to know the answer to that question.

—*motive* by permission

alternatives to war

Rich or Poor -- It doesn't matter

Wilfred Unruh

PAX service under MCC or our General Conference Missions Pax program is one of the excellent opportunities for alternative service available to the young men of our churches today.

Many of these young men, we discover, feel that they cannot serve in Pax unless they or their family provide the total financial commitment needed. This is not correct.

Pax is designed to be an acceptable alternative for anyone regardless of his financial means. It is true that it takes from seventy-five to one hundred dollars to support a Pax man each month during the time of his service. MCC Pax boys must be supported at the rate of seventy-five dollars per month. Because our own Missions Pax program is smaller, we calculate that it takes one hundred dollars per month to provide all of the room and board, transportation, and other necessary maintenance required.

We ask each Pax man and his family to indicate how much of this amount they think they would be willing to sacrifice for his service. We do *not* require the family or the Pax boy to supply all of this, however! Some families are able to provide nearly the full amount; others provide token payments according to their means.

In any case, the point we wish to make is that you, as a young man considering alternative service, ought to consider serving under our Pax programs. Our General Conference Mennonite Church through the Board of Christian Service guarantees that we will provide the support for all the Pax men who are accepted into the program regardless of the amount of money they themselves are able to make available.

Christ calls you to give your life to Him. For the dedicated Christian there can be no finer expression of service to Christ than to dedicate two years of service overseas for the witness of the gospel by word and deed through Pax service with our foreign relief or mission programs. Rich or poor, Canadian or American, there is a place for you in Pax if you are ready to dedicate your life in service. Inquiries should be addressed to the Board of Christian Service, 722 Main, Newton, Kan.

Fred Unruh, author of this article, is Associate Secretary of the Board of Christian Service.

our schools

GOSPEL TEAM QUARTETS

The personnel for the Men's and Women's Gospel Team Quartets of Bluffton College have now been announced. Members of the Women's Gospel Team Quartet are Kathryn Conrad, Toledo, Ohio, first soprano; Jeannette Sprunger, Elkhart, Indiana, second soprano; Nancy Mees, Paulding, Ohio, first alto; and Sara Radebaugh, Findlay, Ohio, second alto.

In the Men's Gospel Team Quartet are John Lehman, Dalton, Ohio, first tenor; James Hahn, Lantwerp, Ohio, second tenor; Gary Lora, Columbus Grove, Ohio, baritone; and Willis Stemen, Ft. Jennings, Ohio, bass.

The quartets are a part of the Gospel Team, a commission of the Bluffton College Student Christian Association. According to Sara Kratz, who is in charge of itinerary, the teams will be traveling during Christmas vacation: the men's team toward eastern states and the women's, Midwestern states.

URUGUAY FEATURED

Alvin J. Becker, director of MCC in Uruguay for two and a half years, described a few of his experiences in chapel at Bethel College, Wednesday, October 21.

With the love chapter of Corinthians as his text, Becker testified that each point of this chapter had new meaning as a result of such a period of service.

Mr. and Mrs. Becker and daughter, Frances Ann, age 9, returned to their farm home near Burrton last July. Mr. Becker is presently enrolled at Bethel College working to renew teaching certification requirements. Mrs. Becker is the former Ruth Randall of Burrton.

The South American has entirely different thought patterns and religious traditions than the North American, Becker said. It is impossible for us to countenance some of their ways and equally impossible for them to understand our ways. Love is finally the only answer. Even though people cannot agree on ways of living, they can finally learn to love each other. The ability to love is finally a most important attribute of the person who is to serve effectively in such an assignment. Among major differences mentioned were such as, for example, the universal reading of sermons, the absence of the passing collection plate, the Uruguayan contempt for right of the machine as reflected in traffic laws, and rather universal use of tobacco and hard beverages. Help with economic, social, and educational problems can and must be given, but the typical Uruguayan is likely to resist and negate the spirit and intent of such aid until he is satisfied that his dignity is being upheld.

The Beckers' count it a rich experience to have served in this respect and above all as a direct leading of the spirit of God. A major ability needed for such service, Mr. Becker insists, is the ability to use the German and Spanish languages to enable the worker to communicate and sell himself and his ideas effectively.

GERMAN PROGRAM

The German Language Department at Bethel College will present a "Schiller Abend," Monday, November 10, in observance of the bicentennial anniversary of Schiller's birth.

A dramatization of Wilhelm Tell with songs and readings all in the German language will use talents of many of the ninety-five students currently enrolled in various German classes. Professors directing the production and also appearing on the program will be Dr. Cornelius Krahn and Dr. Jacob W. Nickel. The program will start at 8:00 p.m. in Memorial Hall. There will be no charge for admission.

MENNO SIMONS LECTURES

Gordon D. Kaufman, Professor of Theology at Vanderbilt, University, Nashville, Tenn., is the 1959 Menno Simons lecturer at Bethel College, Nov. 1-3.

Dr. Kaufman's general theme for the lectures is "The Theological Context of the Christian Ethic."

Topics for the lectures on Sunday are: "What is a Mennonite?" and "The Nature of Christian Ethics"; for Mon.: "God and Man" and "The Church and the World"; for Tuesday: "The Individual Disciple" and "The Problem of Decision."

Lectures begin at 9:30 a.m. and 8:00 p.m. and are all being given in the Bethel College Mennonite Church.

MCC news and notes

THREE WORKERS TO HAITI

Three new Voluntary Service workers left for Haiti Oct. 12 to assist in the medical program there: from left to right. Esther Eshleman, R.N. (Lititz, Pa.), Sister Hilda Mueller, R.N. (Newton, Kan.) and Dietrick Stoesz (Mountain Lake, Minn.). They will help at Hospital Albert Schweitzer, Port-au-Prince, and in an MCC-operated hospital in Grande

Riviera du Nord, located in northern Haiti, which will open in early November. Sister Hilda and Mr. Stoesz will serve at the Grande Riviere du Nord hospital.

Prior to her MCC assignment Sister Hilda worked as director of nursing at Bethel Deaconess Hospital (Newton, Kan.) for ten years. Stoesz, from the Evangelical Mennonite Brethren church, is to help in the hospital's maintenance; he worked in the Mt. Lake vicinity before beginning his 1-W service in Haiti. (Dr. John Bender, Snowhill, Md., will serve as the hospital physician; he and his family arrived in Haiti Sept. 19.) Miss Eshleman, who is to serve at Hospital Albert Schweitzer, worked at Grand Central Hospital in New York City before accepting her Haitian nursing duties. She has served several short terms under the Eastern Mennonite Board of Missions and Charities at Homestead, Fla., helping at the migrant child care center.

MCC WORKERS' REUNION

A reunion and fellowship meeting of past and present MCC workers will be held Friday, November 6, at the Gnadenau Mennonite Brethren Church, South Main Street, Hillsboro, Kansas. Dr. J. Winfield Fretz who recently spent a year in South America will be the speaker. All MCC personnel having served in relief, CPS, VS, mental health, Pax, or Akron and foreign students attending Bethel, Hesston, or Tabor colleges are invited.

The basket dinner will begin at 5:30 p.m. The menu consists of casserole, sandwiches, salad, pie. Bring your own table service. Coffee will be provided.

The program will begin at 7:30 p.m.

JAPAN TYPHOON ASSISTANCE

JAPAN — Mennonite missionaries in Japan, representing various Mennonite conferences, continue to give rehabilitation aid to victims of typhoon Vera which hit the island Sept. 26, killing 4,580 persons. Associated Press counted 35,285 injured with 685 still missing.

Paul Peachey, MCC Peace worker, reports that the $1000 emergency fund cabled by MCC Oct. 16 is being used co-operatively by all the Mennonite groups in helping set up a volunteer camp to assist in the physical ministry to the storm victims. The Mennonite Brethren, working in the disaster area, are serving in advisory capacity.

On Oct. 16 the Mennonite Brethren arrived in Kuwana (one of the cities badly attacked by the typhoon) with their camp and working equipment to set up a camp center which will function as the nucleus of the Mennonite rehabilitation activity. Volunteers for this camp will include persons from the Mennonite Brethren school, from the Japan Christian College, and from other church groups.

Dennis Epp, a General Conference Missions-Paxman, was released from his regular duties at Kobe, Japan, to assume leadership of the Mennonite emergency program. Along with Epp, two Japanese men—one a carpenter and the other a social worker—have been secured to help with the supervision of the work. With additional supervisory help from Osaka and Tokyo church leaders, a strong program lasting until the winter months will be possible.

Clothing gathered by the Mennonite churches and perhaps some materials collected by other church groups will be distributed through the volunteer camp set up at Kuwana. "It is the intention of the Mennonite groups to channel materials given by the Mennonite churches in Japan through our team for distribution," Peachey states. "We will take the necessary time to work out the procedure. But for the most part, these distributions will come a bit later."

The 1000 Christmas bundles sent to Japan by MCC will be distributed during the early winter months, by Christmas time if possible.

Peachey concludes that the Mennonite typhoon assistance project "is important not only because it is helping victims of the vast destruction in the Nagoya area, but also because it has aroused feeling among many missionaries that some standby emergency organization should be set up among the missions. We hope therefore that this may become a pilot project which will point the way for further development."

MENNONITE VOLUNTEERS NEEDED

BETHESDA, MARYLAND — Volunteers are needed for the National Institutes of Health. As a result of an expanding, intensified research program at this Bethesda, Md., medical center, more young men and women are wanted who can participate as normal volunteers and be used as control patients. Since 1954 MCC has helped NIH with its research by recruiting volunteers for either short term or long term service periods.

At present the Mennonite Central Committee has eight VSers serving at the institution; at least fourteen more are needed by the well-trained staff of 650 doctors in studying the heart, blood, diets, body processes, and the effects of drugs to help them determine what is normal health and how a sick body really differs from a normal one. Though tests are not conducted with hopes of finding dramatic cures, the research carried on is very important in understanding illnesses and in eventually constructing the needed solutions.

Together with the Mennonite volunteers, fifteen volunteers from the Church of the Brethren are serving in 150 various projects in three of the seven institutes of NIH: the National Institute of Arthritis and Metabolic Diseases, the National Heart Institute, and the National Institute of Mental Health.

All research projects are carefully screened, processed, and calculated. Volunteers serve without hazard, although some of the tests may result in temporary discomforts. Writes one of the NIH volunteers: "Though the procedures cannot be called 'enjoyable' from the normal volunteers' standpoint, they do have certain intangible compensations. Primarily, of course, these volunteers have a deep satisfaction of knowing that they are helping in a program of research that may ultimately lead to the discovery of better ways of treating the sick."

Any persons interested in the NIH program and who would like to serve as normal volunteers should write to Personnel Office, Mennonite Central Committee, Akron, Pa.

PSYCHIATRIC TRAINING COURSES

NEWTON—Prairie View Hospital (Newton, Kansas) invites graduate nurses to take a one-year course in advanced psychiatric nursing in Prairie View's own nurses training program. The course with limited enrollment is scheduled several times each year. At present there is an opening for someone to begin between now and Jan. 1, 1960.

Each of the Mennonite Mental Health Services hospitals is developing in its own way to meet its respective needs. Prairie View, in addition to the inpatient and outpatient treatment program, gives special emphasis to the staff training program, particularly to the one-year psychiatric training program for graduate nurses from the United States or Canada.

Individuals who recently entered this program are Gertrude Warkentin, R.N. (Superb, Sask.) and Orletta Brandt, R.N. (Hillsboro, Kan.).

Also included in the hospital's training program are classes taught by the Prairie View Hospital professional staff in Newton and Wichita which are open to any nurses from the community. Last year there were twelve in the Newton class and thirteen in the Wichita class. Classes for the current year will be getting under way during October. College credit is available for this general training course as well as for certain areas of the advanced psychiatric one-year training.

Nurses interested in more information should contact Elsie Martin, R.N., Director of Nursing, Prairie View Hospital, Newton, Kan.

OUR SCHOOLS

(Continued from page 684)

"THE CRUCIBLE" PRESENTED

Arthur Miller's drama "The Crucible" will be staged in Founders Hall on the Bluffton College campus Nov. 10, 11, and 13 under the direction of Mrs. John Purves.

Members of the cast are Gary Yoder, Jim Weaver, Barbara Lehman, Dan MacLachlan, Pat Gross, Neil Lehman, Mary Margaret Younkman, Phyllis Bixler, Leonard Myers, Ellen Poole, Gary Sprunger, Walter Sprunger, Mary Steiner, Robert Suter, and Dorothy Thiessen.

Although the setting of the play is Puritan New England, this presentation will be given in modern dress.

BETHEL PARENTS' DAY

Parents' Day at Bethel College will be observed Sunday, Nov. 8, with parents of all students invited to spend the day on the campus.

In the principal feature of the day, Dr. J. E. Hartzler, noted lecturer, world traveler, and professor, will tell of what he saw in a recent tour of Russia. This address will be at 3:00 p.m. in Memorial Hall.

Other activities of Parents' Day include a dormitory open house from 1:00 to 3:00 p.m., a 5:30 p.m. dinner with students and parents invited as guests of the college and a 7:30 p.m. concert by the a cappella choir in Memorial Hall, Professor Gordon Corwin, conducting.

Parents and visitors are also invited to the regular church services that morning which include the worship service at 9:30 a.m. and the Sunday school hour starting at 10:30 a.m.

Dr. Hartzler, the speaker of the day, is a Mennonite of note having served as president of Goshen College in Goshen, Ind.; Bethel College, North Newton; and of Witmarsum Theological Seminary. He later served for many years as Professor of Philosophy and Ethics at Hartford Theological Seminary in Hartford, Conn., and taught for several years in Beirut in Lebanon. His recent tour of Russia, in which he traveled some 5,000 miles by bus, brought him in close contact with the common people of this vast country.

jottings

MISSION FESTIVAL

Bethel Church, Inman, Kan.: Record Sunday school attendance for the third quarter was 378. About twelve ladies of our church attended the Kansas All-Mennonite Women's meeting in Hesston, Kan., this fall. Eva Pauls, missionary nurse from our church who served in India, arrived home Sept. 28. Miss Pauls, Miss Agnes Harder, P. A. Wedel, and Arthur and Jeannie Thiessen were the speakers for our mission festival held Oct. 11. Our congregation has purchased a lot in Inman and is building a parsonage. A group of ladies from the Charity Society gave a program in the Hopefield Church recently. Groups from our church serve at the Wichita Union Rescue Mission on the fourth Wednesday of each month. The following people attended the conference in Bluffton: Mr. and Mrs. J. H. Ediger, George Ediger, Mr. and Mrs. Elmer Neufeld, Pastor P. T. Neufeld, Mrs. George Regehr, John Thiessen, John F. Enns, Mrs. H. A. Toews, Paul Toews, Anna Grace Wiens. Officers for this Sunday school year are: Art Pauls, sup't.; Simon Wiens, sec.; Herb Neufeld, treas. On Sept. 6 Mr. and Mrs. George Becker observed their silver wedding with open house and a short program in the church. Mr. and Mrs. J. T. Doerksen celebrated their silver wedding Oct. 18. The silver wedding anniversary of Mr. and Mrs. Martin E. Kroeker will be observed Nov. 29. In our church there are eighty-four children in grade school, thirty-two students in high school, eighteen in college, one in Bible institute, one in seminary, and one in university. Margaret Kroeker, student at Bethel College from Bolivia, S. America, spoke to us Sept. 20. Terry Doerksen and Lois Doerksen were married Aug. 30. Dewayne Pauls and Elizabeth Schrag were married Sept. 12. Gus Regehr and Ruth Wiebe were married Sept. 20. Mr. and Mrs. DeWayne Pauls are now in Akron for two years of alternative service with MCC. Wildan Kroeker recently began his 1-W service in Denver. Mr. and Mrs. John Goertzen are at Honey Brook, Pa., for his service.

NEW PASTOR

Pulaski Church, Pulaski, Iowa: We have enjoyed Dr. and Mrs. J. E. Hartzler of Goshen, Ind., with their message in pictures and sermon. Mrs. Hartzler spoke to the Dorcas Missionary Society about women in Russia. We are eagerly looking forward to the arrival of the new pastor, Rev. and Mrs. Myron Krehbiel, from Conway, Kan.—Mrs. Chas. Bachman

HYMN TUNE CONTEST

The Mennonite Song Festival Committee is sponsoring a hymn tune contest to follow the hymn text contest held recently. Four texts were chosen as winners by the Hymn Society of America and were performed at the General Conference Centennial at Bluffton.

Contestants may write hymn tunes suitable for any one of the four texts. Awards of $25, $15, and $10 will be given to the three winning entries. The hymns will be performed at the 1960 Song Festival. Write to Hymn Contest, North Newton, Kansas, for copies of the texts and contest rules. The deadline for entries will be February 1, 1960.

into the beyond

Mrs. Lavina May (Baughman) Miller, member of the Pulaski Mennonite Church, Pulaski, Iowa, widow of Rev. W. W. Miller, long time pastor of this church, was born February 3, 1865 and passed away October 11, 1959.

conference notes

continued from last page

OFFICERS ELECTED AT CONVENTION

Newly elected officers of the Western District Sunday School Convention are: Ralph Peters (Hillsboro), president; Eldon Franz (Inman), vice president; Dorothy Schmidt (Newton), secretary; Roland Bartel (Hillsboro), treasurer; and Dean Stucky (Wichita) board member. Elections were held at the annual meeting in Halstead, Oct. 4.

Alta Mae Erb, writer of children's curriculum materials, and Mary Royer, curriculum consultant, were the guest speakers for the convention. Mrs. Erb explained how curriculum materials are prepared, discussed problems in writing for children, and explained the use of the teacher's manual and teaching pictures of the Faith and Life Graded Sunday School Lessons. Dr. Royer spoke of the challenge of teaching three-year-olds. She explained the philosophy underlying the course for nursery children which was prepared by her sister, Katherine Royer.

The convention, at its business session, voted to contribute $800 to the Board of Education and Publication for the development of the Faith and Life Graded Sunday School Lessons.

MISSIONARIES ON THE MOVE

Anna Quiring, Belgian Congo, is itinerating in North Dakota, Illinois, and Indiana. The Earl Roths, also from the Congo, are spending a month, October 7 to November 8, in the Pacific District churches. Vernon Sprunger, formerly of the Congo, now assistant executive secretary of the Congo Inland Mission, Elkhart, Ind., spoke at the Western District Conference in North Newton, Kansas, October 24-28.

Gerald Stucky of Colombia was in Montana until the middle of October and will spend three weeks in November on the Hopi mission field in Arizona, and a week in churches in Kansas and Nebraska.

The Arthur Thiessens did intensive itineration in Kansas and Oklahoma in October, and will spend some time in Canada in November. They will return to India in December.

The W. C. Voths, China, Japan, Taiwan, and presently of Oraibi, Arizona, will take out several weeks to itinerate in South Dakota and speak at the missions conference in Bessie, Oklahoma.

OPERATION IS SUCCESSFUL

Waldo Harder, a missionary in the Belgian Congo who recently returned to Newton, Kan., because of ill health, underwent major surgery in Kansas City October 17. He is reported to be in good condition and was able to leave the hospital after two weeks.

GENERAL CONFERENCE STATEMENTS AVAILABLE

The statements, "The Christian and Race Relations" and "The Christian and Nuclear Power" may be obtained by writing the Board of Christian Service, 722 Main, Newton, Kan.

1960 STUDY CONFERENCE

Delegates representing all General Conference Mennonite congregations will meet in the summer of 1960 to evaluate the achievements and failures of the first one hundred years of the Conference. Founders of the General Conference felt that Mennonites should achieve greater unity, and leaders today feel that the need for true Christian unity is as great as it was in the day of their predecessors.

The conference will be held in the vicinity of West Point, Iowa, the birthplace of the General Conference. Today there are General Conference congregations at Donnellson, Pulaski, and two at Wayland in Iowa.

On the program are such topics as a study of the contemporary ecumenical movements, the biblical and theological basis for unity of Christians, unity and disunity among Mennonites in the past, cooperative efforts in education and publication, in missions, and in relief service through Mennonite Central Committee. Attending will be delegates from the various congregations.

The Centennial Committee making the necessary preparation for the study conference consists of Cornelius Krahn, North Newton, Kan., chairman; H. E. Nunemaker, Wayland, Iowa; C. C. Neufeld, Winnipeg, Man.; C. J. Dyck, Elkhart, Ind.; Vernon Neufeld, North Newton; and the executive secretaries of the General Conference.

WOMEN'S MISSIONARY RALLY

The Evangelical Mennonite Church of Berne, Ind., was filled when approximately 314 women met for the 23rd Annual Indiana Mennonite Women's Missionary Rally on Oct. 15. The group represented twelve General Conference and Evangelical Mennonite Churches in Indiana, and five in Northwestern Ohio.

The theme for the day was "Who Is My Neighbor?" Very challenging meditations were presented by Mrs. Lloyd Rediger, Mrs. Robert Sutton, and Mrs. Vernon Sprunger. The field of Belgian Congo was presented by Miss Anna Quiring. Mrs. Gerald Stucky, missionary to Colombia told of the needs of the people in that country and expressed their need of a true knowledge of Christ.

The Woodlawn Mennonite Church in Chicago was represented by Mrs. Delton Franz. Her topic was "How Can I Live As a Neighbor?" Rev. Andrew Rupp, missionary from the Dominican Republic told of several Dominicans whose lives and homes have been changed as a result of learning to know God.

In the closing message, Mrs. Robert Ramseyer from Japan expressed her deep concern for the friends in that country who are curious about the gospel but do not seem to grasp its full meaning for their lives.

The following officers were elected for the 1960 year: chairman, Mrs. Daniel Graber, Eighth St. Menn. Church, Goshen, Ind.; vice chairman, Mrs. Lloyd Rediger, Highland Bethel Menn. Church, Fort Wayne, Ind.; recording secretary, Mrs. Vesta Slagel, Topeka Menn. Church, Topeka, Ind.; corresponding secretary, Mrs. Paul Augsburger, Evangelical Menn. Church, Berne, Ind.; treasurer, Mrs. Gordon Dyck, First Menn. Church, Nappanee, Ind.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

PERSONNEL WANTED

SECRETARY: Full time position open December 1 for secretary with skills in typing, transcribing, and filing. For information and applications write to Board of Christian Service, General Conference Mennonite Church, 722 Main Street, Newton, Kan.

conference notes

CONFERENCE TO BE HELD ON "THE CHURCH AND THE AGING"

Ministers from various Mennonite conferences and administrators and employees of homes for the aged will meet at Moundridge and Hesston, Kan., November 5. Their purpose is to "explore and plan together" the relationship of the church and the aging. Planning was done by J. K. Siemens, Allen Erb, Al Weaver, Elmer Ediger, and Marvin Ewert.

Brief presentations of topics will be made: "What Are the Facts about Aging?" by Elmer Ediger, administrator of Prairie View Hospital; "The Local Congregation and the Aging," by Marvin Hein, Mennonite Brethren pastor from Hillsboro, Kan., and "Planning Our Church Homes for the Aged" by Allen Erb, who is in charge of the Schowalter Villa, a new project for the aging at Hesston. Group discussion will follow.

Otto Klassen, psychiatrist from Wichita, Kan., is the speaker at the recognition dinner to be given for workers in homes for the aged.

NEW PSYCHIATRIC CENTER

Plans are progressing on the Oaklawn Center at Elkhart, Ind. This newest Mennonite Central Committee mental health service will not only establish a place to serve the emotionally ill but also will sponsor a strong program of education pertaining to mental health. A Speakers Bureau has been established which makes arrangements with qualified speakers on the subject of mental health to serve churches in Indiana, Michigan, Ohio, and Illinois, as requested. A staff of more than twenty speakers has been developed.

Several plays on mental health are available for use by youth groups or others interested. A list of them may be secured from the Oaklawn Center, Box 6, Elkhart, Ind.

Mennonite congregations in the MCC constituency are actively planning to provide substantial sums of money to make possible the establishment of the psychiatric center. One conference has already contributed $3 per member, representative of the interest of the church in this project. The Peace and Service Committee of the Central District carries the primary responsibility for fund raising in General Conference congregations. Chairman is Robert Coon, pastor of First Mennonite Church in Chicago.

VOLUNTEERS BEGIN SERVICE TERMS

Four volunteers began one- and two-year terms of Voluntary Service in October and two are scheduled to begin December 1. Rita Baergen from Tofield, Alberta, left for Mexico beginning of October and will assume nursing duties in the Community Hospital at Cuauhtemoc.

Rudy and Ruth Friesen, of Rosthern and Waldheim, Sask., respectively, are working in the Gulfport, Miss., unit for a year. Rudy will teach Bible classes in the public schools of Gulfport and with his wife will help in the recreational program and other Bible classes.

Alana Graber, Kingman, Kan., arrived at Gulfport October 20. Her work is mainly with children in Bible school, recreation activities at the Community Center, and club work. She will also help with secretarial work.

Mr. and Mrs. E. P. Graber of Freeman, South Dakota, plan to leave for Mexico December 1. Mr. Graber will be doing repair and reconstruction work at the Cuauhtemoc station and Mrs. Graber will help with the housekeeping at the unit house. They will remain in Mexico until spring.

RECOGNITION FOR HOSPITAL SERVICE

Twenty-six employees of Mennonite Hospital, Bloomington, Ill., were recently given service pins upon completion of five years of service to the hospital. Three employees had served ten years, and three members of the Board of Trustees had served five, fifteen, and twenty years. The presentation was made at a banquet attended by 180 persons.

Mennonite Hospital, an inter-Mennonite hospital, this year received official recognition as a welfare institution of the General Conference Mennonite Church.

WCV MEMBER JOINS NEWTON STAFF

Another member of the organization "Women in Church Vocations" has established herself in church-related service. Cornelia Lehn of Sardis, B. C., joined the staff of the General Conference office at Newton, Kan., Oct. 19. She edits two children's storypapers, the *Junior Messenger* and *Der Kinderbote*, and translates the graded Sunday school materials into German.

Miss Lehn was commissioned at Elkhart, Ind., in May 1959 in a service for four women, all of whom are presently in church-related work: Virginia Claassen of Whitewater, Kan., is teaching missionary children in Japan; Martha (Giesbrecht) Janzen is in mission work in Japan; and Muriel Thiessen serves as editorial assistant on *The Mennonite*.

WESTERN DISTRICT OFFICERS ELECTED

Henry Goossen was elected as president of the Western District Conference at the recent sessions. Ralph Weber is the new vice president, and Irvin Richert is secretary.

New Officers of the Western District Youth Fellowship are: Arlo Kasper, president; Dorothy Galle, re-elected as secretary; Robert Unruh, trustee; Kay Ann Schrag, program chairman; and Vernon Pauls, retreat committee member.

The Women's Missionary Organization of the Western District elected Mrs. Ed Harms of Wichita as vice president and Mrs. Lester Ewy of Arlington (Kan.) as secretary. Mrs. August Ewy continues as president.

William Juhnke was re-elected as president of the Mennonite Men's Organization of the Western District. Herb Regier is vice president, Louis Regier is secretary treasurer, Ralph Peters and Arnold Siemens are on the program committee, and Jake Fretz was elected for the retreat committee.

NOVEMBER 10, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

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of things to come

Nov. 26—Thanksgiving Day (U.S.)
Nov. 27, 28—Young People's Union Council meeting, Winnipeg
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 44

editorials

A STUDY OF CHRISTIAN STEWARDSHIP The third goal of our Conference as adopted at Bluffton is: "Every congregation conducting a study of its Christian Stewardship." The initiation of such a congregational study would logically be by the pastor or through the church board.

An interesting report has just been released of a study of contributions among forty denominations. This study shows the per member average contribution for congregational expenses as $49.82, while the per member average for benevolences was only $12.43. In other words, four times as much was spent for church expenses and upkeep as was spent for helping other people. Many of our congregations try to have their budgets show at least as much for benevolences as for their own comfort and support.

A thorough study of Christian stewardship could well include such questions as: Is the tithe the answer? How many sermons should be preached on "giving"? How could the Sunday school teach stewardship? What is the proper ratio of spending for ourselves and for others? How many luxuries may we allow ourselves as Christians? What should be the spirit of our giving? What makes the difference between joyous or painful giving? Should we dispense with Sunday collections and have other methods for raising the needed funds? Should all our giving be through regular Conference and church channels only? When does a "thrifty" man become "stingy"? Is true giving a burden or a by-product?

This is but a beginning of a list of topics that could be selected for profitable congregational study. This whole matter of stewardship needs careful rethinking and a new emphasis. Carrying out this third goal of our Conference could work a revolution in our church life and activity. Dare we try it?

ANOTHER STUDY OPPORTUNITY For six months we are having the opportunity of a careful study of the Book of Acts in our Sunday school.

One cannot help but be impressed by the steady onward sweep of the new Christian movement, and marvel at its power of progress and survival in spite of all opposition. It bowed to no political authority; it crossed all barriers of race and nation; it thrived on persecution. Weak lives were made strong and heroic; sinful souls were filled with a new hope and love.

Could it be that our present churches are so encrusted with formal traditions, and so influenced by the material and political world that we have not much real message left? Are we no longer able to "turn the world upside down"? Have we no decisive and courageous message to give to our nuclear-mad and moon-struck age?

A serious and searching study of the power and influence of the early church may show us how to regain something of that joyous faith, that unswerving loyalty, and that undaunted courage, and transforming love that was so vividly manifested in the early days of the church's history.

Holiness in Life

Vernon Neufeld

A recent article in *Christianity Today* (Sept. 14, 1959, p. 29) made the following brief notice:

> The 6,000 delegates to the National Convocation of Methodist Youth, held at Purdue University August 24-28, had the option of attending daily 6:30 a.m. services in which John Wesley's "Order for Morning Prayer" was presented in a jazz setting. Some ministers who attended weren't as enthusiastic, Religious News Service reported, as youth delegates who said of the nine-man combo accompaniment, "It really gets you. . . ."

This is a dramatic reminder of the tendency in our time to confuse the sacred and the secular. This is the incongruity of an advertisement seen across the country last week, in which bottles of liquor were attractively pictured upon the background of a stained glass window.

This practice of mixing the sacred and the secular is called "syncretism" in the study of religions. Syncretism is the phenomenon whereby conflicting beliefs and principles are brought into a union.

Thus one may see in the history of Israel how the monotheistic faith came at times to embrace the fertility cults of Baal and Ashtoreth. Here one finds the worship of the one true God fused with the worship of other gods and combined with such foreign practices as idolatry and prostitution.

Syncretism is also to be noted in modern day "lodgism," a curious combination of mystery religion, medieval occult, theism, and a sprinkling of Christianity.

It may also be noted in modern entertainment. One finds for example the crooner who sings his sensuous love songs but concludes his program by rendering the Lord's Prayer. Or take the comedian who conducts his hilarious, nonsensical program but concludes by saying "God bless you." It is seen in the movie star, whose conversion has been broadly advertised, but who continues to make motion pictures which appeal to man's basest nature.

Perhaps you have noticed how organizations of various kinds always seem to have chaplains or other high-sounding religious officers in their organization, as if there is a deliberate attempt to attach some semblance of religiosity to a society which often is not only unchristian but sometimes anti-Christian in its primary emphasis.

I read some time ago, for example, how a certain brewery convention in Chicago invited a well-known churchman from Iowa City to speak. In the course of his speech the man was heard to say, "We are all interested in temperance."

And then there is perhaps the foulest mixture of all, where the name of God and the name of Jesus Christ is stepped into the mud of profanity and cursing.

These examples reveal the fact that essentially God is being secularized. Man is guilty of bringing God down to his own level, where, to restate Genesis 1:26, he creates God in his own image. How frequently man is guilty of attempting to have God bless his own activity, even to the point that evil is sanctioned in the name of God. For example, during the Civil War the South could support slavery as the divine intention of God while the North with equal vigor could support the conflict as one of liberation and in keeping with the desire of God.

Throughout most of history the attempt has been made to define major wars as righteous or religious, whether one thinks of the time of Constantine in the fourth century, the Crusades in the Middle Ages, the Thirty Years War following the Reformation, or the more recent World Wars.

But even in a more personal way, how glibly one can ascribe the will of God to the errors of man. When a youth is killed in an automobile accident because of reckless driving or excessive speed, how frequently is this "justified" in terms of the will of God. It is so easy to place the Christian tag upon unchristian action.

Perhaps in a less dramatic way, we tend to make the holy to be common and secular by reserving only a corner of life which we like to label *religious* or *Christian*. Whenever materialism in its several forms remains uppermost in life, and God is given only a secondary place, then one is guilty of relegating that which is holy to an inferior position. The desecration of the sacred occurs when one conveniently fits the holy to suit the daily routine, when holiness is conceived of in terms of saying prayers, attending church, conforming to outer piety, but where life remains secular and ungodly in its innermost being.

WHAT do we say then? If this is the *status quo* in Christianity and out of it, what should it be? Since the process we have described is bringing God to man's level, perhaps the answer then lies in having God bring us to His level. If we secularize what is sacred, namely the realm of God, then why not have our little worlds be made holy by God?

We need to begin with the holi-

Vernon Neufeld is on the faculty of Bethel College. This article was a chapel address.

ness of God and its corollary, the holiness of the Christian life. We need to begin by accepting fully what Peter says in 1 Peter 1:15, 16: "As he who called you is holy, be ye holy yourselves in all your conduct; since it is written, you shall be holy, for I am holy." The beginning point must be one's relationship to God. The imperative of our situation is directed to consummating that experience whereby man becomes a son of God. This is what Jesus meant when He emphasized that one needs to be born from above. This is what Paul meant when he spoke in terms of the new creation. This is what John meant when he spoke of being born of God. It is then that the holiness of God is granted to the Christian and sacredness becomes an essential inner quality. If there is a dichotomy of the sacred and the secular, as has been inferred, then the Christian belongs to the former.

WHAT then is the Christian's relation to the secular? He needs to gain the sensitivity, the inner visibility, to differentiate between black and white, between the profane and the holy. And here the words of the Lord spoken to Aaron (Lev. 10:10) apply: "You are to distinguish between the holy and the common, between the unclean and the clean."

With the basic and critical center of our being belonging to God, we view all of life from this perspective. And with this critical view, one cannot mix the two realms.

There are some things which must be excluded from life. One does not ask God to bless the liquor industry, the unchristian organization, the frivolous activity — the Christian boycotts these. One does not say it is God's will when our loved ones are killed on the Main Street drag strip—the Christian recognizes the wrong in speeding and reckless driving and he himself drives like a morally responsible person. One does not try to justify religiously his several forms of activity—the Christian cuts these out when they are inconsistent.

Other items in life then become transformed by the radiance of God. Our education takes on meaning and purpose. Our colleges become Christian colleges not because they are so named in the catalog or because it is a tag that has been applied, but because the students and faculty are Christian in their belief and in their action. Our life's work is then seen in terms of the higher vocation we have as God's children.

We need ever to be careful about relegating that which is holy to the realm of the profane. We need to watch that we do not drag the name of God into the mire of life, either by trying to sanction our present selfish way or by confusing the sacred with the worldly.

Rather we need to accept the dictum, "You shall be holy for I am holy," and its corollary, "Distinguish between the holy and the common."

All of us in various ways seek a place for God in life. When we reach for His hand, let us not try to pull Him down to our level, but let us ask Him to raise us where He is.

The words of the apostle Paul to the Christians at Rome commend themselves to us at this point:

"With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship to give him your body as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal to true maturity" (Romans 12:1, 2, Phillips).

Challenge of Missions

Anna Dyck
Missionary in Japan

Overlooking a shallow little stream in the shade of large, overhanging boughs sat a girl who had but very recently come from the conference sessions at Clearbrook, B. C.

She was reminiscing on what had been said during the Mission Board session. One statement stood out with painful clarity. A veteran missionary had said that he no longer had the courage to appeal to young people to dedicate their lives to mission work—the reason being a lack of funds.

In her mind's eye the girl could still visualize scenes in *The Miyazaki Story*. It was true that she had not been able to really look at it objectively, for people with whom she had shared joys and sorrows had been shown. And again her one keen desire was to go back to them.

As she allowed her thoughts to wander she saw the multitudes in Japan worshiping in darkness with only a bare few holding up the torch of life. She heard again the screaming of the little five-year-old next door as he was being beaten by his father—beaten thus because the love of Jesus had never penetrated the cruel hardness of that

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father's heart.

She saw again the swollen face of the mother who, because of her faith had been sorely maltreated by an overbearing husband while he was under the influence of liquor. She saw again the hardness of an impenitent heart of a Christian who once knew peace and joy but was now defeated—a victim in the clutches of Satan.

Thus the needs of a land where Christ is not pre-eminent came to her with vivid clarity. And shall we not arouse the interests of our young people to go simply because we lack funds?

We have lovely and comfortable homes. We have cars and deep-freezes and overstuffed chairs. We eat rich and palatable foods. We live in luxury from morning till night.

Yet the fact remains that the veteran missionary has not the courage to appeal to young people to bear the precious gospel to the far corners of the earth for lack of funds.

Consequently, may we appeal to those who have chosen the vocation of teaching, nursing, office work, farming, carpentry, to consider their vocation a vital part of the Lord's plan and purpose?

As we realize we are laborers *together* with Him, there will be funds available to carry the gospel to those who need it.

But we need not only missionaries whose portion it is to support the work materially. We also need those who will be willing to work hard in the ministry of prayer. We need those who will avail themselves of the opportunities to get acquainted with the fields of service. Those who will recognize workers by name, and know the physical, mental, and spiritual problems, and will know the condition of the national church in the given area, and will spend moments and hours and years in prevailing, intercessory prayer.

Prayer on the mission field is the most difficult task. As is the case with all, it requires self-discipline, perseverance, and a profound faith to carry on an effective prayer life for the missionary as well.

The girl who sat musing had seen the immediate need of teaching the value of prayer to the newborn Christians. Thoughts again sought out answers to prayer which some of the Christians had experienced.

She thought of the girl who had prayed for four years until her mother had finally accepted Christ as her personal Savior. She thought of the woman ill with septicemia and of the prayers of the Christians, and how the doctor had said he did not really know how she had recovered. Her thoughts also went back to the lady who had wanted a new pair of white dress socks, and how she had prayed for them and received the answer the same evening.

It is strange and wonderful to find that as we pray for people in faraway places their concerns become our concerns, their burdens become our burdens. As we pray our hearts and hands will be opened to give as well. In fact, it works both ways. If we give, even though only half-heartedly at first, we will sit up and take notice of what has been accomplished through that gift, and the chances are that we will begin to pray for the accomplishment.

Perhaps a word of warning is in place. Praying and giving is so much a part of mission work that it cannot be separated from it. But it is dangerous to become involved in praying and giving—especially if you are a young person who might be an eligible candidate for the mission field. It is possible that the Lord may place His hand gently on your shoulder and ask you the age-old commissioning question, "Who will go for us?"

God will catch your eye and in His gentle, probing way await your answer. If you get involved, it is difficult to withdraw. As long as you hesitate you will be very, very miserable, but as soon as you yield and share in His love and compassion for lost souls, you will find a penetrating and uplifting joy and confidence in the knowledge of being in His will.

Once you have declared yourself willing to enter His service you will likely find many hindrances cleverly hidden in your path by the tempter. His desire is to hinder the work of Christ.

You will find your efforts thwarted in different ways. People in general will refuse to recognize the Bible as the inspired Word of God. To many it is simply just another book. They refuse to recognize Christ as the Son of God. There will be so little evidence of repentance. There will be class distinction and caste systems.

There will be unfavorable conditions in our home churches and lack of support. There will be language and custom problems. There will be the hindering testimony of non-Christian fellow-countrymen.

Our American wealth will stand in the way of the gospel, and perhaps even our own superiority complex.

In all this remember that the devil is not opposing *you*, he is endeavoring to hinder the work of *Christ*.

The hymn writer's words are so true: "The work is *thine*, O Christ, our Lord." It is His work from beginning to end, but He needs willing representatives.

There are the positive aspects as well, for the love of Christ cannot help but penetrate. Jesus Christ is the eternal conqueror over sin and death. His love through Christians has an overpowering effect. There is sympathy, love and forgiveness with Christ. In the end this will bring victory.

The mission field of the world is a challenge to you, young people. In coming months hundreds will be writing examinations and wondering what to do with the future. May I suggest the challenge of missions.

The future of missions is not dark although we sometimes wonder what to do for funds. "The future of missions is as bright as the promises of God." But it does need your obedience, your consecration, your willingness to follow all the way.

Let the challenge of the crying millions in darkness prompt you to say "yes" to Him. And again I would say yours shall be a joyful freedom in knowing that you are in His will, helping to save the lost.

As the girl, who had come from the conference sessions at Clearbrook rose from her reverie, she felt strangely uplifted because she realized anew the strength of the Lord and His ultimate victory—and that new recruits for the mission field would respond and that funds would be available.

Alcohol in Our Communities

Henry Grimm
Pastor, Hereford Church
Bally, Pa.

ALCOHOL means many things to many people. To understand the "drink" problem we need to understand social and cultural groups and their attitudes toward the use of alcoholic beverages.

This is necessitated by the fact that most young people learn to drink in their own homes. Many parents believe that they can teach their children to drink moderately. It is by the influence and example of this generation's parents, more than by any other factors combined, that our young people today are led into drinking habits.

For the sake of honesty let us willingly admit that most drinkers are moderate. (85% of a distiller's product is bought by only 22% of those who drink, while only 15% is bought by the remaining 78%.) They are moderate because of certain psychological, physical, and social factors which have made moderation possible—not because of any teaching or training. When psychological, physical, and social factors are adverse, a person who starts to drink becomes immoderate—wise counsel and good example to the contrary notwithstanding. The best argument that abstainers have for their position is that every excessive drinker was at one time a moderate drinker.

The moderate use of a habit-forming drug is something that cannot be taught. Modern science has demonstrated that alcohol is just such a habit forming drug and should never in any form be used as a beverage. It is a *narcotic.*

CHURCH members today drink about as generally as do non-church members. We are shocked to learn that more than $11,000,000 was spent for alcoholic beverages by the people of the United States in 1958. This was more than 5% of our national income for the same year. It is equally shocking to know that sixty-eight million people fifteen years of age and over in the United States are consistent drinkers (forty million men and twenty-eight million women). We need to remind ourselves and our neighbors that when excessive use of alcohol becomes a government problem, then the legislature must take over the responsibility of regulating its use.

Christians must answer these two questions for themselves:

1. Is it ever right for Christians to turn their living rooms into taverns, no matter how carefully these taverns may be administrated?

2. Is it Christian for a person to take into his system a drug which begins immediately the deterioration of those aspects of his life which differentiate him from the lower animals?

Any solution to the alcohol problem must include rehabilitation of the alcoholic or it is an incomplete solution.

There are 1,650,000 problem drinkers or alcoholics (men and women) in industry (factories and offices) today. Most alcoholics, contrary to our usual assumption, do remain in their homes, with their families, and in their jobs. One-fifth of our alcoholics are known to be women. (An estimate is that the figure may be as high as one-third since women are more hesitant to seek help in clinics.) $1,000,000 or more is the yearly cost of keeping alcoholics in our mental hospitals, jails, etc., plus absenteeism.

The social drinker who gets "drunk" even as often as once a week is not necessarily an alcoholic, although he is just as dangerous on the highway as an alcoholic. If he isn't an alcoholic, he could have stopped drinking any time before he became "drunk."

Our sympathy is more with the alcoholic who, having taken one drink, *cannot* stop as long as he can figure out some way to get more at any cost. An alcoholic is a person to whom alcohol is the most important thing in life. Most people who need help the most resist it the most because they know (although they will seldom admit it) that they are slaves—body, soul, and mind—to the drink habit. A drink means more to them than family, reputation, or religion. Alcohol has become their god.

The problem drinker notoriously refuses to recognize his need for therapy, and it was assumed until very recently that until an alcoholic seeks and wants help there was no help for him. Even Alcoholics Anonymous offers no hope for an alcoholic who has not hit "bottom," and asked for help. Recently it has become obvious that good results have been attained when alcoholics have been forced to take treatment.

A man who becomes alcoholic in middle-age responds to treatment much better and with more lasting results than the youthful alcoholic. He usually has a family and a business or some established position he wants to return to, in contrast to the young alcoholic. These would be words of encouragement, if it were not for the fact that the average age of alcoholics is quickly becoming lower and lower.

a prize-winning entry in the tract-writing contest

The Jesus Way

Carl H. Epp

Ten-year old Barry couldn't sleep. It was Monday night, and after a long day of school, chores, and homework, he was really tired. "Help me to obey Mom and Dad, and help me to obey Thee, Lord Jesus, Amen," he had prayed at bedtime.

Now the house was all quiet. Everyone was asleep, except Barry. He turned his pillow for the umpteenth time, tucked the covers in once more, and lay still, but no slumber came. Barry was afraid of something, and every time he thought of it, his heart began to pound very fast. It wasn't the dark that was so scary, nor the queer sounds at night. It was something else.

In Sunday school the day before, Mr. Good, the teacher, had told Barry's class about "Jesus, the Way to Heaven." Mr. Good, had explained that God, and Jesus, His Son, had been from eternity to eternity. And eternity was like a ring, it had no beginning, and no end. How long eternity must be! It's very length terrified Barry as he wondered where he would spend eternity. How could he be sure he'd enter heaven some day? What happens to those who are wicked and don't get there? Barry's heart beat very fast indeed. If it only wouldn't pound so loudly!

Yesterday's memory verse had been Jesus' words, "I am the Way, the Truth, and the Life, no man cometh unto the Father but by me" (John 14:6). Yes, I believe in Jesus, Barry thought, almost out loud. Mr. Good had discussed believing in Jesus. However, believing wasn't enough. The right thing to do was to ask for forgiveness of sins and let Jesus enter your heart. "I'm not as bad as a sinner," Barry whispered, and tried not to remember when he had been disobedient.

But only last Thursday he had cheated in an arithmetic test, and the teacher hadn't found out. Had Jesus seen that? Today he had hurt little sister Sue for no reason at all, and she had cried. Had Jesus heard that? Yes, Jesus saw and heard everything, even knew our thoughts, Mr. Good had told the class. Barry shuddered. Jesus had seen him cheat, hurt sister Sue, and disobey his parents so many times. How could he ever get to heaven? Barry was so miserable, he almost cried.

Then Rev. Gerber's text sounded in his ears, as if he were in church again: "Him that cometh unto me, I will in no wise cast out."

"If Jesus said that, I'll try it." Barry prayed, "Oh Lord Jesus, forgive me, I've been so bad, and I—I'm afraid of eternity. Help me to be good. Show me the Jesus Way, the way to heaven. Amen."

This time Barry settled down to sleep without turning his pillow, or tucking in the covers. There was a happy, peaceful look on his face as he fell asleep. Jesus had answered speedily and does so for everyone who asks Him for help.

Carl Epp is a member of the Eigenheim Church in Saskatoon, Sask.

the reader says

About O.T. teaching . . .

In a Sunday school discussion some time ago someone asked the question, "Why is there such a difference of opinion among Christian people? We read the same Bible, believe in the same Christ, and worship the same God." Some think that to participate in war is wrong and a Christian should have nothing to do with it, while others think it is the Christian's responsibility to do everything he can to help along the war effort.

One cause of this difference, I believe, we find in our last quarter's Sunday school lessons, and especially in the lesson of March 10, 1959, where God gives instructions, according to Samuel, to kill the Amalakites, both men and women, infant and suckling. We are a Christian church and here we emphasize a lesson which encourages to kill and destroy. Very little explanation is given that this happened at a time when people were still groping in the dark and the complete will of God was not available to them. Since we are Christians, why then don't we concentrate on the teaching of Jesus?

If we want to go back to Judaism and forget the teaching of Christ these lessons are good. But if we want to progress and increase in the knowledge and teaching and life of Christ, these lessons must be put in the background. In Hebrews 8:7 we read, "For if the first covenant had been faultless, then should no place have been sought for the second." In verse 13: "Now that which decayeth and waxeth old is ready to vanish away." It seems as though some of us are taking the same position the early Judaizing Christians took. Are we trying to get back to Judaism?

Does not the thought run through the Old Testament that God is not fully understood but the Messiah will come and when He comes He will reveal the complete will of God to us? Since the Messiah has come, would it not be logical to discount or discard everything that is in contradiction with what Jesus taught? Is not this just what Jesus meant when He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies. . . ." He made this statement, "But I say unto you" repeatedly, also when referring to other matters.

I have been a farmer all my life. We discarded the binder in favor of the combine, but after that we are not spending much time in studying the binder and how to operate it. We study the combine. We claim to be Christians. Why then don't we concentrate on Christ's teachings instead of getting us and our children all confused about teachings which Jesus repudiated? Is it any wonder that so many young men enter the army instead of alternative service?

It seems to me there are too many preachers who are afraid to say what they really think. There are so many Christians who think all parts of the Bible are equally important. To make a statement that certain portions are obsolete and should not be used could get a person into serious trouble. But it seems to me there is no way out. If some portion of the Bible does not harmonize with the spirit, the teaching, life and example of Jesus, that portion should be disregarded if we want to consider ourselves followers of Christ.

Sam Regier
North Newton, Kan.

About weddings . . .

Dear Editor:

I thought you might be interested in the following results from an article "Make Your Wedding Christian" published in *The Mennonite* June 2. Our daughter, attending a teachers college, lives in a home with four other Christian girls. A young man engaged to one of the girls, while waiting, picked up *The Mennonite* and read that article. He liked it real well and decided to try it.

At their wedding last August, for the processional the organ and piano played "Fairest Lord Jesus." Then the church choir sang, "O Master Let Me Walk With Thee." The whole audience sang "Savior, Like a Shepherd Lead Us." Then followed the marriage ceremony. Then while the couple knelt, a soloist sang "O Perfect Love." For the recessional the piano and organ played, "Lead On, O King Eternal."

There have been no end of comments among that group of friends about how delighted they were with the sacredness of the ceremony. Another of the girls now plans a similar wedding for November. Our daughter will be playing the piano also for this one. I can't help but believe her Christian testimony caused the young friends to believe in her church paper.

Mrs. Ben H. Pankratz
Inola, Okla.

About demonology . . .

Dear Editor:

The article, "A Theology of the Devil," in the Oct. 13 issue of *The Mennonite* cannot pass without comment. Is it any better to be preoccupied with hailing deluges of decisive deprecations upon Christians than hailing them upon the devil?

More positively this article justifiably points out that a Christian is personally responsible for sin and is not helplessly caught up in an irresistible flood of evil. It is also wise in pointing out that many misguided evangelicals boldly rush in where even a Toynbee would fear to tread, and they say, without much evidence, that America is a Christian nation which has always been guided by Christian principles.

Becoming more critical, one notices that the general tone of the article implies that the devil is a figment of the imagination. Thus the writer disagrees with the Genesis account of the fall, the book of Job, the temptation stories in the Gospels, and the book of Revelation. Perhaps a study conference on inspiration is far more necessary than we have believed, not only for ministers and college teachers, but also for writers and editors.

Though perhaps there should be better reasons for believing in the devil than merely for the sake of symmetry, no less a mind than Edwin Lewis has explored this possibility in his books, such as *A Philosophy of the Christian Revelation.* Does the writer believe in a limited God, or perhaps one who is not all holy and all loving? The problem of the origin of moral evil and natural evil is indeed a thorny one, and it will not be solved by biting satire without any positive Christian affirmations.

Satire can be used for constructive purposes, and should anyone desire to know the truth on demonology through better satire, they should consult C. S. Lewis' *The Screwtape Letters.*

Heinz Janzen
Washington, Ill.

bookmarks

THE AMPLIFIED NEW TESTAMENT, F. E. Siewert, editor-in-chief, 995 pages, Zondervan, $3.95 to $9.95.

The four-fold aim of this translation is given as to: be true to the original Greek; be gramatically correct; be understandable to all; and to give proper place and honor to Christ.

Since it is practically impossible to carry the exact meaning of a word from one language to another, this remarkable translation gives the various shades of meaning of the key Greek word, in parenthesis. The book thus becomes a sort of miniature commentary. The publisher claims that by this method over 10,000 lost meanings are restored.

It is refreshing to read this Testament with the feeling that the particular shade of thought of the original is carefully preserved and one can know exactly what the original Greek means.

The book is having a remarkable sale and is proving to be the publishers' bestseller in their whole publishing history. Work is already under way to produce *The Amplified Old Testament*, and following that, *The Amplified Bible.*

ALL THE MEN OF THE BIBLE, Herbert Lockyer, Zondervan, 381 pages, $4.95.

Here is a reference book true to its title. More than 3,000 men of the Bible are listed and identified, usually with brief comments on each. The more important characters may have a page or more devoted to them.

Not only will the average Bible reader find valuable help in identification of the men of the Bible, but the minister will find here sermon material for character studies.

Karlsschule Comes Back

The story of a school begun by an Austrian emperor and continued by Pax

Joyce Zuercher

CLASSES are again being held in the Lutheran Karlsschule in Vienna, after fifteen empty years.

On Sept. 8, 1959, 110 boys and girls, neat and clean, shining eyed and beaming, walked proudly into the door with their even prouder and happier parents.

School began officially the day before, when all the children attended a regular church service and heard a sermon by School Superintendent Georg Traar. And then, on this memorable and long-awaited first day of school, chalk dust and children's voices again drifted through the Karlsschule.

The Karlsschule, on Karlsplatz in Vienna, Austria, began in 1860, when Emperor Franz Josef I donated a plot of ground to aid the Lutheran church survive in a dominantly Catholic nation. As a Protestant school it gained reputation for high academic standing until the Nazis took over in 1939. After this the school functioned as a public school for five more years.

Destroyed in 1945

In the spring of 1945, the building was almost eradicated when the retreating German army which had occupied it for a year, set fire to it to prevent the Russians from occupying the property. The work of neighbors in removing munitions which had been stored there prevented total destruction. But the building was left a burned-out shell.

Lack of sufficient funds were making possibilities for rebuilding the school dim. Then in 1954 men from the Church of the Brethren began providing labor for reconstruction. And in January of 1955 Paxmen joined the Brethren to make a combined Brethren-Mennonite unit.

Under the direction of Austrian Engineer Reinhold Liebe, the men cleared the building of rubble, cemented, plastered, laid floors, and formed and finished rooms.

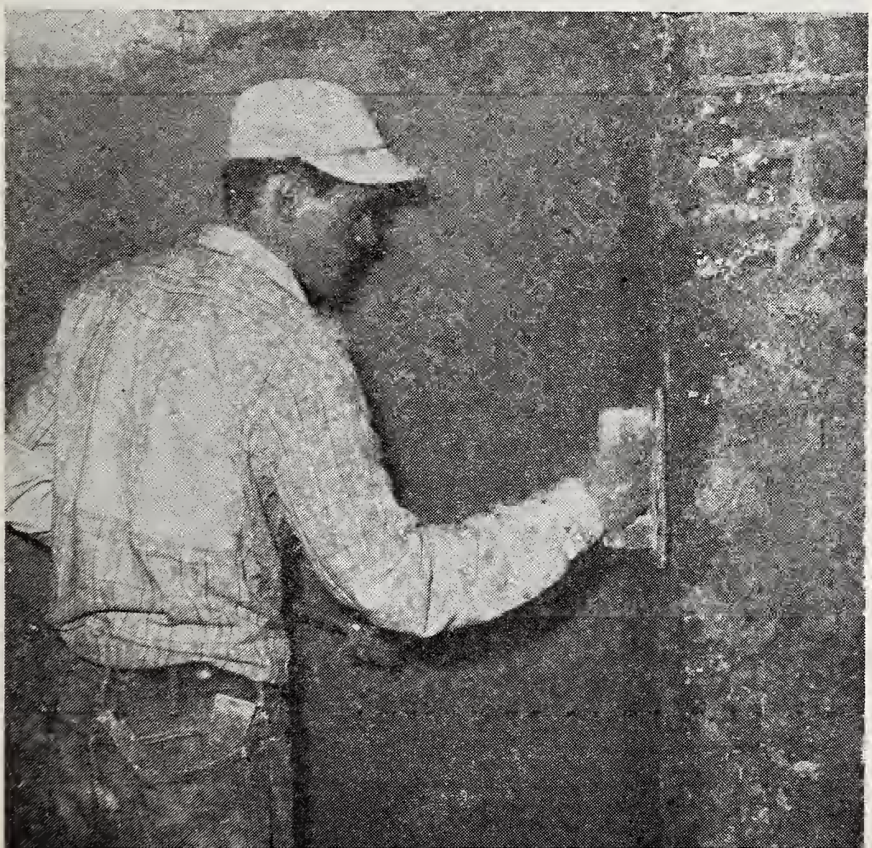
Since the city of Vienna has approved the Karlsschule as a city memorial and granted funds for restoration work, the outside of the Karlsschule must be kept as it was before the destruction. This required careful work in cleaning and repairing window frames and design work, refacing and painting bricks, and applying gold leaf to the lettering over the door. Using Pax labor for this made it possible to save some of the funds to channel into building materials furthering the program.

Restored in 1959

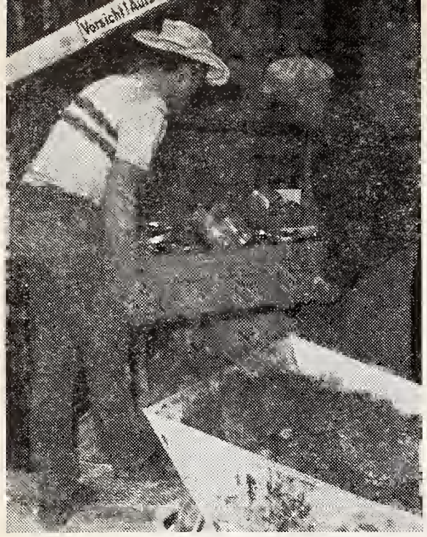
Today from the Karlsplatz, the front with its three massive doors and the statues of the four apostles watching over them looks much the same as it did before.

The children, however, do not yet use the main entrance. Their classes are held in five finished classrooms, closed from the rest of the building with access only by an insulated door, and their entrance is a side door on busy Wiednerhauptstrasse.

These children sing, recite, and



Peter Derksen, former Paxman who is now at home in Alberta, Canada, worked at Karlsschule for some time.



Dan Harder (left), Paxman from Mountain Lake, Minn., working on the elevator with an Austrian workman. Dan is presently in Bechterdissen, Germany.

study to the accomplishment of the clang and buzz of workmen above and beside them, the clatter of streetcars, whiz of automobiles, and whirr of motorcycles rushing by on the busy street.

Everyone entered the school the first morning sparkling with excitement—the tiny six-year-old boys, carefully dressed in their best white shirts and ties, the proud parents, some stopping to pose their offspring for a picture in front of the school, and the studious twelve-year-olds, carrying brief cases.

Classes moved from temporary quarters this year are the Austrian counterpart of first grade boys, and both boys' and girls' classes corresponding to the first year of an American junior high. The second junior high class was added to the system this year and is also held in the Karlsschule.

System to Be Completed in 1961

Plans call for the addition of the third next year and the fourth class in 1961, making the list of classes in the system complete again. All the classes separate boys and girls.

A school day for the first graders is from eight till eleven, while a junior high child remains in school until one. The school, in co-operation with Evangelisches Hilfswerk (the relief agency of the German and Austrian Protestant church), also has an afternoon program to care for children of working parents.

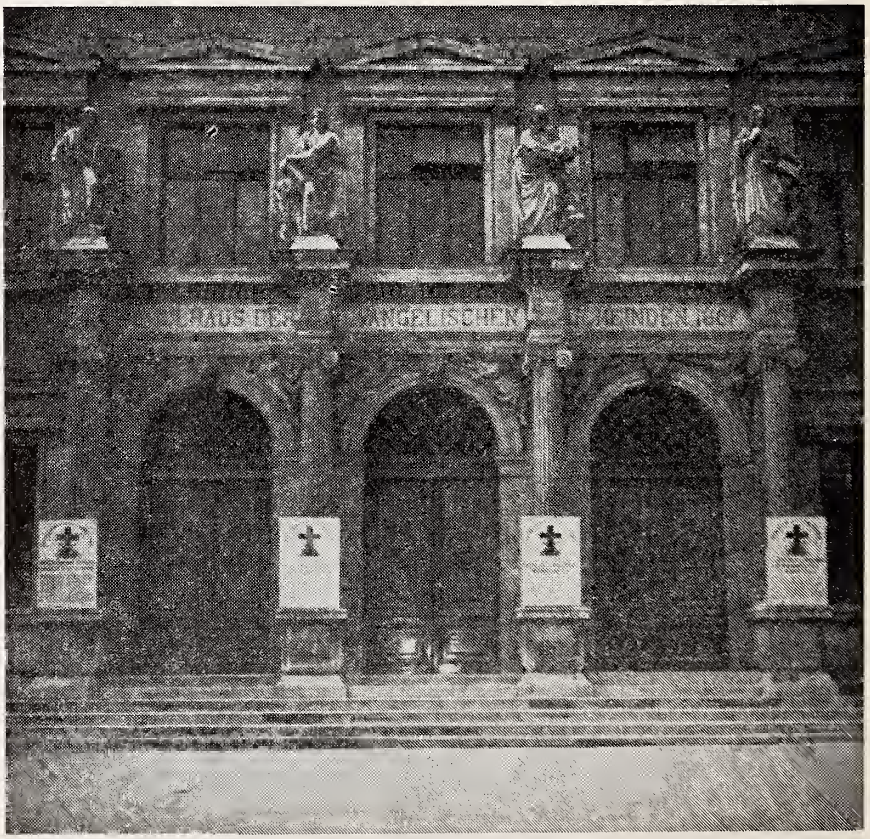
These children remain at school where they are given a noon meal and are supervised in study and play periods until their parents can pick them up at five or six in the evening. Most of the children attending the school are from the supporting Lutheran congregations, although each year the school provides education for a certain number of children from families unable to pay for it.

Karlsschule stands as a monument in the city of Vienna. In addition to its historical significance, Karlsschule symbolizes the religious and educational liberty of the Protestant churches in largely Catholic Austria. It is a monument to the Christlike spirit of love which compels men to construct in service for peace what strife has destroyed.

It is a monument to hours of work—back-breaking work, tedious work, finely skilled work — freely given to put into concrete terms the compulsion of Christ's love. And the monument is made complete with the voices of children within the building lifted in prayer and songs of praise.

The signs say: "ALTERNATIVE SERVICE OF THE UNITED STATES OF AMERICA. This service has been set up by the American Government for those young men who are conscientiously opposed to military service. It is our belief that we accomplish more by working with the people of the world in Peace and Friendship. As members of the Church of the Brethren and Mennonite Churches we are rebuilding this war damaged Protestant school in the Spirit of Reconciliation."

These silent witnesses to a positive, constructive peace position are printed in French, German, Russian, and English, and hundreds of people read them as they pass by on the busy street.



Mrs. Joyce Zuercher, author of this article, is an MCC worker in Frankfurt, Germany.

Beginning a weekly feature by Don Wismer, pastor of the Mennonite church in Denver, Colo.

To and From a Pastor

Dear Pastor,

I'm glad for the church bulletins you send me here at college. Thanks for your letters, too. It's good to get news from home.

It seems I've had my share of dates lately. Jim's a real nice guy. I wish you could meet him. But sometimes we run out of ideas on what to do on dates. We get tired of just going to the same places all the time. So when I got your letter I thought I'd ask you if you have any ideas on what we can do on our dates.

Mary

Dear Mary,

I was glad to get your letter. I would like to meet Jim.

Maybe if you and Jim would ask, "What is the purpose of dating?" you could better answer your own question.

It seems to me that dating is a way by which you can learn to know different fellows better, simply for the enjoyment of friendships. As you date you begin to have a particular fondness for one. Then dating becomes an opportunity for you to learn to know his likes and dislikes, his interests, his character, and to see if his personality is really pleasant to you after you know him better. And as you come to know him better you begin to feel this person to be or not to be the one and only for you.

Each time you accept a date, whether it is the same fellow or a different one, it doesn't have to mean that it will lead to the altar, but it may mean that eventually!

So, when you plan your dates you'll want to do things that will allow you to get to know what kind of a guy he is. What you do or don't do can be indications of that. Dates may be going to plays, church, working on projects, eating out, going for walks, rides, or nature hikes. It may be visiting in each other's homes, spending quiet evenings playing records, or games, or visiting the family or other mutual friends.

A general rule would be that your dates should give you as varied experiences as possible within the limits of decency and the time and money available.

Permit me to say this quite frankly because I know it eventually becomes a problem to many well-intentioned couples. Undue interest in each other's bodies on dates is a sign that one's interests have turned to the physical relationship and may be a sign that the couple are bored with each other—or don't have enough interests to know what else to do. It may mean the person is interested in marrying a body rather than a whole person.

I hope these thoughts can help you.

Best to you, Mary, as you grow together with Jim, and as you grow in your relationship to Christ.

Your Pastor

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alternatives to war

Witness or Waste?

Wilfred Unruh

SOME fellows have the idea that 1-W service is one last fling before they need to become responsible citizens.

Some parents have helped their sons to arrive at this conclusion about 1-W because they have not gone to the trouble of helping their sons to think maturely for themselves.

Frankly, the church is embarrassed by the fact that some of its young men in 1-W reflect all too well the character of our own congregations. Men whose concerns center around their new cars, the amount of money they receive for their services, and their attempts to see "just how much they can get away with" reflect, we are afraid, all too truly the real nature of our church. Some complaints about the behavior of 1-W men have been supported by unhappy experiences these men have had.

Repeated visits by Conference representatives and MCC administrative personnel to 1-W employers have indicated that the institutions employing 1-W men are overwhelmingly satisfied with the service and contributions our young men are making. There is no question about the contribution of our young men during their eight hours of employment. The concern of the church rests with the young man and use of his time during his off-work hours.

Surprisingly, it isn't always the other guy who goofs off in his 1-W service! Our young men reflect, more than anything else, our own attitudes to non-work activities. If we waste our time saturating our minds with dull TV programs in our homes instead of creative activities with our children, can we expect our 1-W men to live creatively for Christ in their service away from home?

The point we wish to make is that *we*, the families, are responsible for the men representing our church in 1-W service more than any other group of persons. We are molding the men who represent the church in 1-W. If we are not happy with 1-W service then we should not be happy with the character of the church and should begin to look at our congregation for ways in which we can improve our fellowship.

The **MENNONITE YOUTH** section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

CAMPUS LIFE DAYS

This fall the Chapel and Religious Life Committee of the faculty at Freeman Junior College sponsored a series of chapel programs devoted to the strengthening of the daily Christian living of the students. The series was called "Campus Life Days" and included discussion on the day-to-day living habits of the students, family relationships, courtship and dating practices, and personal hygiene.

These topics were discussed by panels of students, through group discussions, skits, and by members of the community who came to serve as panel members and guest speakers. Among those participating in this manner were: Mrs. Otto Preheim, Mrs. Palmer Graber, Mrs. Palmer Schrag, Dr. E. J. Hofer, Dr. Irvin Kaufman, and Rev. William Unrau.

It is the belief of the Freeman staff that the Christian experience must be expressed in all areas of life. Because this is true it is necessary for each individual to face his daily problems and social contacts with parents, teachers, students, and friends with Christian motives and attitudes. Through these chapel sessions students and faculty sought together with one another and God to look at the present situation with frankness and face the future with renewed Christian dedication.

CYV ACTIVITIES

The Christian Youth Volunteers of Freeman Junior College will again give monthly programs in the Homes for the Aged in Freeman and Marion and will hold services in the Freeman Community Hospital. Besides the monthly programs held on campus for the members, the group sponsors weekly prayer services each Wednesday noon.

It has been customary for the CYV to give programs in any of the churches of the surrounding area which make such requests. Plans are under way to continue this deputation work.

Officers for the year include Doyle Preheim, president; Naomi Waltner, vice-president; and Naomi Graber, secretary-treasurer.

PRESIDENT ATTENDS MEETINGS

Dr. John Ewert and Richard H. Graber of Freeman Junior College attended a hearing on the problem of school district reorganization sponsored by a subcommittee of the South Dakota Legislative Research Committee at Mitchell, S. D. The purpose of the hearing was to get suggestions for the improvement of the present re-organization law so that the next legislative session can deal with the problem more effectively.

President Ewert also attended the South Dakota College Deans' and Registrars' meeting on the Huron College Campus, Oct. 26.

FJC PRESENTS PLAY

After several weeks of intensive practice, an all-college cast presented "Doctor Hudson's Secret Journal" Oct. 29 and 30. The play, based on the well-known Lloyd Douglas novel, was well received. Double-casting of some of the parts gave more students the opportunity to participate.

Included in the cast were: Marlan Kaufman, Charleen Waltner, Patricia Preheim, Darla Albrecht, Doyle Preheim, Loren Preheim, Delmar Wipf, Virginia Ortman, Mavis Preheim, Lois Thieszen, Mary Ratzlaff, Ronnie Preheim, Doris Senner, Ida Gross, Goldie Becker, Phyllis Tschetter, Betty Unruh, Marie Preheim, Jeral Becker, Glennis Waltner, Erna Thieszen, and LeRoy Harder. Flora Schrag assisted Miss Kaufman in directing the play.

BLUFFTON FACULTY PERSONALS

Prof. Russel A. Lantz of Bluffton College attended the music section of the Northwestern Ohio Teachers meeting in Toledo on Friday, October 23.

Lloyd L. Ramseyer, president of Bluffton College, did solicitation for the Ohio Foundation of Independent Colleges in Toledo on Nov. 3, 4, and 5, and will be in Dayton for the same purpose on Nov. 10, 11, 12.

On Nov. 9 he will be speaking about Russia before the Y-Cradale Sorority at the YMCA in Findlay at 7:30 p.m. The Tiffin and Lima Chapters will be invited as guests.

BETHEL MATH TEAM

The Mathematics Department at Bethel College will enter a team of three students in the Twentieth Annual William Lowell Putnam Mathematical Competition. The examination will be administered locally on November 21.

Students on the Bethel team will be Nabil Khabbaz, senior from Lebanon, George Dick, junior from Winton, California, and Alfred Habegger, sophomore from Reedley, California. Dr. Arnold Wedel and Mr. Kenneth Deckert, professors in mathematics, are coaching the team.

This is the first time Bethel has entered a team, however Samir Khabbaz, brother to Nabil, entered as an individual and placed in the upper third when he attended Bethel.

The examination will require two three-hour sessions for administration and is designed to test originality as well as technical competence. Questions will cut across the bounds of various disciplines and will include rather sophisticated mathematical concepts as well as mathematical lore.

Cash prizes are offered both to ranking institutions and individuals and scholarships for advanced study may be influenced by rank on test scores.

Kansas University has entered this competition the past two years and will probably be the only other Kansas school represented this year.

The Mathematical Association of America sponsors the competition and will list the ranking institutions and individuals in the American Mathematical Monthly. The competition is designed to stimulate a healthful rivalry in the undergraduate work of departments of mathematics in colleges and universities of the United States and Canada.

WINTER NIGHT CLASSES

Night classes for the winter quarter at Bethel College were announced by assistant registrar, Vernelle Waltner.

Nine different courses will be offered for a total of twenty-five hours of credit. Several classes will meet concurrently on Monday, Tuesday, and Wednesday nights. The winter quarter begins on November 30 and ends on March 1.

In the Art Department, Miss Lena

Waltner will teach metal enameling for three hours of credit with the class meeting on both Monday and Wednesday nights. Dr. H. A. Fast will have a class on teachings of Jesus for three hours of credit, meeting on Wednesday nights. Dr. Eldon Graber will give Introduction to Guidance, three hours on Wednesday. Mr. Menno Stucky will teach welding, three hours on Mondays and Wednesdays. Dr. Rupert Hohmann will continue with the orchestra for one hour credit on Mondays. A special feature will be the course in church choir administration with a possible five hours of credit taught by Dr. David H. Suderman, sessions on Tuesday nights and by appointment. Milton Goering will teach intermediate swimming for men for one hour on Mondays. Ed Miller will teach public speaking I for three hours on Mondays, and Dr. Ronald Rich will teach a three hour course in astronomy on Monday nights.

The Bible, choir adminstration and guidance courses are for upper level credit.

Enrollment for these courses may be completed in the Registrar's Office between the 9th and 20th of November or during the first evening the class meets.

COURSE FOR CHOIR DIRECTORS

Church Choir Administration, a five hour course, will be offered as a night class during the winter quarter at Bethel College.

The course may be taken with or without college credit. Sessions will be held on Tuesday evenings with the first session on the 1st of December. The Winter Quarter continues through February.

Additional study and laboratory time will be necessary on the part of students for lesson preparation and for field work in visiting and studying choirs in the Newton area. The course is for upper class credit but interested persons may also take it without college credit purely for the information and techniques to be acquired in such a course. Experienced choir directors may find the course valuable as a refresher and as a workshop in choir problems.

Dr. David H. Suderman, head of the Humanities Division, will be the instructor and is in charge of arrangements. Interested persons should contact Dr. Suderman or the registrar at Bethel College to register interest and complete enrollment.

SEMI-ANNUAL BOARD MEETING

The Mennonite Biblical Seminary board held its semi-annual meeting at Elkhart Oct. 28 and 29 to hear reports of the administration, faculty, and the various board committees.

Reorganization of officers and committees was a major item of business. Olin Krehbiel, Freeman, S. D., is the new board vice-president and J. Herbert Fretz, also of Freeman, is the new secretary.

Members of the reorganized committees are: Finance — Elmer W. Baumgartner, Harry E. Martens, Olin Krehbiel, and A. E. Kreider; Building—S. F. Pannabecker, John Wickert, Elmer Baumgartner, and Harry E. Martens; Faculty Planning—Willard Claassen, J. Herbert Fretz, and A. E. Kreider; Co-ordinating Committee representatives—A. E. Kreider and Willard Claassen.

Arthur S. Rosenberger, Quakertown, Pa., is board president. Retiring from the board this year are Vice President J. N. Smucker, Goshen, Ind., and Secretary R. L. Hartlzer, Bloomington, Ill.

WCV CONFERENCE

A conference of Women in Church Vocations was held on the Seminary campus the weekend of Oct. 30 to Nov. 1. A highlight of the conference was the presentation of "The Bridge," a twenty-minute one-act play by Cornelia Lehn.

Among those addressing various sessions were Marvin Ewert, administrator of Bethel Hospital, Newton, Kan.; Mrs. O'Ray Graber, Buhler, Kan.; and Bertha Harder and Marvin J. Dirks, members of the seminary faculty.

NEW STAFF MEMBER

Kathleen Froese of Gretna, Man., recently joined the seminary staff as secretary for the Institute of Mennonite Studies and the public relations department. She was formerly in MCC work at Akron, Pa., and has come to the seminary on a temporary voluntary service basis.

FIELD TRIP TO CHICAGO

The Old Testament class at the seminary, taught by Prof. Jacob J. Enz, made a field trip Oct. 30 to the Oriental Institute at the University of Chicago to view Middle Eastern archaeological finds pertaining to biblical studies.

Together with a number of other students, the class also attended lectures at Bethany Biblical Seminary and visited the Woodlawn area to fellowship with some of the Mennonite pastors and church workers of Chicago.

SEMINARY FACULTY SPEAKING ENGAGEMENTS

Christian answers to the problems of youth were stressed by Prof. Cornelius J. Dyck in a week of meetings Oct. 19 to 25 at United Mennonite Educational Institute, Leamington, Ont. He spoke to students each afternoon in the institute chapel and each evening at the Essex United Mennonite Church, as well as doing extensive counseling.

Before going to Leamington, Prof. Dyck was speaker and discussion leader on Oct. 17 and 18 at the provincial Sunday school teachers convention held at Niagara-on-the-Lake, Ont.

Speaking in chapel at Goshen College Biblical Seminary were President Erland Waltner on Oct. 19 and Dean S. F. Pannabecker on Oct. 27. Dr. Waltner addressed the Mishawaka Ministerial Assn. on Oct. 21 concerning the work of the Associated Mennonite Biblical Seminaries. The centennial of the General Conference Mennonite Church was the subject of an address by Dean Pannabecker to the Mennonite Historical Society at Goshen College on Oct. 28.

Prof. Marvin J. Dirks sang a short sacred concert on Sunday evening, Oct. 18, at the fifth anniversary services of the Lombard Mennonite Church, Lombard, Ill.

Prof. William Klassen addressed the seminary board Oct. 28 on "The Purpose of Theological Education." On Sunday evening, Nov. 1, he spoke at the Church of the Brethren, Goshen, Ind.

Harry E. Martens, assistant to the president and business manager, has recently returned to Elkhart after making public relations contacts in Kansas and representing the seminary at the inauguration of Tilman R. Smith as president of Hesston College.

MCC news and notes

MCC WORKERS REPORT

INDONESIA—"How best to identify ourselves with the Indonesian church is not always easy or clear, yet we dare not stop working at it." So wrote Wilbert and Juanita Shenk (Sheridan, Ore.) after completing a combined six-year term in the Far East.

In their final report the Shenks summarized, "To have been a part of the MCC program and the church in Indonesia has been a real privilege for us. There have been many changes and developments and we hope a maturing of purpose for continuing to work in this country."

MILK DISTRIBUTION SUPPLY CUT

WASHINGTON — The United States Department of Agriculture announced Oct. 13 that the current low level surplus milk supply will allow no further commitments of government surpus milk for either domestic or foreign donation. As of Oct. 7, uncommitted stocks of nonfat dry milk in the Commodity Credit Corporation inventory amounted to less than three million pounds, compared to 122 million pounds a year ago.

As a result of the almost exhausted availability of US government surplus milk supplies for distribution by relief agencies, cuts will be necessary in the present year's milk distribution program. Having milk feeding programs in two countries, Korea and Vietnam, the Mennonite Central Committee will be affected by the Department of Agriculture's action.

MCC's request for 514,000 pounds of milk needed for Korea to facilitate feeding 10,000 who are in institutions and 9000 needy persons will be cut to 250,000 pounds. The 200,000 pounds needed for Vietnam to feed 200 families plus 12,000 persons in institutions has, however, already been received. Limiting MCC's requested supply will not require drastic changes in its milk feeding program. It means, rather, that instead of receiving milk without charge MCC will have to purchase the needed quantity.

Agriculture department officials emphasized that the milk distribution program has been extremely important in moving the huge price support accumulation of milk into consumption. As supplies permit, the government will again release milk surplus for distribution purposes. Until the recent USDA action, milk commodities had been made available to relief agencies since 1954 through a special government program.

PEACE WITNESS EXTENSION

CHICAGO — Intensive discussion centering around the relationship of peace workers under the Mennonite Central Committee and missionaries under constituent mission boards headlined the Peace Section Executive Committee meeting Oct. 24 in Chicago.

The discussion was a follow up of the Mennonite Mission Board Secretaries Continuation Committee meeting held Sept. 30, which studied the relationship question thoroughly and made several recommendations to the MCC Peace Section for possible changes in future working policy. The concern will receive further discussion at a meeting of the Mennonite Mission Board Secretaries and the MCC Executive Committee Nov. 6.

In line with the broadening outreach of the Peace Section witness, discussion also centered on the beginning of an East Asian area peace program. William T. Snyder's recommendations outlined several objectives for an East Asian program which were approved by the Committee:

1) Constantly studying problems and trends affecting the Christian churches in matters relating to war, revolution, nationalism, hatred, and violence. 2) Arousing, sharpening, and deepening Christian peace understanding and conviction. 3) Maintaining contact with secular peace and related movements for our own orientation and for witness as feasible but in ways which will safeguard our own integrity and nonaffiliation with non-Christian forces. 4) Seeking reconciliation and understanding between North American and East Asian Christians, particularly as this entails our own sins and lack of understanding of the Orient. 5) Consulting with Mennonite missions or churches in any country that may be served in East Asia and looking upon them as the spiritual base for the peace witness.

The agenda concerns included a review of the Peace Section membership list, race relations, and Peace Section work in Japan, Europe, and Africa. For some time the MCC Peace Section has been studying the possibility of sending a peace worker to Africa in the hopes of strengthening the peace witness in a continent which is presently racked by racial conflicts and surging nationalism.

Attention was given to plans for setting up a seminar on government, probably to be held in Washington, D. C., this coming spring. Elmer Neufeld (MCC Peace Section Executive Secretary) outlined the objectives and purposes for such a seminar which would concern itself with the Christian and his relationship to government.

SPONSORS NEEDED FOR TRAINEES

AKRON—Sponsors for a second six month period are needed for the international trainees who began their work in the United States Aug. 21. Thirty-eight young people—from Germany, Switzerland, France, Greece, Paraguay, and Uruguay—are presently working in all kinds of professions or trades in thirteen states.

Playing a key role in making the trainee program a success are the sponsors who help personalize the trainees' American experience. Pauline Jahnke, trainee program administrator, requests sponsor applications and that those interested write to the Akron, Pa., office before Nov. 25.

Each trainee gets an opportunity of living and working in two states. The first six month term is over Feb. 21 and the trainees will then be moving to new locations to serve as farmers, nurses, druggists, chemists, carpenters, and domestics to increase their knowledge of American people and professions as well as of American social activity and church life.

The trainee program is in its ninth year of operation. Thus far the 268 youth sponsored by MCC have worked only in the United States. Canadian immigration officials and MCC are now discussing the possibility of Canadian Mennonites also being permitted to participate in the trainee program as sponsors.

jottings

ANNUAL MUSICALE HELD

Carlock Church, Carlock, Ill.: The church choirs have resumed rehearsals with Dick King from Eureka, Ill., as adult choir director and Karen Schelle, Normal, Ill., as junior choir director. Mr. and Mrs. Clifford Dovel celebrated their 25th wedding anniversary with open house Aug. 30. Our church was host to the freshman class of Mennonite Hospital School of Nursing at their annual picnic, Sept. 23. Promotion Day exercises were held Sept. 27—also installation of newly elected SS officers and teachers. The ladies of our church spent a "work day" at the Meadows Mennonite Home. Oct. 18 was observed as "Layman's Sunday." Committee in charge were: Melvin Hendriks, J. H. Stutzman, Lawrence Arras. Dr. and Mrs. Robert Stutzman and family have returned to Carlock after completing two years of service with the US Public Health Service in Anchorage, Alaska. Dr. Stutzman will begin the general practice of medicine in association with Dr. R. L. Oyer in Chenoa, Ill. The annual musicale of the Ill. church will be held at the Carlock grade school gymnasium, Sun. evening, Nov. 15.

NEW PARSONAGE DEDICATED

Tabor Church, Newton, Kan.: During Pastor James Waltner's absence at conf. time, our guest speakers were H. T. Unruh and Ed. R. Stucky. W. F. Unruh showed a film on social drinking to YPU Sept. 6. A panel then discussed it. Sept. 13 we heard conference reports. The pastor showed slides taken at Bluffton. Sept. 21 the Mennonite Men met in Newton for a tour of the Gen. Conf. central offices. Sept. 24 a parsonage benefit supper was served and also a congregational meeting held. Some reports were given and W. D. Conf. delegates were elected. Holy Communion was observed Oct. 4. Three new members were received into the church. The catechism class has begun. Midweek meetings, adult and junior choirs, adult Bible study, also classes for the preschool and primary children all meet on Wed. evenings. Oct. 11 the dedication service for the new parsonage was held during the morning worship service with open house at the parsonage afternoon and evening. Mr. and Mrs. Glenn Harder, returned MCC workers showed slides of Newfoundland Oct. 18 at a program sponsored by the Tabor Sewing Society. Consecration service for SS officers and teachers took place Oct. 18.—Mrs. Jake J. Goerzen

BIBLE CONFERENCE

Deep Run Church, Bedminster, Pa.: Henry Poettcker, president of Canadian Mennonite Bible College was the speaker for the annual Fall Bible Conference held at our church. The theme for the conference was: "Living Before God." Topics of the addresses, based on the book of Amos were: "When Evil Runs Wild," "Heart-Rending Appeals," "When Two Are Agreed," "Doom and Promise," "Here I Stand." While a graduate student at Princeton Theological Seminary during the summer of 1953, Henry Poettcker served as an interim pastor of the Deep Run Church.

EDUCATIONAL UNIT COMPLETED AND DEDICATED

West Swamp Church, Quakertown, Pa.: On August 2 our church joined with the other churches of the community in an evening of sacred music and hymn singing held at St. John's Lutheran Church, in their church grove, in Spinnerstown. During the month of August both our senior and junior choirs had vacation. These choirs serve the church very faithfully the rest of the year. Special music was furnished by our own people and also by members of neighboring churches. Eleven of our members served as delegates to the General Conference sessions held at Bluffton, Ohio. Pastor Rosenberger and some of the delegates gave reports of the conference. Some of our people attended sessions as visitors. The Albert Jantzens, missionaries to the Hopi Indians in Arizona, visited churches in the E. D. Conference during the summer. The Jantzens spoke at the Labor Day Bible Conference held at Men-O-Lan. They spoke and showed pictures at West Swamp. They were a challenge and inspiration to us. Mr. and Mrs. Marvin Wall and daughter, Marjorie, worshipped with us on Sunday morning, September 6. Mr. Wall took part in the service. They spent the week end in our community while on their way to Paint Rock, N. C., where they have taken over the work after Harry and Ada Spaeth left for Elkhart, Ind., where Harry is attending the seminary. On September 13, as part of the regular services, seven babies were brought to the Lord for consecration. Sept. 27 marked the day of dedication for our new educational unit. This was a day of rejoicing for all of us, but perhaps we knew the greatest joy when we first used our new classrooms. In the formal dedication service we expressed our desire of using these facilities only to the honor and glory of God's name, and the advancement of His kingdom.—Mrs. Harold Rosenberger

into the beyond

Clarence E. Lung, 65, of Ligonier, Ind., member of the Topeka Mennonite Church, was born July 2, 1894, and died August 9, 1959.

conference notes

continued from last page

JUNIOR CHOIR FESTIVAL

The executive committee of the Mennonite Song Festival Society has completed plans for the Junior Choir Festival to be held Sunday, November 15, at Memorial Hall on the Bethel College Campus, beginning at 3:00 p.m.

Junior choirs within driving distances have been invited. Approximately 400 children are expected to participate. John Gaeddert, pastor of the Bethesda Mennonite Church at Henderson, Nebraska, will be the guest conductor. Rev. Gaeddert will also talk briefly on "The Hymn in Worship."

The program is centered on the theme of thanksgiving. The opening group, expressing thankfulness to God, includes: "Come Ye Thankful People, Come," "Praise Ye the Lord," "Deck Thyself, My Soul," "Praise to the Lord," and "Sing to the Lord."

The second group expresses thankfulness for Jesus including: "Away in a Manger," "Fairest Lord Jesus," and "I Want Jesus to Walk With Me."

The closing group expresses thankfulness for God's goodness. It will include "Lo! the Heavens Are Breaking," "The Lord Is My Shepherd," and "The Daylight Fades."

All choirs will join in the singing of these hymns. There will be a rehearsal prior to the performance at 1:45 p.m. in Memorial Hall.

The public is cordially invited to hear this Thanksgiving Festival in Song.

Song Festival Committee members are Dr. David H. Suderman, president; Dr. Harold Moyer, vice-president; Evelyn Voth, secretary; and Novalis Toews, treasurer.

CENTRAL ILLINOIS MEN DISCUSS AGING

A meeting of Mennonite men from central Illinois has been called for November 14 at the Calvary Mennonite Church, Washington, Ill. "Preparing for Later Life" is the topic to be discussed by H. Clair Amstutz.

Dr. Amstutz, formerly a medical practitioner in Goshen, Ind., and now on the staff of Goshen College, is chairman of Mennonite Mental Health Services.

conference notes

COUNCIL OF BOARDS TO MEET IN DECEMBER

The Council of Boards of the General Conference Mennonite Church will be in session at Berne, Ind., December 2-4, and the Executive Committee will meet December 1-5. This is the annual meeting at which the four boards, the Conference officers, and representatives of the district conferences and related organizations meet to review the work of the Conference and to plan for the following year.

Besides reorganizing the various committees, each board faces an extensive agenda. The major concern of the Board of Business Administration is to set up the 1960 budget for the Conference. Being a service organization for the other boards, this board will consider means of Conference promotion. A stewardship film, "Treasures in Heaven," will be viewed by the council.

The Board of Education and Publication must give time to the selection of writers and editors for the church papers, curriculum materials, and sundry publications. The manuscript for a youth problems quarterly will be before the board for final review. Also before the board for approval will be a suggested Sunday school standard and a book list for teachers and church libraries. Groundwork will be done on two proposed magazines: a leadership education magazine and a family worship magazine. With further emphasis on the Christian home, the board will discuss the feasibility of a Conference-wide institute on family life.

The Board of Christian Service has scheduled its sessions with major emphasis on policy and strategy planning. Members will consider how to implement study and action in line with the race relations and nuclear statements adopted at the General Conference. Together with Mennonite Central Committee executives, they will decide what direction to take in the foreign relief program. They will also study ways of counseling congregations regarding service concerns.

The Board of Missions is considering organizing its work into two areas: the American hemisphere; and the European, African, Asian hemisphere. Attention will be given to defining the policies and procedures of the new Committee on City Churches and to reviewing the city church situation in relation to the committee. The needs of the Mennonite colonies in South America will be studied, and the possibilities of more unified programing with the Board of Christian Service and other Mennonite churches in the mission program in Lower Latin America will be explored.

New developments in India and the Belgian Congo need to be considered. Since the government of India is assuming larger responsibility for educational programs, the Board of Missions must decide whether or not to continue the Annie Funk Memorial Girls School in Janjgir. The board will study the procedures outlined by the Congo Inland Mission by which the mission organization would become integrated with the Congolese church.

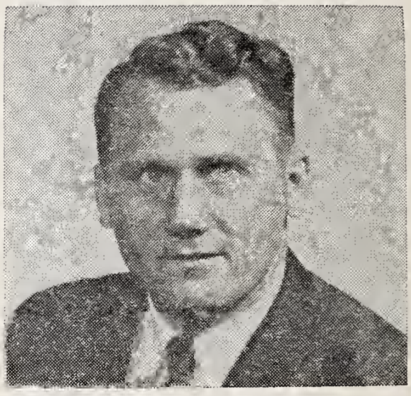
The Berne community, which is host to the council, has arranged to have the Mennonite Choral Society present Handel's *Messiah* on December 5 and 6 and is inviting council members to remain to hear this rendition.

Although only a limited number of persons participate directly in the making of decisions at the annual sessions, it is the privilege of each member of the Conference to voice his concern to the boards throughout the year and to pray for the work of the church. As preparations are made for the Council of Boards this year, the request goes out to all those interested in the progress of the church to pray for wisdom for their leaders to plan effectively the work of the Conference for another year.

NEW YOUTH DIRECTOR FOR GENERAL CONFERENCE

Milton Harder of Butterfield, Minn., took office as director of youth work in the General Conference November 2.

A graduate of Bethel College and Mennonite Biblical Seminary, Mr. Harder brings to his new position considerable experience in youth work, Voluntary Service, and in pastorship. He recently completed a five-year assignment with Mennonite Central Committee in Europe where he served as executive secretary for *Eirene* (International Christian Service for Peace). An earlier assignment kept him in Europe three years. Mr. Harder is married and has two sons, aged five and three.



As director of youth work Mr. Harder will be occupied with leadership training, editorial work on youth publications, and, in general, co-ordination of Conference youth work. Young people's groups are invited to write to him for information and counsel. The address is Director of Youth Work, General Conference Mennonite Church, 722 Main, Newton, Kansas.

PEACE MATERIAL AVAILABLE

Among the resources of peace literature, the Board of Christian Service has a bibliography of peace plays, which is an annotated list of plays suitable for presentation by church groups.

Another source for peace education is audio-visual material. The board has deposited a number of films in the Audio-Visual Library and these may be rented from the Mennonite Publication Office, 720 Main, Newton, Kan. Besides films owned by the board, an attempt is made to keep informed on the availability of films on peace from other sources. The board will be glad to suggest suitable films upon request.

Recently, the major effort of the board has been its peace and service mailings to young people sixteen and over.

NOVEMBER 17, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
ELKHART
LIBRARY

ALMIGHTY GOD, we give Thee humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We thank Thee for Thy inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. Give us that due sense of all Thy mercies that our hearts may be unfeignedly thankful, that we may show forth Thy praise in our lives by giving up ourselves to Thy service and by walking before Thee in holiness and righteousness all our days. Through Jesus Christ our Lord. AMEN.

editorials

LIVING THANKFULLY Giving thanks on Thanksgiving Day is good; living thankfully all the days of the year is far better.

It is a relatively simple matter to attend a Union Thanksgiving service, sing songs of gratitude, listen to good music and a short sermon. It is a pleasure to gather around the table for a good family Thanksgiving dinner. It is a welcome relief to have a holiday free from the usual routine of a busy work program. Thanksgiving Day can be, and should be, a joyous occasion. It is good to take time to ponder upon the goodness of God, and to try to count our many blessings—an endless task.

But to live thankfully all our days is the real test of our feeling of gratitude. This is a high art that requires time, discipline, and much practice. One does not become adept at this art by occasional days of celebration. But through long years of discipline and practice one should have developed a grateful and appreciative spirit; one who finds some good in the most unlikely circumstances.

Some, alas, never have this quality developed and come to the "golden years" with a leaden spirit. Instead of being experts in gratitude and appreciation they are critical and complaining. They see the thorns in every rose-bush.

Thanksgiving Day is a good time to resolve to take the time and effort to develop, with the help of God, a thankful disposition and a life of continuous gratitude.

OUR SUNDAY SCHOOL MATERIALS The fourth goal as adopted at the Bluffton Conference, was "Every Congregation Using the New Living Faith Sunday School Materials." This is the material that has been worked out by our own Board of Education and Publication after years of careful work.

Some, who are now using other material, may ask, Why should we drop what we have and adopt this series? Does it pretend to be better than any other? Is it lower in price? Is it strictly biblical and evangelical? Does it meet our particular need? These are legitimate questions which our Board would be glad to answer.

One can readily think of reasons for having a uniform series throughout the churches of our Conference. These materials have been carefully worked out with our particular needs in mind; they fit. Our basic beliefs are strengthened in the churches as we have them emphasized in our constant study. In such important matters as our attitude toward war, a uniform emphasis upon the principles of peace upon which our church was founded will strengthen us all.

When each congregation uses our Sunday school material, we may expect more unity, coherence, and emphasis. Unity in that we will be more of one mind concerning the great issues facing us; coherence in that there is a consistency in our beliefs and practices; and emphasis in that we concentrate together on the great present-day issues, as well as keep our attention on the central and spiritual.

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S. F. Pannabecker, pages 716 and 720.

of things to come

Nov. 26—Thanksgiving Day (U.S.)
Nov. 27, 28—Young People's Union Council meeting, Winnipeg
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

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The Christian Walk

Kenneth D. Ross

ONE OF THE PROVERBS of the Old Testament exhorts mankind, "In all thy ways acknowledge Him (God) and he shall direct thy paths" (Prov. 3:6).

Here is a promise that if we acknowledge or know God personally He will be with us on every turn of life's road.

One of the biggest problems of the Christian is how to know the will of God. The second biggest problem is to do the will of God. Many a Christian knows better than he is doing.

Such Christian living is like hiring a guide to take you through an unknown territory and then refusing to place confidence in him to take you through.

The Christian walk requires three things: wisdom, will, and work.

IT was James who said "If any man lack wisdom let him ask of God. . . ." But it takes David to point out that wisdom is not for our heads but for our shoes when he says, "Thy word is a lamp unto my feet and a light unto my path." The wisdom which God would give is that which would direct us around the pitfalls of life. This wisdom embodies a knowledge of our fellow men and our enemies.

The word of God places mankind into three categories; the natural, the carnal and the spiritual. "The natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The natural man is born in sin and "is by nature a child of wrath." He may be moral, religious, he may even pray and go to church but if he has not been regenerated he is still in his natural state.

The second type of person spoken of in Scripture is the carnal person. They are people who have accepted Christ as Savior of their souls but not Lord of their lives. The Apostle Paul had them in his church at Corinth and says to them, "I could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ." In short, carnality is a lack of Christian growth which grieves the Holy Spirit of God. It is manifested in our tempers, our irritability, our prayerlessness, our worldliness and various other ways.

The third type of people spoken of is the spiritual Christian. These are they "who searched the scripture daily . . ." and who "discern all things, even the deep things of God." They need not have a college education but must be willing to be disciples (learners).

The natural man can become a child of God by faith and the carnal Christian can become a spiritual Christian by Bible study, prayer, and willing Christian service.

We also need a knowledge of our enemies. Again the word of God points out three; the world, the flesh and the devil. The world is anything that leads us to sin such as evil companions, pleasures, possessions. The flesh is the fallen human nature manifesting itself in temper, moodiness, jealousy, pride, selfishness, criticism, lust. Paul said, "I know that in me, that is my flesh, dwelleth no good thing." The devil is that evil being that is called the "prince of the power of the air" who controls the affairs of the evil world. His objective is to defeat the program of God in the church, the home, and the world.

TO LIVE separated from the world unto God requires a strong will to serve God instead of Satan. It was the willfulness of Cain that caused the rejection of his sacrifice. The prophets of the Old Testament were constantly warning the people of inclusivism and compromise. It was the compromise with the heathen people round about Palestine that eventually brought about the downfall of Israel in the land of promise.

The New Testament warns us that following Christ will not be a "bed of roses." Rather, it says there will be persecution and people will say all manner of things against us. The words of Christ cause us to take heart: "Be of good courage, I have overcome the world."

The believer also needs a strong will to guard his children from worldly influences which can creep into the home through the television screen or the mail. We need to make up our minds that nothing will invade the sanctity of our home which would turn us from God.

TO walk the Christian walk, as Christ would have us, requires work on the part of the Christian. James said, "Faith without works is dead." We need "to present our bodies a living sacrifice, holy acceptable unto God which is our reasonable service." Salvation is not of works as Ephesians 2:8, 9 points out, but Christianity is that force which storms the citadels of Satan going forth conquering and to conquer in the power of Christ.

To work the work of Christ is to preach Christ with our lives and with our lips. The world today would rather see a sermon than hear one.

As we minister to the needy and share what God has intrusted us with, we in our small corner are administering the cup of cold water in the name of Christ. May we never forget that all must be in the name of Christ and in faith, "for without faith it is impossible to please Him."

Our vision can constantly be renewed by consistency in the Lord's house, by Bible reading, prayer, and by allowing the Spirit of God to fill us with His power. These things will result in the fruit of the Spirit which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control."

The Christian can thank God for precious promises like this; "now if any man build upon this foundation, gold, silver, precious stones . . . and if any man's works abide which he hath built thereupon, he shall receive a reward. . . ." May this promise spur us on to "walk worthy of the vocation wherewith we are called" ever striving to be like Him, knowing also that "the night cometh when no man can work."

Kenneth Ross is pastor of the Roaring Spring Church in Pa.

FOR SUCH A TIME AS THIS

Omer Galle

WE belong to that segment of the human family which, for want of a better term, shall be referred to as "western man" in this discussion.

Western man's spiritual heritage is derived from Judaism, from the humanism of the ancient Greeks, and from the teachings of Jesus Christ.

Judaism gave western man the concept of justice under God's law. Greece gave western man the belief in the human individual as a rational being and, hence, the concepts of freedom of thought, freedom of expression, and political democracy. Christianity brought the assertion of the brotherhood of man, from which flowed its teaching of brotherly love, compassion, and nonviolent resistance to aggression.

Our civilization has for centuries practiced neither the Jewish teaching of justice under moral law nor the Greek teaching of rational thought and behavior, and least of all the Christian teaching of love, compassion, and human brotherhood. Since the birth of Christ, the West has produced no great apostle of nonviolence equivalent to Mahatma Gandhi. Our civilization has spawned crusaders, inquisitors, conquerors, and tyrants but not a single great prophet of brotherhood and peace.

The western world, which we like to think of as the "cradle of civilization," has been the breeding ground of most of the fratricidal conflicts with which the human race has been afflicted for the past two thousand years.

In his endless quarrels, western man has reached for ever more deadly weapons of murder and destruction. His moral sense has been more and more subordinated to expedience and to false concepts of patriotism.

In World War I it was still considered a moral atrocity to bombard an open city with long-range artillery. In World War II, scarcely a moral protest was raised against thousand-bomber raids upon sleeping cities.

Today a single plane or missile can carry more destruction than was inflicted by all the air raids of World War II. Every hour of day and night, planes or missiles, each carrying this lethal load, are ready to slay innocent millions at a moment's notice and to make the earth uninhabitable for the human race.

Ironically, western man in materialism unrestrained by moral scruples has now all but destroyed the foundations of his own supremacy. Where western man might have gained the respect and admiration of the masses of mankind through emphatic understanding and co-operation, he has undermined his own influence by his selfishness, his callous inhumanity, and his failure to live up to the moral standards of his religious beliefs which he so militantly proclaimed.

Thus, western man missed his great opportunity to establish what might have been a world leadership based upon consent rather than conquest.

All Christians agree that God is actively interested in what is going on in the world and what is happening to the individual. But there is a point of divergence here. Many Christians disagree on how active a part God takes in history.

Some believe that God works in history to save individuals from the world, leaving the world for the most part to shift for itself. Thus, they regard the future of the world very darkly. God is not greatly concerned about the world; He is concerned only to deliver man from the toils of an earthly existence and to prepare him for entrance into that unseen world of the spirit where alone His kingdom is or ever can be. In the eyes of God, according to this view, history is important only insofar as it provides a training ground for eternal life. This training may be filled with miseries, sufferings, pitfalls, injustice, war, or bondage, but God will not change it. No doubt, the historic field is violently different from what it would have been if man had not sinned. It is not what God meant it to be. It is what man caused it to be. But not even God is now undertaking to transform it, His one great concern being, according to this view, to bring human beings safely out of a world such as this into a world that is unseen and eternal.

I suspect that this view is partly

Omer Galle is a graduate student at the University of Chicago.

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responsible for many professed Christians who find the best place they can work today is in munition factories, defense plants, and related industries where they are busily engaged in forging the weapons of their own destruction.

For centuries Christians have believed that there was nothing they could do to change the existing order—only God could do it, and He didn't want to. They accepted the existing order of society, however saturated it might be with injustice, violence, and cruelty—seeking from time to time to curb its excesses but making no attempt to change and improve its essential character.

Now it seems to me, that there must be something wrong with a view of God that leads men to believe that any attempt to correct outrageous conditions is not only futile but presumptuous. I contend that one underlying assumption is wrong: this assumption that the human soul is independent of its earthly environment. It is believed that God profoundly cares for the human souls. It is not believed, however, that He is very much concerned about the social conditions in which the soul is placed. It is assumed that social conditions of whatever kind can neither promote nor obstruct the soul's salvation.

But if, as all Christians believe, God is profoundly concerned for the human soul, it cannot be that He is unconcerned about the social conditions in which the soul is placed. Hence, we must say that God's very concern for the salvation of individuals necessarily leads Him to work for the salvation of the world itself, those political institutions, social customs, and economic practices that so largely condition the spiritual development of men.

To believe that God in history is seeking alike the redemption of the individual and the redemption of society is not to believe that the progress of civilization is inevitable.

It *is* to believe that the issues of history are not merely in the hands of natural forces productive of climatic changes, nor merely in the hands of human forces such as man's heart. It is to believe that the issues of history are finally in the hands of God, who transcends both nature and man.

Given the Christian faith concerning the nature of God, it is to believe that the incalculably greatest of all forces now at work in the world is a power that is Christlike in character.

NOW ONE CAN HARDLY hold this view of God's activity in history and still remain passive in the presence of outrageous conditions. The first Christian view I stated allowed Christians to feel comfortable in social conditions that afforded them many delightful opportunities but which for the multitude of men provided only a bare existence frought with insecurity, misery, and fear. This latter view will not allow this. We must do something about this misery.

All over the world, because of improved communications, people are finding out that they do not have to live in the poverty to which they are accustomed. There are some people who don't live this way —who have enough, even too much to eat. The march of the have-nots is on, and they are determined to acquire that which the "haves" possess—food, health, freedom.

No matter how much we like or dislike the world situation as it is today, we must face the fact that it is not going to stay that way. The world is changing, and we can only try to help change it for the betterment of all of mankind. How?

One of the greatest things we can do is just to become aware of the problem and be fully concerned about it. Once we have become concerned about such a problem, as Christians, the biggest step is completed. For if we are striving to be Christlike, and we do hear of a wrong in the world, we can do no less than to try in every way possible to correct this situation.

I FEEL that this situation brings a question before the church, specifically the Mennonite Church. We who have become noted for our withdrawal from the rest of society, must face up to the question of involvement. We must ask again what it means to be in the world but not of the world.

More and more the Mennonites are moving from the rural areas, because of the difficulty in making farming profitable, and moving to the cities. Here, they find the question of separation from society extremely hard to maintain under the pressures around them for group conformity.

In becoming willing to look at the other person's point of view, we must not foster an inferiority complex about the traditional Mennonite point of view. I think it very sad, but highly significant, that while we as Mennonites are seeming to lose many of our number from the pacifistic belief, the world population is gaining rapidly, percentage wise, in number of pacifists.

When noted military experts, who have given their lives to the military services, become strong advocates of unilateral disarmament and the use of pacifistic means of dealing with aggression, I begin to wonder whether the admonition given to Esther in the Old Testament is applicable to us: If we keep silent at a time like this, deliverance will rise from another quarter, but we shall perish.

And who knows whether we were not born into this world for such a time as this. If we lose out in this opportunity to lead the world toward a time when violent warfare is completely abolished and a mutual attitude of trust rather than fear is held between nations—if we lose out in this, then what can history say about us? Whatever it would be, it would not be good.

We can do no less than to follow the admonition of James, which incidentally was one of Menno Simons' favorite verses, that faith without works is dead. We can do no less than try to make our faith live by our strivings toward peace.

Along with this, I would ask a secondary question: Instead of the idea of nonresistance, what about the idea of nonviolent resistance? Historically, Mennonites have been nonresistant. Nonviolent resistance, as exemplified in Gandhi's work in India and the Negro bus boycott in Montgomery, I feel has great potentiality. Here is a creative constructive way to meet evil with good will and a chance for the winning of souls.

If you do not wish for His kingdom, do not pray for it. But if you do pray, you must do more than pray. You must also work for it.—Ruskin

1. Race Relations

Conference Discussion

Reported by Esther Groves

Delegates to the conference at Bluffton last summer found as part of the program four forty-five-minute discussion periods. In these periods, after listening to speeches, reports, motions, and recommendations, delegates who had remained silent might feel free to discuss mutual concerns in the smaller discussion group.

One discussion period was devoted to the work of the Board of Christian Service. Stimulated by the introduction of the race statement, the delegates spent much of this period talking about race relations. Here are some of the things your representatives were thinking.

IS there really a race problem among us, some delegates asked, or are we creating an artificial guilt? After all, rural Mennonites often have no contact with members of other races.

A number felt that the problem certainly does exist and that we have prejudices we may not be aware of. One church reported that it did not know there was race prejudice in its membership until a Negro began to attend services and some church members protested.

Lack of fellowship with other races does not mean lack of prejudice. In fact, we might ask, as one discussion group member did, "Why haven't we done more if we are as free of prejudice as we think?"

Discussion groups also asked why and how prejudice begins. Some suggestions were: we "inherit our prejudices from others; we are ignorant about race and therefore believe superstitions and not facts; we are naturally sinful and therefore selfish; we want to be the majority, the group which has the upper hand; we think God has created racial differences; we are fearful of losing our identity and therefore are exclusive not only to Negroes but to others too; we use color as a scapegoat for our inner needs.

It was recognized that there are many economic and cultural barriers. A member of a city church complained about slum conditions; he thought his church should protect itself by remaining all-white. In another it was mentioned that a visit by Mennonite children to a Negro church's worship service produced the opposite of better understanding because of differences in the service. Others replied that Christian faith and love could overcome these barriers, and that we ourselves make such barriers because we associate culture with Mennonitism.

Three groups said that integration involved intermarriage. Some delegates felt this was not an issue in any event as "Negroes do not want to marry whites." "What Negroes really want is acceptance."

Is racial intermarriage unbiblical? Did God set boundaries and forbid us to mix? Many delegates said in various ways that racial intermarriage is not unscriptural, that it is for those concerned to decide, that we are one in Christ, that the great concern should be: Are they marrying in the Lord? Many said that racial intermarriage is not a moral problem but a social one.

Ten delegates felt that intermarriage was too big a risk, even though right, because of "the penalties our society would impose on such a couple and their children." Why, two other persons asked, is intermarriage with Negroes less tolerated than intermarriage with people of other races? This is inconsistent.

Several discussion groups stated that "We dare not ask: what will happen? as much as: Is it right? God will take care of the consequences. We are prepared to take consequences in other areas." "If we really have Christ, our attitude toward race will be transformed." "The Christian life does not free us from risks."

A number of suggestions applied to the wording and meaning of the race statement as presented on the conference floor. Then came some discussion on whether or not to adopt the statement at this time. One delegate felt it was "out of place for rural churches to decide for urban churches." Others felt the statement was necessary as a matter of witness. A few thought the country was not ready for integration and that equality couldn't be legislated. More delegates said that "Negroes should not be a downtrodden race," that we must have compassion and concern for our oppressed brethren, and that we expect missionaries to make adjustments and sacrifices which we are not willing to make ourselves. A number of groups expressed appreciation for the opportunity provided by the statement for the local churches to grapple with the issue. It was suggested that the Board of Christian Service follow the adoption of the statement with a program of discussion and education.

Out of these discussion groups also came some ideas on what to do, such as parents teaching children to relate to others as persons rather than as members of another race. Several groups felt more Bible study would be helpful, so that we can more clearly see that in Christ we are one fellowship of believers, integrated and not separate. Delegates noted that all of our institutions—homes, hospitals, and colleges—must face the issue. Several persons asked for guidance in solving race problems in communities where discrimination is practiced, and two groups voiced approval of the "fresh-air" program which brings city children into rural Mennonite homes.

Watch for reports of discussions on capital punishment, nuclear testing, and income taxes in following issues of The Mennonite.

Esther Groves is a homemaker in Newton, Kan.

Focus on Christian Concerns

Frank H. Epp

WHO cares what the other side of the moon looks like!

With a forced indifference we write off the Russian feat in photography as being of little consequence. What really matters, we say, are the problems which still trouble us in this world.

With Americans this is rationalization, of course. We know good and well that if we would have taken the picture first, it would have been great!

But rationalization or not, it tells us something. In every generation of Christians there has been more speculation about the mansions of heaven than about human need and suffering. In fact, intense preoccupation with the other world has often been a pious excuse for not being concerned with what went on in this world. Much Christian energy has been spent in photographing the other side of the moon.

In sending His Son, God told us of His infinite concern for this world and humanity. God became man. Jesus Christ left the glory of heaven for the slums of earth. Love took on the form of flesh. The abstract became concrete. God "tabernacled" among "the children of the levee."

To make known His divine will, He outlined two aspects of the greatest of all commandments and concerns: love God and love your neighbor. Yet the two were not to be considered separately. Each should be the expression of the other. In fact, at one point he wiped away all difference: who can love God whom he does not see if he doesn't love his neighbor whom he sees. If anything, He placed the second before the first.

In Jesus Christ, then, we have our biblical basis for our social concern. His concerns were always personal, always directed to saving individual personalities, but never apart from the context of environment and social involvement.

So we find Him having some very definite things to say on capital punishment (John 8:3—11), on economic injustices (Matt. 23:14), on physical suffering (John 5:8—9), on the defense of childhood (Mark 10:13—15), and many issues of social consequence.

When the love of God as manifested in Jesus Christ fully takes over in the hearts of His followers this love becomes their law. They cannot help being disturbed by all the evils that encompass the soul of man from within and without, be they individual or collective, personal or institutional.

God sent His Son into the world, and "as the Father hath sent me, so send I you."

a thanksgiving prayer

by Esther Hicks

For those who influenced my life for Thee as a child,
I thank Thee.
For those who led me to the foot of Calvary,
I thank Thee.
For those who inspired and encouraged me from day to day,
I thank Thee.
For those who You send to me for strength and help,
I thank Thee.
For the fellowship of my brothers and sisters in Christ,
I thank Thee.
For my local church and pastor,
I thank Thee.
For the heavenly hope I have in Christ, my Savior,
I thank Thee.
"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:30).

Mennonite men

W. D. Men Hold Annual Meeting

THE Mennonite Men of the Western District Conference held their annual meeting at the First Mennonite Church of Newton on the afternoon of October 24. Over one hundred delegates and guests were present representing most of the conference brotherhoods for the business session.

William Juhnke, high school principal of Lehigh, Kan., and chairman of Western District Mennonite Men, presided during the business session. Special music was rendered by the men's chorus of the Hoffnungsau Church near Inman. Harold Jackson, secretary-treasurer, presented the financial report. He indicated that $4365.51 had been disbursed through the treasury, the major portion of $2500 going to the General Conference Mennonite Men's treasury for the Trans-Chaco Roadway and Boy's League Work. J. M. Fretz of Wichita and Willis Voth of Newton reported on the retreat activities during the past summer and the progress of Camp Mennoscah development.

Albert Ediger, representing Central Kansas Mennonite Disaster Service, and Walter Foth of Cordell, Okla., reported on disaster work during the past year. No major disasters occurred in the area during the year; however, both the Kansas and Oklahoma units rendered clean up service following fall floods.

The following budget was adopted:

Operating expense	$ 750.00
Trans-Chaco Roadway	2000.00
Boys work	100.00
Camp Mennoscah development	1500.00
TOTAL	$4350.00

Men elected to serve as officers for the coming term were William Juhnke of Lehigh, president; Louis Regier, Wichita, secretary-treasurer; Ralph Peters, Goessel and Arnold Siemens, Buhler, members of the Program Committee; and J. M. Fretz, Wichita, member of Young People's Retreat Committee. Herb Regier, Buhler, will continue as vice president and Willis Voth of Newton will continue as member of Young People's Retreat Committee.

Curt Siemens, Buhler, challenged the thinking of the delegation with a message entitled "Man's Need and the Church's Action." Brother Siemens has only recently been licensed as a lay evangelist in our conference.

These resolutions were adopted by the delegation.

We endorse, wholeheartedly, the resolutions adopted at the Centennial sessions of the General Conference in Bluffton, Ohio.

1. Be it resolved that we express our sincere appreciation to our hosts both for the business meeting and also for the banquet this evening.

2. Be it resolved that we continue to support the Paraguayan road building project.

3. Resolved that Mennonite Men lead their congregations in providing adequate salaries and pensions for their ministers.

4. Be it resolved that we encourage individual Mennonite men and Mennonite Men organizations to assume greater responsibility for all the areas of the church work such as Mennonite Disaster Service, lay evangelism, stewardship, and financial responsibility, pensions, church extension, relief, peace witness, and Mutual Aid, Christian Education, and positive community projects and thus become a greater witness by contributions of service as well as financial support.

5. Whereas an editor for our paper *The Spotlight* is badly needed;

Be it resolved that any member of the Men's Brotherhood who would like to make a significant contribution to the furthering of the work of the Men's Brotherhood, contact the executive committee about assuring leadership in the editing of the Mennonite Men's paper, *The Spotlight.*

6. In view of the importance of wholesome, Christian group experience, we feel that our camp retreat facilities should give young people experiences of the highest level;

Be it resolved, therefore, that we provide adequate development of our camp buildings, grounds, and recreational facilities.

7. We also feel that our Boy's League is a particular area of our over-all youth program;

Be it resolved that we continue our support of the program.

FOLLOWING the close of the business session, about two hundred men participated in a banquet held in the fellowship hall and served by the ladies of the First Church of Newton. Harold Jackson served as toastmaster for the occasion and J. Winfield Fretz of Bethel College was the banquet speaker. Brother Fretz reported on the progress of the Trans-Chaco Roadway. In his usual interesting way, he pointed out the tremendous importance in economic as well as spiritual value this road will have in the life of the Mennonite colonists and for the whole nation of Paraguay. He challenged the men to continue to support the project until it is completed probably within the next three or four years.

Mennonite Men also sponsored an evening public program following the banquet. Herb Regier was chairman of the evening program and Dr. Harry K. Zeller, pastor of a Church of the Brethren congregation of LaVerne, Calif., gave the message. Pastor Zeller's message was entitled "The Face of Sin." The men's chorus of the Eden Church of Moundridge gave the special music for this occasion.

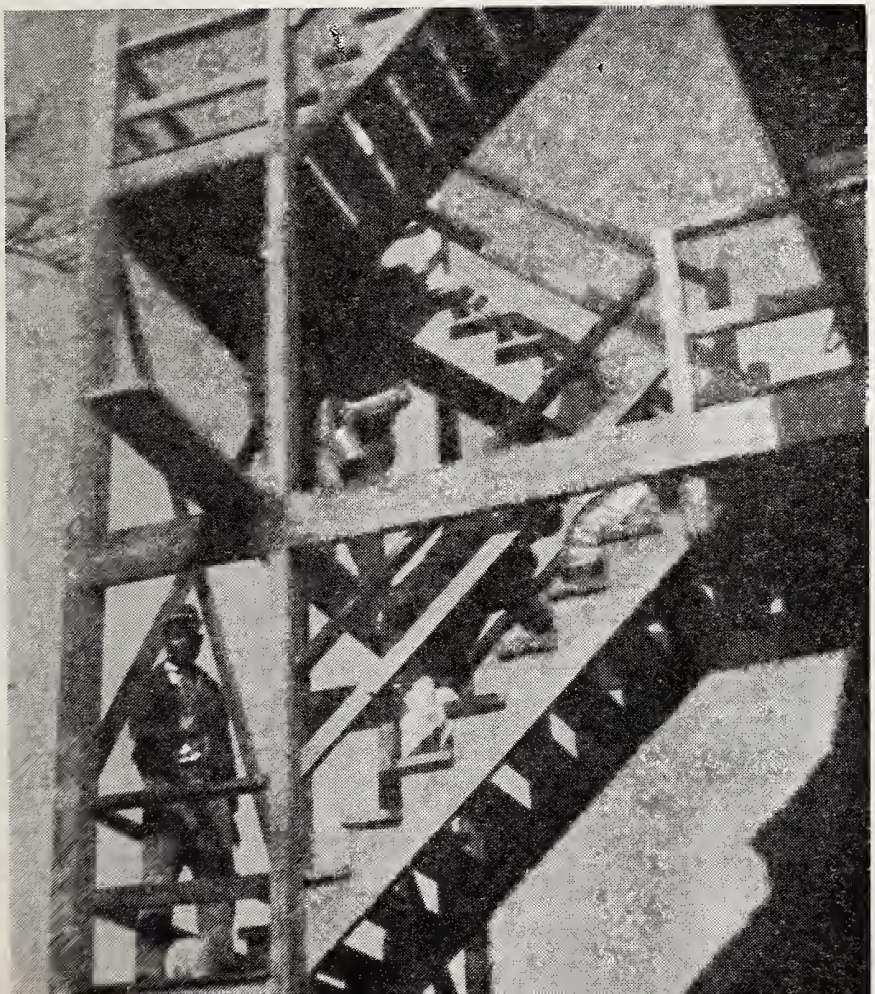
Undoubtedly, the fellowship and activities of the day inspired and challenged the men of the Western District to greater service in the work of the church.

Editor: Richard F. Graber, Moundridge, Kan.

Mennonite youth

Woodlawn Workcamp

by Kenneth Dixon and Henry Jackson
High school students in Chicago



WOODLAWN Mennonite Church of Chicago was host to a group of young people for a week end of work and fun on October 16-18. The participants were from the Central District Young People's Union.

Friday evening was spent in becoming orientated to Woodlawn Church and community. Speaker was Pastor Delton Franz. Next came a short devotional period led by YPU president, Marvin Zehr. By this time everyone was ready for a good night of sleep with the wonder of a new day to come.

The young people's sleeping quarters were in the church basement. Everyone either had a cot or sleeping bag to use.

Saturday morning at 6:45 breakfast was served with all the campers eating heartily. After breakfast work assignments were given out by John Bertsche and Paul Selman; then work!

The group was divided into two work areas. One group was assigned to paint the fire escape at 4626 Woodlawn and the other group to paint the office belonging to Vincent Harding, our assistant pastor. At 10:00 the workers had a break for doughnuts, coffee, and milk.

Then back to work until 1:30 when it was lunch time when we were served a seven layer casserole.

When the paint was finally washed off, everyone boarded the bus for what promised to be a very interesting as well as informative tour of Chicago.

On our tour we visited many areas of the city as well as suburbs, various educational institutions, housing projects, and various interracial communities which show many different cultures. We took a ride down the famous Michigan Avenue which then led to the end of the tour and the beginning of an excellent supper in Chinatown.

Reservations had been made at one of Chinatown's finest restaurants, "Guey Sam." The menu offered a very appetizing array of Chinese food that proved to be a very good meal—that is, if you like Chinese food.

After supper back to Woodlawn for a discussion led by Vincent Harding entitled "The City Challenges Youth" which gave everyone a chance to bring out different views on different topics such as racial problems and the reasons for the vast amount of store front churches.

Sunday morning's schedule included slides entitled "The Woodlawn Story." At 9:45 the campers visited the various Sunday school classes at Woodlawn. At 11:00 we all attended morning worship hearing a sermon entitled "Count the Cost — Have the Faith" given by Pastor Franz.

The noon meal was served in homes of some of the church members.

HOW do traditional rural Mennonite young people feel about life in the big city and what do you think of the workcamp? These were questions that popped up time and time again in our little craniums, so we decided to ask some of them. The following are some of the replies.

This little gem came from Mary Jo Diller who attends Bluffton College. "To me one of the important things was learning to know the Woodlawn community and the people involved at Woodlawn. Secondly, I think the workcamps should be encouraged. Workcamp helps you to learn to know new people and to have fellowship with people of different races and backgrounds. Third and last, I was most impressed to see how areas so close together differ and how the Negro people live—some in slums and then some in beautiful homes. What most depressed me was the lack of play space and the general dullness of the city."

Most of the other workcampers had the same ideas. When inquiring about the humorous side, it was unanimous that the painting job at 4626 and the eating with chopsticks in Chinatown were about the funniest things of this week-end camp.

Participants from Elkhart were Marvin and Jeannie Zehr. A "neighbor" from Nappanee, Ellen Penner, a teacher, also came with the Zehrs. The car-full that came from Bluffton College included Mary Krebiel, Tom Lehman, Mary Jo Diller, Nancy Wismer, and Jane Herstine.

Representing Woodlawn were Edna Calloway, Henry Jackson, and Kenneth Dixon.

As always good things must come to an end, and so these young people departed Sunday afternoon taking with them a memory of a wonderful week end — one we hope we all shall never forget.

To and From a Pastor

DEAR Pastor,

I'm bothered about something that I thought you could help me work out. It's this: It seems that every week it's getting harder for me to put up with Mom and Dad. I feel bad about it, but sometimes I just can't stand them. So many times they interfere with my plans —"You have to do this. You can't do that! Where are you going? When will you be home?"

Am I not old enough to make up my own mind?

Joe

DEAR Joe,

I don't want to make light of your problem but it sounds to me that you are growing up normally. I understand how you feel.

To answer you, Joe, I'm going to first ask you to look at yourself. Do you know who you are? Only a few years ago you were a baby. You depended on your parents for everything—food, clothing, protection, security. They made all the decisions for you. You didn't know how. (Did you ever stop to think that it might be in order for you to express your appreciation to them for all the years of care they gave to you?)

Now it's obvious that you are no longer a baby. You have an adult body. You are able to come and go places by yourself. You can make up your own mind on a lot of things. But, Joe, are you really ready to get along without any help? Are you fully an adult yet?

Could you right now run a business yourself? Could you manage a home? Do you know what you want in life? Don't you sometimes need some guidance and help? Can your parents depend on you to do the things you must do? Do you voluntarily take responsibilities in the home, like other adults?

I'd say if you can answer all these questions with a "yes" you are a mature adult. But be careful and extremely honest here!

A baby needs a lot of care. An adult needs little help. If you are honest with yourself you'll find you are pretty much in between. Sometimes you are an adult. Sometimes, by the way you act, you still look like a pretty small child. Your parents will lessen their demands on you as they see you becoming more and more adult-like.

So what I have said to you amounts to this. As soon as you prove to your folks that you are a stable, trustworthy, mature adult, able to take responsibility and make decisions well, they won't need to guide you. Believe me, they'll be happy for that day!

Keep working, Joe, you'll get there, I'm sure.

Write again if I can help you more.

Your Pastor

Here am I, Lord.

Send me.

Think Before You Say It

WHAT makes a minister tick? Why do people go into the ministry?

On a bus, I once overheard a conversation that made my ears burn. One man said to another, "What's become of Johnny H. . . ?" "Oh," his friend replied, "he got tired of working and decided to go into the ministry."

I know a man who went into the ministry because he was the youngest boy in his family. "What is that?" you say.

Well, his mother had a big family, and in their clan tradition, one of the boys in each family group was "lent to the Lord," like Samuel. When this boy came along to high school, his older brothers had all become established in other lines of work. So it was up to him to uphold the family tradition and to please his mother by going into the ministry!

You have heard people talk about a "call" to the ministry. It is true that early in life many young people definitely feel that they want to choose their careers in the church, for they have an honest and sincere conviction that bringing people to know God in Christ is the most important thing anyone can do. And they are right! Let us not for a moment belittle God's call to those who are by nature fitted to render this important service.

But, like true religion, a genuine "call" will stand any kind and amount of investigation and illumination. A "misfit" in the ministry can do more harm than he can in any other profession. And it is not impossible that one may feel "called" whose calling is not genuinely from God and who will not stand being tested.

Scientifically reliable tests are not yet available for the vocation of the ministry. Recently a grant of $85,000 was made to the Educational Testing Service at Princeton to finance the research necessary to establish tests for the prospective minister. Already you can take tests at Princeton to determine your fitness to be a lawyer or an engineer; and yet this most important field of all, the ministry, has been wide open to anyone who "felt like" going into it!

One seminary has established a series of six tests, including a temperament survey that it gives to all its applicants. In the past six years seventeen of the men have been dropped from the course. Yet these are comparatively simple tests and are not based on extensive research as the new standard test will be when developed by the research laboratories.

A person who stands for Christ in the eyes of the world must be prepared to live a goldfish-bowl life. His every look, thought, and act must commend Christian motivation and the Christian life to others. While he will not and cannot be perfect, he must unfailing strive toward perfection, in all humility putting Christ and His cause first and himself second in every decision he makes.

Every minister worthy of the name wants to be well prepared for his task. If you are seriously thinking of the ministry as your vocation, you will plan ahead with your pastor or counselor. You will choose the academic course in high school; graduate from college, probably with a bachelor of arts degree; and then take three years of graduate work in an accredited seminary. Meanwhile, you will be reading your Bible constantly, and picking up other books as helpful background for your ministry. You will plan your summer jobs to include camps or mission projects, so as to know and understand people and how to help them in their needs. You may take a part-time job as assistant to a minister or as a volunteer with young people.

While you are in college, you will want to keep in close touch with the church. You will run into many problems in religion and morality as your horizons begin to widen. Talk these over, not with your philosophy professor, but with your pastor. Remember, a pastor has had as much education and preparation in the field of religion as a professor has had in his specialized field. In matters of "faith and morals" the pastor, not the professor, is the expert! As your pastor is a "layman" in the field of psychology, so your teacher of psychology is a "layman" in the fields of religion. Too often, professors themselves do not seem to recognize these facts, but you will do well to keep them in mind.

Don't go into the ministry because it is a respected profession . . . because someone wants you to . . . because a minister governs his own time and you think you can be as lazy as you like! . . . because it is "a good way to help people."

Do go into the ministry if you are convinced that you have, in Christ, the answer to the world's need and to every individual's need . . . if you know that you would be miserably unhappy and frustrated trying to give your life to anything else . . . if you can say with all your heart and soul and mind and strength, "Here am I, Lord! Send me!"

Young People by permission

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

BILL GERING SIGNS CONTRACT

William Gering, former youth work director in the General Conference, has signed a contract as assistant professor of drama and speech at Bethel College, as announced by J. Winfield Fretz, acting president.

Mr. Gering is currently working on his doctoral studies at Indiana University in Bloomington, Ind. He is a graduate of Freeman Jr. College, Bethel College, and Mennonite Biblical Seminary. More recently he completed work on masters degree in Religious Drama at the Chicago Theological Seminary where he studied under Fred Eastman.

Mr. Gering will begin his duties at Bethel in the fall of 1961.

Mrs. Gering is the former Lucille Peters from Henderson, Neb. She graduated from Bethel in 1956 and is currently teaching in Bloomington.

DELEGATES TO STATE MEETING

Miriam Gierman and Virginia Duncan, junior students, at Mennonite Hospital School of Nursing in Bloomington, Ill., were delegates from the Sixth District Student Nurses' Association to the Illinois Student Nurses Association convention in Chicago on October 28, 29, and 30. At this state convention student nurses from all parts of Illinois convened to discuss problems, changes, and progress which are important to the student nurse.

FRESHMAN OFFICERS

The freshman class of the Bloomington school of nursing has recently organized, choosing Miriam Mitchell of Meadows, Ill., as chairman and Mary Thornton of Heyworth, Ill., as co-chairman.

SPECIAL LECTURESHIPS

Gordon D. Kaufman, 1959 Menno Simons lecturer, has presented a series of five addresses at Mennonite Biblical Seminary Nov. 15 to 17. He previously gave the series at Bethel College.

Dr. Kaufman, associate professor of theology at Vanderbilt University, Nashville, Tenn., spoke on the general theme, "The Theological Context of the Christian Ethic."

Dr. Wayne Oates of Southern Baptist Theological Seminary, Louisville, Ky., will present the annual Associated Seminaries Lectures during the first week in March on the theme, "Pastoral Counseling and Christian Experience."

SEMINARY FACULTY PERSONALS

Cornelius J. Dyck, instructor in historical theology, is currently presenting a series of six Sunday morning lectures on "Understanding the Bible" at the Elkhart YMCA. Continuing each Sunday through Dec. 6, the series is sponsored by the board of religious education of the First Congregational Church.

Harry E. Martens, assistant to the president and business manager, spoke at a series of youth meetings at the St. Catharines (Ont.) Mennonite Church on Nov. 13 to 15.

Dr. and Mrs. S. F. Pannabecker attended the funeral of D. W. Bixler at Bluffton, Ohio, on Nov. 3. A brother-in-law of Mrs. Pannabecker, the late Mr. Bixler was a former commerce teacher at Bluffton College and a friend of the seminary.

SEMINARY RADIO PROGRAM

A group of Mennonite Biblical Seminary students is shown rehearsing and tape recording for a new series of Christian radio broadcasts which began at 5 p.m. (CDT) Sunday, Nov. 1, on WCMR, Elkhart, Ind. Entitled "Christian Radio Workshop," the 15-minute program is scheduled for weekly broadcast under the direction of Prof. Marvin J. Dirks of the seminary faculty.

A goal of the program is to give Christian answers to everyday situations. The group plans to use a variety of techniques, including drama, panel discussion, interview, and documentary programs, in addition to the usual devotional and musical presentations.

Shown (clockwise) are Prof. Dirks, Leonard Wiebe, Whitewater, Kan.; Ronald Ropp, Normal, Ill.; Reuben Krehbiel, McPherson, Kan.; Victor Fast, Chortitz, Man.; Peter Fast, Winnipeg, Man.; Helmut Harder, Beamsville, Ont.; Vern Preheim, Hurley, S. D.; and Ernest Sawatsky, Swift Current, Sask.

SCHOLARSHIPS AWARDED

Honor scholarships awarded each year to the highest and second highest students in each class have been announced by Dr. Lloyd L. Ramseyer, president of Bluffton College.

Recipients from last year's junior class are first, Eugene Weber, Fort Jennings, Ohio, and second, Pat Gross, Sugarcreek, Ohio. From last year's sophomore class are first, Phyllis Bixler, Dalton, Ohio, and Elizabeth Clemens, Sellersville, Pa. From last year's freshman class are first, Lucia Galloway, Normal, Ill., and second, Barbara McDowell, Sugarcreek, Ohio.

BLUFFTON BIBLE LECTURES

Dr. H. H. Kalas, president of Westmar College, LeMars, Iowa, is the speaker for the Bible lectures at Bluffton College from Nov. 15-20. Dr. Kalas is a graduate of Westmar College and was later granted an honorary doctorate by his alma mater. He also received a B.D. degree from the Evangelical Theological Seminary and an M.A. from Northwestern University.

Dr. Kalas has been active in the Evangelical United Brethren church.

He has held a pastorate, taught in the Evangelical Theological Seminary, and was director of the National Teaching Mission. He was also Associate Executive Secretary for Education for the National Council of Churches.

MCC news and notes

ROADWAY CONTRACT

PARAGUAY—A new construction firm will soon begin its building assistance in the Paraguayan Trans-Chaco Roadway program. The Paraguayan government and Williams Brothers Company—a large pipe line construction, engineering firm from Tulsa, Okla., which had been with the Pure Oil Company in the Chaco until recent oil digging termination—have finalized roadbuilding negotiations: Oct. 30 the Paraguayan government and Williams Brothers signed a contract which will have Williams Brothers Company working two years on 130 kilometers of highway.

More than half a million dollars worth of road equipment will be available for the new company's construction work. Since working arrangements have been cleared, the company will proceed immediately with construction on the north end of the road project. It will begin near Filadelfia and move southward toward Asuncion where road building has gone on for the past three years.

Ninety kilometers of a road that will eventually extend over 300 kilometers have already been built by the Mennonite Central Committee, US Point Four, and Paraguay. The work thus far has proceeded rather slowly through marshy forest land. With less topographical obstacles, however, the northern part of the proposed road, it is speculated, should be completed without much difficulty.

Williams Brothers construction work will be managed by its Asuncion office. Since its work will begin near Filadelfia — an area where many Mennonites are located, Filadelfia will possibly become an unofficial base for the company's building activity. The city will receive economical benefits brought about by Williams Brothers purchasing food stuffs, timber for bridges from Filadelfia's mills and other materials needed for the company road building camps and for their construction work. Attempts will be made, Williams Brothers officials say, to employ men from the colonies and to use as much material as possible from Paraguayan sources.

Officials from Williams Brothers have also pointed out that the contract allowing Williams Brothers to assist in the Paraguayan roadway project is very significant because of the contract's financial arrangements. Williams Brothers Company work on the Trans-Chaco Roadway, its entire two year project, will be financed with local Paraguayan currency.

CHURCH'S ROLE IN MENTAL HEALTH

NEWTON — In an attempt to clarify the church's role in rehabilitating the mentally ill, Dr. Otto Klassen reviewed at the Mennonite Mental Health Services semiannual meeting Oct. 31 five underlying presuppositions which seem to have directed the Mennonite mental health program during its first 11 years:

1) There is an unmet, unfulfilled need for expressing concern for persons mentally ill.

2) State, community, and private agencies appear to have only partial answers.

3) Christians are concerned for man's wholeness as an individual.

4) The Mennonite brotherhood has the capacity to do something in the area.

5) Here is a ministry needed involving reconciliation; the mission of the church is to move in areas requiring reconciliation.

Meeting at Newton, Kan., the MMHS board of directors along with representatives from each of the three Mennonite mental hospitals (Brook Lane Farm, Kings View Hospital, Prairie View Hospital) as well as Oaklawn Psychiatric Center heard presentations by Dr. Paul Pruyser, psychologist at Menninger Clinic, Topeka, Kan., and Orie O. Miller, MMHS board member.

Describing psychologically what hope involves, Dr. Pruyser made clear that hope, as opposed to despair, is not the same as certainty as over against doubt. Hope is not wishing but awaiting. Hope is not a departure from reality but confident surrender to an unknown knowledge.

Healing and wholeness are integral to the gospel and to the life of the church Brother Miller emphasized. "We move ahead under divine guidance and direction with the assurance that the total impact of our mental health program will be to lift up Christ."

During the business session MMHS approved recommendations for more effective relationships with Mennonite professional workers in the mental health field, including a plan of financial aid for graduate students and a brochure designed specifically for professional persons.

1-W'S ACCEPT FULL RESPONSIBILITY OF UNIT LEADER

DENVER — Recognizing the importance of a unit leader, Denver area 1-W's recently agreed to assume full support of a leader who would co-ordinate unit activities and who would be effective in strengthening the total impact of the 162-man 1-W unit. Denver 1-W's serve in about fifteen institutions. They are the first 1-W's to accept full charge of a unit leader. On Sept. 7 Wallis Goertzen (Henderson, Neb.) began a term as unit leader.

Also in process in the Denver project is a transfer of the chaplaincy from the Mennonite Central Committee to the Health and Welfare Committee of the Mennonite Board of Missions and Charities.

jottings

MISSIONARY DAY OBSERVED

First Church, Upland, Calif.: Missionary Day was observed Oct. 7 with the Rev. and Mrs. Earl Roth, missionaries to the Belgian Congo, as guests at a potluck luncheon. The Roths spoke and showed interesting slides of their work. On Promotion Sunday, Sept. 27, awards were given many Sunday school pupils for faithful attendance and work. The new officers and all the teachers were installed during the worship service. To add to the impressiveness of the service the Carol Choir helped the Chancel Choir with the anthem, "O Master Let Me Walk With Thee." To start the new Sunday school year the newly elected superintendent, Bruce A. Boshart, called together all officers and teachers for a get-acquainted meeting on Oct. 6. Plans for the coming year were made and the year's calendar was accepted. The 4-volume *Mennonite Encyclopedia*, given to our church library by the Friendship Sunday School Class, was formally presented and received at a recent morning worship service. A daughter, Laura Lynn, was born to Mr. and Mrs. Marvin Brandt on Oct. 1. John Schrock was hospitalized and Chris C. Lichti had surgery. Both are now recuperating at home. —Mrs. T. C. Boshart

SS, CE CONVENTION

Menno Church, Ritzville, Wash.: The summer months had many activities including the Sunday school picnic, June 26; junior retreat, June 29-July 1; the film "Martin Luther" shown July 18; YPU retreat held at Tall Timber Ranch near Wenatchee, Aug. 19-22. During Aug., Pastor and Mrs. Janzen and family visited their families in the east and attended the conference at Bluffton. In the pastor's absence, A. Hausauer of Odessa, A. Rehn of Ritzville, E. Schmidt of Lind, and Don Aeschilman, missionary to Africa, brought the Sunday morning messages. The Washington Sunday School and CE Convention was held Sept. 26-27 at our church. Maynard Shelly, Newton, Kan., was the guest speaker. Speaker for the banquet Saturday evening was Homer Cunningham of Whitworth College in Spokane. Officers for 1960 are: president, Franklin Toews of Warden; vice president, Don York of Monroe; secretary treasurer, Mrs. Frank Hiebert of Newport. "The Heart Is a Rebel" was shown Oct. 2.

SS CLASSES MINISTER AT REST HOME

Inman Church, Inman, Kan.: "Highlights of the Conference" were shared with us by the delegates who were privileged to attend at Bluffton. We were happy to have three families and two young people represent the church. A panel discussion by the delegates, dealing primarily with the racial question was further presented at our Sept. CE meeting. The Ferd Edigers have returned to Japan for their second term of service. A farewell service, together with a fellowship supper, was held on Aug. 24. May the Lord use and bless them to the growth and strengthening of His church. The seventh and eighth grade SS classes went to Becker Rest Home in McPherson recently during their SS hour to minister to them through a service program. Ted Roth of Whitewater, and Curt Siemens from Buhler gave us the message from God's word during our pastor's absence at conference time. Connie Ruth was born Aug. 31 to Mr. and Mrs. Walter Wiens.

PASTOR RESIGNS

Bethel Church, Hydro, Okla.: Paul Isaak resigned as pastor of our church, effective Dec. 1. He has accepted a call as associate pastor at Henderson, Neb. The Isaaks' three and a half years' stay here has been a fruitful ministry. May the Lord richly bless them as they assume their new duties. Roy Dick is attending Okla. University where he won a scholarship from the National Science Foundation. Several workers from our church joined the many volunteers to clean the debris caused by recent floods at Guthrie. Mr. and Mrs. Herman Buller are the proud parents of a son, Royce Dean, born Sept. 14.—Wilfred Ewy

MISSIONARY RALLY HELD

First Church, Normal, Ill.: Verlin Harder and Roberta Magee were married in the Martha-Mary Chapel at Dearborn, Mich., Sept. 26, by the groom's father, H. N. Harder. They are at home at 2208 Sherman, Evanston, Ill. The annual Ill. Women's Missionary Rally was held Oct. 22 at the Normal Church. Speakers were Mrs. Robert Ramseyer (Japan), Miss Anna Quiring (Africa), Kenneth Imhoff, Pax (Greece), and Gerald Stucky (Colombia, S. A.). Dr. Dorothea Franzen of Ill. Wesleyan Univ. presented an illustrated lecture on the theme "Studying Abroad," at the Friendship Circle meeting Oct. 27. Dr. Franzen taught in England in 1958-59. The children of the primary dept. went "Trick or Treating" for UNICEF.—Alma Galloway

CHURCH SERVICE HELD AT CAMP FRIEDENSWALD

Topeka Church, Topeka, Ind.: A number from our church attended the conference at Bluffton, Aug. 12-20. The Bethel College Chorale presented a concert of sacred music here on Aug. 14. Youth representatives to the Young People's Union meeting at the conference were Sandra Dunithan and Karen Pletcher. Roy Emery, pastor of the Baptist Church, brought the morning message Aug. 16. Harry Yoder brought the morning message Aug. 23 and called on members in the interest of Bluffton College. Regular choir practice has been resumed on Thurs. evenings. A series of studies for adults on the Believers' Church is also being held on Thursday evenings. An impressive YPU installation service for the officers and committees of our Youth Fellowship was help Sept. 13. Marvin Zehr, president of the General Conference YPU, brought the message. Pastor Henry was in charge of the installation service. Harvest Festival was observed Sept. 20. Canned goods and produce were brought, displayed, and then given to a church institution. The Youth Fellowship was host to young people from other area Mennonite churches Sept. 27. Marvin Zehr was the speaker. Promotion exercises were held during the Sunday school Oct. 4 for the children in the different departments. Bibles were given those promoted to the junior dept. Holy Communion was observed on World-Wide Communion Sun., Oct. 4. The young people spent the week end of Oct. 10 at Camp Friedenswald for a time of recreation and fellowship. The sponsors, Mr. and Mrs. Lloyd Woodworth and Pastor and Mrs. Henry, accompanied them. The Oct. 11 worship service was held at Camp Friedenswald. This was followed by a carry-in dinner at noon and a time of fellowship. Approximately 120 people from our congregation attended. Twenty-three women from our church attended the Annual Indiana Women's Conference held at the Evangelical Mennonite Church near Berne on Oct. 15. Rose buds on the pulpit announced the birth of a daughter, Laurie Jo, to Mr. and Mrs. Larry Beaty on Aug. 16, and a daughter, Jody Ann, to Mr. and Mrs. Dale Showalter on Sept. 16.—Opal King

SS OFFICERS ELECTED

Waters Church, Copper Cliff, Ont.: Three DVBS sessions were held in the district. Broder II and Waters Schools were held in July, and Broder III in Aug. There was good interest and attendance at these schools. A baby girl arrived at the Pastor Ediger home in Aug. Mary Jacobson is serving a VS term at Brook Lane Farm, Maryland. Paul Martin is taking the first year pre-med course at Toronto University. He boards at Menno House, Toronto. David Klassen returned to Leamington High School for his second year. Bertha Thiessen from Leamington is teaching school in the district. Her services to the church and Sunday school are also much appreciated. SS officers were elected in Sept.: supt., Henry Schroeder; asst. supt., Erwin Albrecht; sec.-treas., Mrs. Wes Alkenbrach.—Mrs. Thomas Martin

conference notes

continued from last page

NEW WORKERS IN TAIWAN, INDIA

Peter and Lydia Kehler and their children of Vancouver, B. C., arrived in Taipei, Taiwan, in August and are being oriented to a new way of living.

"Taipei seems like a restless city," they write. "It's a far cry from the quiet, contemplative country life of the peasant which we had always heard about. The merchants are awake at the crack of dawn, forcefully reminding everyone by their noise that it's time to begin the day. . . .

"But there are also other noises which have a more somber note: The exploding firecrackers which are to chase away the evil spirits; the weird music at the funeral services, and the accompanying drums of an 'idol dedication' ceremony. We find it hard to believe that the people are actually that superstitious. However, as one visits the temples there is no longer any doubt that many of the people's lives are controlled by their esteem of these fearful-looking gods.

"We have been impressed by the fine spirit of Christian love which exists between the nationals and the missionaries. The national ministers seem to have a sense of mission in their ministry. Other Christians, too, seem to be ready to serve, even though many of them have been Christians for only a short time."

John and Ruth Bauman of Bluffton, Ohio, arrived in South India in October. Dr. Bauman is on the faculty of Vellore Christian Medical College. They were pleased to find the Indian people "extremely friendly and accommodating." Of the college Dr. Bauman says, "We were surprised to find Vellore both famous and very well thought of by all types of people. . . . It is too early to form any real impressions of Vellore, but I was surprised to see how nice the buildings of both hospital and college were. . . . They are certainly doing a great work in the name of Christ."

Dr. Bauman is the second General Conference Mennonite to serve on the Vellore Christian Medical College faculty. Albert Bauman of Quakertown, Pa., instructs classes in pharmacy.

MINISTERS' AND WOMEN'S CONF.

A ministers' conference will be held on Wednesday and Thursday, Nov. 18 and 19, in conjunction with the Bible lectures at Bluffton College. Virgil Gerig of Smithville, Ohio, and pastor-elect of the Grace Mennonite Church in Pandora, Ohio, will conduct a study of the book of Amos. In the afternoon Reuben Short, president of the Evangelical Mennonite Conference, will present "The Approach of the Mennonites to Social Issues: Drinking, Tobacco, etc." and David Habegger, Allentown, Pa., will lead a discussion on the topic.

On Nov. 19, C. J. Dyck, professor of historical theology at Mennonite Biblical Seminary, Elkhart, Ind., will present "The Relation of Mennonite Principles to Our Task" and Paul N. Roth, Carlock, Ill., will chair a discussion on the topic. In the afternoon the Bible lecturer, Dr. Harry H. Kalas, will speak on "Successful Evangelism Methods for Today" and Walter Gering, pastor of the Elkhart (Ind.) Mennonite Church, will chair a discussion.

A women's conference will also be held on Nov. 18 and 19 under the general theme "Renewing Our Strength" based on Isaiah 40:31. On Wednesday morning at 10:30 Mrs. S. F. Pannabecker, Elkhart, Ind., will moderate a discussion on "Waiting Upon the Lord." In the afternoon at 1:30 Mrs. Gerald Stucky, missionary from Colombia, S. A., will give a "Message from Colombia." Students of Mennonite Biblical Seminary, Elkhart, Ind., will give a play, "The Bridge," written by Cornelia Lehn.

On Thursday, Mrs. Robert Ramseyer, missionary from Japan, and Umeno Nishimura, Japanese student now attending Bluffton College, will bring a message from Japan. In the afternoon there will be a business session followed by a "Message from Congo" delivered by Wilmer Sprunger, who recently returned from 1-W service in the Belgian Congo. Devotionals and special music will also be featured in each of the sessions.

WILLIAM BLOCK ORDAINED

William Block was ordained to the ministry in the Vancouver Mennonite Church, Vancouver, B. C., Nov. 8. J. C. Schmidt of Rosthern, Sask., officiated, with N. N. Friesen of Aldergrove, B. C., assisting.

A 1959 graduate of Mennonite Biblical Seminary, Elkhart, Ind., Mr. Block has served the mission church in Vancouver since July. He is formerly of Steinbach, Man.

HARDER MAKES A STUDY OF SS DEVELOPMENT

The Sunday school movement in the United States has had four stages, the first beginning in 1674, according to Leland Harder's article, "The Beginning and Growth of the Sunday School," in the December *Herald Teacher.*

The origin of the General Conference runs parallel to the beginning of the third period, 1859, says Harder, and early leader John H. Oberholtzer as early as 1847 gathered children in his home on Sundays to practice singing and learn to use the Bible in life.

Sunday school teachers and others will want to read this article and be informed on the development of one of the greatest institutions of the church. Copies of this teacher's monthly magazine may be ordered through your Sunday school treasurer or direct from Mennonite Publication Office, 720 Main Street, Newton, Kan.

ONE WORKER FOR 120,000 SOULS

"Why go to Formosa?" is a question that Palmer and Ardys Becker of Marion, S. D., probably had to answer many times before they left the United States last year. Someone may have pointed out, "There are already nearly 500 Protestant missionaries for that small dot on the map." However, the Beckers knew why they were going to Taiwan. About the 500 missionaries they say, "Most of these missionaries came from the China mainland; therefore, over 400 missionaries work with the three million mainland refugees. This means one missionary for 20,000 mainland people.

"But the Mennonite mission came to work with the original Taiwanese people. In contrast to the three million mainland Chinese, Taiwan has six million Taiwanese, with fifty Taiwanese-speaking missionaries concentrating their work on these people. That means 120,000 people to one missionary! Is it any wonder that only 2 to 3 per cent of Taiwan's population is Christian? We feel there is plenty of work here for us."

conference notes

UNRUH COMPLETES 10-YEAR TERM

W. F. Unruh ended ten years of service as field secretary for the Western District Conference at the end of October. This completes his fourth ten-year period in one type of employment.

Beginning the first ten-year span was his college and seminary education. Mr. Unruh was graduated from Bethel College in 1925 and continued his studies at Witmarsum Seminary, Bluffton, Ohio, and New York Biblical Seminary. Then he went to India as a missionary and spent ten years on the field. For ten more years he was a pastor—two years in Pulaski, Iowa, and eight years in Moundridge, Kan.

Mr. Unruh's duties as field secretary for the Western District Conference included promotion of the District's various projects and informing its churches about peace, temperance, Sunday school curriculum, the General Conference, and other subjects.

THIRD WCV CONFERENCE

The main speakers at the third annual Women in Church Vocations Conference, held at Mennonite Biblical Seminary, Oct. 30-Nov. 1, were two members of the WCV Executive Committee.

Marvin Ewert (Newton, Kan.), chairman, and Mrs. O'Ray Graber (Buhler, Kan.), secretary, addressed students from Bethel College, Bluffton College, Canadian Mennonite Bible College, Mennonite Biblical Seminary, as well as church workers from Central offices in Newton, Woodlawn Mennonite Church in Chicago, and Bluffton College.

They discussed the history and purpose of WCV and the reasons for Biblical training at the seminary and served as resource persons throughout the conference. The third member of the WCV Executive is Mrs. Russell Mast of North Newton, treasurer and representative of the Women's Missionary Association.

Participants in the conference included members of WCV as well as other interested girls. The meetings provided inspiration, guidance, information, and fellowship for present and prospective church workers. Reports from members-in-service, commissioned in May of this year, were heard for the first time.

The Saturday evening feature, open to the entire seminary family, was the presentation of the drama "The Bridge" written by Cornelia Lehn. Other aspects of the conference included a tour of Mennonite institutions in the immediate area and an informal showing of slides of church vocational activity in MCC, in the local church, and in summer camps. Marvin Dirks spoke on opportunities for music majors in church-related capacities. Mrs. Bertha Harder presented the topic "Women in the Mennonite Church."

Those attending the conference represented a variety of vocational interests including Christian education, recreation, journalism, stenography, teaching, psychology, music, and nursing.

Absent WCV members in church service overseas are Virginia Claassen, teacher in Japan, Martha Janzen, missionary in Japan and Mary Epp, missionary in the Congo.

Women in Church Vocations, adopted at the triennial sessions in Winnipeg, 1956, is a part of the Board of Christian Service of the General Conference Mennonite Church.

ALTERNATIVE SERVICE STATISTICS

One hundred and thirty-eight General Conference Mennonite men are giving two and three years in alternative service. One hundred of these are serving in the United States and thirty-eight overseas. Of the thirty-eight, twenty-one are in MCC Pax and fourteen in General Conference Missions Pax.

The total number of 1-W men of all Mennonite groups and Brethren in Christ is 1,003. Of these, 863 are in the United States and 140 overseas. Colorado, Illinois, and Kansas employ the largest number of those in the States.

Participants in the WCV conference included persons from Bluffton, Ohio; Chicago, Ill.; Newton, Kan.; and Winnipeg, Man.

Bottom row, left to right: Cornelia Lehn, Doris Liechty, Margaret Wiens, Dorothy Thiessen, Muriel Thiessen, Hedy Sawadsky.

Second row: Julie Neufeld, Nancy Yoder, Elda Hiebert, Loretta Hilty, Barbara Mosiman, Anne Thiessen.

Third row: Mariellen Shellenberger, Mrs. O'Ray Graber (Edith), Margaret Ens, Mrs. Peter Neufeld (Onale), Martha Friesen, Mrs. Leland Harder (Bertha), Marvin Ewert.

Missing: Mrs. Vern Preheim (Marion).

NOVEMBER 24, 1959

THE MENNONITE

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MAN LAY THAN THAT IS
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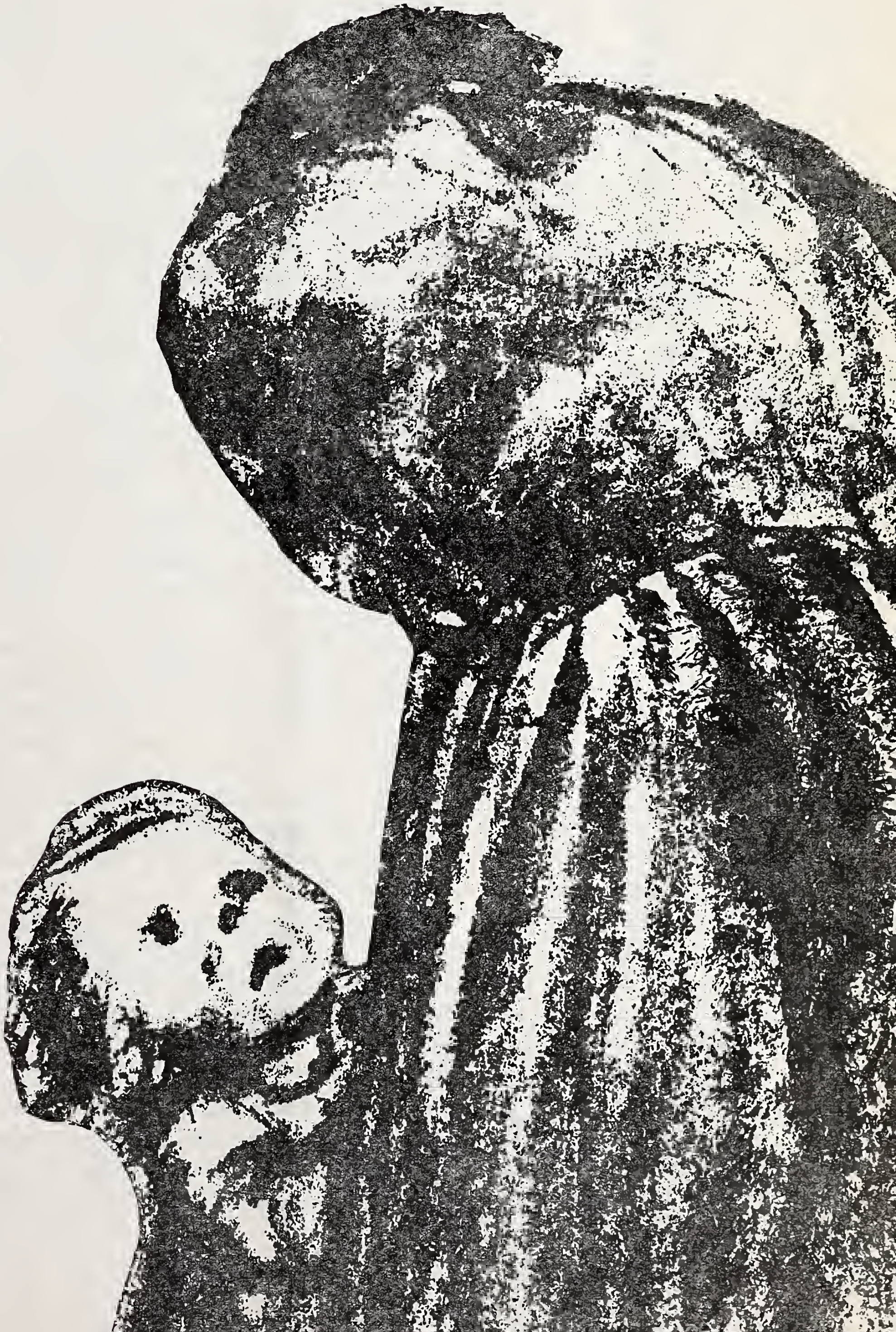

GIVE THANKS
BY GIVING

in this issue

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of things to come

Nov. 26—Thanksgiving Day (U.S.)
Nov. 27, 28—Young People's Union Council meeting, Winnipeg
Dec. 1-4—Council of Boards
Dec. 13—Universal Bible Sunday
December 25—Christmas

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

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editorials

CHRISTIAN RACE RELATIONS The fifth goal for our Conference triennium, as adopted at Bluffton, deals with a very real present-day problem: "Every congregation and institution adopting the statement on 'The Christian and Race Relations.' " This statement was adopted at the General Conference, but to assure its being kept alive and meaningful, the goal requests that each congregation and each church institution—school, hospital, home for aged,—likewise adopt the statement locally and personally. This focuses it from the general to the particular.

This would imply that a careful study be made of the Conference statement (as recorded in the Sept. 1 issue of THE MENNONITE) with a prayerful consideration of its adoption by each local group. A series of sermons or Sunday evening or midweek studies might be one way to bring this before the congregation. Whatever method is used, the whole issue of race relations is so vital and alive that we cannot ignore it. The whole world is being aroused on this issue with a widespread feeling of revolt against white domination. What we have been referring to as the "backward nations" are rapidly becoming bold and forward-looking. Whites may well take careful note of this movement for they are in the minority in the world.

We do well to ponder deeply such truths in the statement as: "Christian people cannot remain silent under conditions like these. . . . It is clear that before God all mankind is one. . . . God does not make distinctions on the basis of physical features. . . . In Christ all barriers of race and nation are shattered for time and eternity. . . . Before God all men, without exception, are sinners and all stand in need of God's redeeming grace."

We will need to admit our own guilt and "confess that we as a Conference fellowship have sinned and are guilty of the spirit of exclusiveness . . . wrapped around ourselves a robe of self-righteousness." We need "to examine ourselves and to purge ourselves from prejudiced attitudes and practices toward racial and minority groups . . . surrender ourselves completely to the love of God that we may become channels of His reconciling purpose . . . we will conscientiously strive to free ourselves from pride, condescension, and scorn, toward any group." "By the grace of God we as individuals and congregations will strive sincerely and prayerfully **to love every person as we are loved by Christ.**"

These are tremendous statements. It is clear that they should not be considered lightly—and then forgotten. They need to be studied, weighed, discussed, and prayerfully considered. If found true and in line with the gospel, then they should be adopted by individuals, congregations, and institutions, and made vital by being actively lived in each life.

This is not some marginal matter that can be accepted or brushed aside at our pleasure. This is a matter affecting the very foundation of our Christian faith—love to God and man. If we do not meet this issue squarely, we fail God.

Labor Shortage

P. A. Wedel

THE LABOR SUPPLY in the harvest field of the Lord is of great importance. When Christ was on earth, there were teeming multitudes of people around Him on every side. The sight of these needy and neglected people stirred and touched His heart. His compassion for them was great.

It was not enough that the Master be moved with compassion at the sight of the needy masses. The disciples, too, must be aroused to their desperate condition and need. And so Jesus turns to His disciples and tells them, "The harvest truly is great, but the laborers are few . . . pray ye therefore . . . behold, I send you forth. . ." (Luke 10:2, 3).

First, let us note this arousing declaration: "The harvest truly is great." Look at our nation today—its lax morals and indifferent Christians.

When Jesus said, "The harvest truly is great," He was thinking of the population of Palestine with some three million people who would not receive His saving message. He saw in these multitudes a harvest for God.

What do we as Christians see in the multitudes around us? The population of the US, according to the census bureau, reached 178,804,190 as of Nov. 2, 1959. Part of this increase represents the population of Hawaii and Alaska which were added to our nation and which represent a combined population of 750,000. The fact still remains that the harvest truly is plenteous. These are all eternity-bound souls. Do we see in them a people whom we wish to exploit for commercial gains, or are we looking with grave concern upon their eternal welfare?

Secondly, what are the forces that lessen the effective work of the Christian? We all must admit there are forces of opposition at work. When Nehemiah came to Jerusalem to rebuild the walls of the city, he encountered the fierce opposition of Sanballat and Tobiah. Every attempt was made to hinder the work. But the opposition was successfully defeated through constant prayer and diligent work.

Workers today, whether at home or in the mission fields are opposed by enemies that are powerful and strong. This requires the united prayers of God's children in order to bring victory. When discouragements come as we bring the gospel to others, let us never forget that the Lord is mindful of His own. The poet has expressed it:

"I am the Lord, O hear my voice,
Arise ye Christians and follow!
Deny yourself, forsake the world,
My name alone to hallow.
Take up your cross, your burdens
bear
And follow Me, my life to share."
The Lord is mindful of His own.

There is abundant evidence that the Lord works mysteriously in the lives of His children and keeps them safe from the hands of the enemy. "But the laborers are few." Jesus saw the great masses and desired that others should help Him.

There were the Pharisees, scribes, Sadducees, and Herodians. They claimed to be shepherds of the masses. Yet they misdirected the people.

In our country today, we have many Christians, but how many true laborers? Missionaries are said to number one to every 80,000 in Africa; in Korea one to every 100,000; in India one to every 320,000; in Japan one to every 370,000.

Think of over two billion people on the earth today, marching speedily to the grave and to a vast beyond. For their present and eternal happiness, we too should have a concern. Over a billion and a half of the world's population are non-Christian. "The harvest truly is plenteous, but the laborers are few."

A missionary from Palestine tells how one day on a journey he came past a field absolutely white. He asked his companion what it was. "A field of wheat," was the reply. "But why is it so white?" was the inquiry. "It is over-ripe," was the answer. "There are not enough men around here to cut it with the scythe and it has been left too long. Unless it is cut at once, the owner will have no harvest, for the birds will eat much of it and the rest will fall to the ground and be lost." And even as these words were spoken, from two different directions came large flocks of birds and settled on the field to enjoy the feast so temptingly spread before them. The harvest truly is plenteous, but the laborers are few.

Does not this tragic fact stab our consciences? Pray ye therefore the Lord of the harvest that He may send laborers into His vineyard.

Because of the vastness of the harvest, we should pray. We should also pray that God would make us more conscious of the seriousness of those who are lost. Before men and women are trained to win souls to Christ they must be trained in the school of prayer. First prayer, and then service. God must send laborers if the work shall thrive.

Self-appointed laborers do more harm than good. Jesus did not ask the disciples to go out and find more laborers, but He did ask them to pray that the Lord of the harvest should send forth laborers. We are to request that God send forth laborers. This calling forth of laborers is not limited only to missionaries and ministers or other Christian workers. God takes laymen, sets them afire for God, and uses them mightily in bringing in the harvest. They have a share as they give—as they witness and as they pray.

Make me an intercessor,
One who can really pray,
One of the Lord's remembrancers
By night as well as day.
Make me an intercessor,
In spirit touch with Thee,
And given the heavenly vision,
Pray through to victory.
Make me an intercessor,
Teach me how to prevail,
To stand my ground and still
pray on
Though powers of hell assail.
Make me an intercessor,
Sharing Thy death and life
In prayer, claiming for others,
Victory in the strife.

P. A. Wedel is pastor of the Alexanderwohl Church near Goessel, Kan.

from an extensive study on the subject of capital punishment

The Death Penalty

John H. Yoder

ON JULY 18, 1957, 19-year old Cleo Eugene Peters shot and fatally wounded the young farmer, Paul Coblentz, of Holmes County, Ohio.

The occasion was the "celebration" following the release from prison of a friend Peters had met while himself serving a prison sentence. There was never any doubt that Peters would be found guilty, and after all the possibilities of appeal to higher courts were exhausted the date for his death in the electric chair was set at November 7, 1958. Peters faced a death like that of the forty-eight other men who were gassed, hanged, or electrocuted in the USA in 1958.

But there was a difference. Paul Coblentz was an Old Order Amish Mennonite, and his death stirred the Amish community of Holmes County, one of the nation's major centers of Amish population, in a surprising way. Their reaction to the unreasoningly brutal deed of this intruder from the outside world was not one of hostility but of forgiveness. Twenty-eight persons, many being Amish, were refused for jury duty because of their conscientious unwillingness to inflict the death penalty. During the trial numerous Amish families invited Peters' parents into their homes. After the conviction was final the Amish signed petitions and wrote to Governor C. William O'Neil requesting a commutation of the sentence, in such numbers as to surprise those who thought the Amish cared nothing for the outside world.

The commutation was granted by Governer O'Neil seven hours before the scheduled time for the execution. Meanwhile a few Amish Mennonites (not only of the Old Order group) had been attempting to draw a spiritual lesson from the event which had so deeply shaken their community. "God has been speaking to many of us Amish people through this act," some of them concluded. "We believe that God allowed this, especially to call us back to Him in the work of winning souls to His Kingdom." Soon after the commutation a delegation of two ministers visited Peters in the Ohio penitentiary, bearing a letter from which the above words were quoted. There they learned that Peters had become a Christian a few months earlier and was deeply appreciative of letters he had received from Amish people, some of them as far away as Iowa, among them the widow of his victim.

What does it signify that the Amish, who in the minds of many are the classic example of religiously motivated "withdrawal" caring nothing for the outside world, should have contributed thus to Peters' pardon? In effect they thereby interfered with the execution of a legitimate ruling of the courts. They did not object to or interfere with the proceedings of the court, but then asked that the guilty should not be punished, at least not by death. Was this proper for Christians? Was it proper for nonresistant Christians, who themselves take no further responsibility for the State's affairs?

These lines are written because of a conviction not only that it is right for Christians to ask "mercy" for particular criminals, but in fact that Christians should support efforts to abolish the death penalty as a legal way of dealing with offenders.

It should hardly need to be argued that the whole teaching and work of Christ lead Christians to challenge the rightness of taking life under any circumstances, even where "justice" might seem to permit killing. When Jesus himself was asked to rule on an offense which by the laws of the time called for the death penalty, His answer was clearly such

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John Howard Yoder is working with the Mennonite Board of Missions and Charities in Elkhart, Ind., and is also special lecturer at Mennonite Biblical Seminary.

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as to abolish it; not directly by declaring it a wrong institution, but indirectly by demanding that the judges and executioners must first be sinless (John 8).

This is in line with everything He taught about the worth of every life before God (Matt. 6) and our responsibility to see Christ himself in the needy neighbor (Matt. 25). The reason for this respect for life is not a childish, literal interpretation of the sixth commandment, but a deep spiritual ground; the life (or the "soul" or the "personality") of the neighbor is sacred because man is made "in the Image of God" (Genesis 9). "No man has ever seen God" (1 John 4); if we love God it must show in our love for our fellow man, and this love always includes a concern for his bodily welfare. Far from being purely "otherworldly," Christian faith is more this-worldly, more "materialistic" than any other religion; it knows of no way to love a man without caring for his bodily life. If there were no Ten Commandments and no Sermon on the Mount, what we know about Christ, how He lived and why He died, would still suffice to sanctify human life. To "sanctify" means to set apart as belonging to God alone, and that is just what the Bible says about human life: it is not ours to take.

What does it mean that man is made in God's image? Why is his life sacred? To be made in God's image means to be capable of fellowship; as far as we know, our bodily existence is the only basis for our fellowship; with men and with God. Only in this life can we repent; only while he lives can our brother be benefited by our love. This is why Menno Simons argued "that it would hardly become a true Christian ruler to shed blood. For this reason, if the transgressor should truly repent before his God and be reborn of Him, he would then also be a chosen saint and child of God, a fellow partaker of grace. . .; and for such an one to be hanged on the gallows . . . or in any manner be hurt in body or goods by another Christian, who is of one heart, spirit, and soul with him, would look somewhat strange and unbecoming in the light of the compassionate, merciful, kind nature, disposition, spirit, and example of Christ, the meek Lamb. . . .

"Again, if he remain impenitent, and his life be taken, one would unmercifully rob him of the time of repentance of which, in case his life were spared, he might yet avail himself . . . the Son of Man says: Learn of me, I have given you an example; Follow me, I am not come to destroy souls but to save them" (*Complete Writings*, p. 920f).

This is all clear for Christians, but can we ask of unbelieving society and of the state that they have this kind of respect for life? Did not God ordain the State to punish evildoers? There are serious arguments raised at this point. But we must be clear where we begin. We begin with the clear certainty that death is not God's highest will for any man. If lives may be taken, even by the State, that must be proved in the face of what the gospel says to the contrary. The advocates, and not the opponents, of capital punishment have the burden of the proof.

When Society Plays God

from a recent sermon

George S. Stoneback

SOME MEN dragged a guilty woman before Jesus. She had committed a sin for which the Old Testament decreed capital punishment (stoning until dead).

Jesus didn't deny her guilt. He didn't say she didn't deserve punishment. He didn't say the Old Testament was wrong. But He introduced a new dimension of the problem. He said that only the guiltless had the right to do the killing.

"He that is without sin among you, let him cast the first stone," He said. They all dropped their stones and went home! They knew that in Jesus' view no human being was qualified to take the life of another for any reason.

On another occasion Jesus said that the people should not call Him good—that there was none good but one, the Father in Heaven. Even Jesus did not take up one of the dropped stones to kill the guilty woman. Instead He said, "Neither do I condemn thee, go and sin no more."

Only the guiltless have the right to take the life of one worthy of death. Even Jesus would not take this prerogative. Evidently then, according to this (the only gospel passage dealing directly with capital punishment), when society takes a life, society is playing God!

First let us consider the arguments for capital punishment. They say we need capital punishment to deter crime. If I know that if I get caught doing this crime I will likely be given a death sentence, I'll not likely commit this crime. That's the reasoning. It sounds fine, but does it work that way?

If convicts are executed to frighten other people from crime, why are executions no longer public as they were formerly? In this country they are all private except in a few cases.

If capital punishment is a deter-

George Stoneback is pastor of the Lorraine Avenue Church in Wichita, Kan.

rent to crime, why the following fact: Between 1919 and 1928 the homicide rate in the states having capital punishment was 8.3 per 100,000 population. In the states not having capital punishment, the rate was 3.6 per 100,000 population.

The second argument for capital punishment is that it is necessary to protect society against men whom we know are criminally inclined.

Early society took the lives of criminals, but they did not consider it punishment. They thought of it as eliminating from society one who would contaminate society in a ceremonial way. The criminal had offended the gods, and unless the society would eliminate him, the gods would be angry at the society.

Now modern man no longer thinks this way, but he still feels that he must kill some offenders to protect society!

The argument in favor of capital punishment that weighs most in some religious circles is the biblical theological argument which says that we need capital punishment to maintain the justice of God.

Genesis 9:6 says, "Whoso sheddeth man's blood, by man shall his blood be shed." That sounds very clear, but wait—

This "life for a life" is part of a larger system we call Lex Talionis. It says, "an eye for an eye, and a tooth for a tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Ex. 21:24; Lev. 24:20; Deut. 19:21).

Jesus repeats this in Matt. 5:38 and then says, "But that's not Christian!"

Do you think any court would hire someone to gouge out the eye of a fellow who gouged out yours? Silly, you say? But the one at the very top of the list—this very same Old Testament principle, the life for a life—we still retain. And the State hires a man to do it for you! We have no trained foot-choppers, eye-gougers, or tooth-knockers, but we have professional executioners. Well, so much for Lex Talionis, about which Jesus said, "But I say. . . ."

Genesis 9:6 was fine for the people of Noah's day, but it does not apply for Christians. As Christians, we believe that expiation for the sins of the world was achieved by Jesus Christ.

That is what we mean by "being under the blood." If we believe in that, then to insist on capital punishment is to suggest that here is one sin not covered by the blood of Jesus Christ, that here every man must expiate for his own sin. That makes Christ of no effect. That makes Jesus irrelevant in this case, and if in this case why not in all of history?

The place where these arguments break down completely is here: they don't fit into the shadow of the cross. There is a meeting of colossal opposites in the heart of the Eternal: the holy wrath which must condemn sin and the Father love which yearns for the sinner's pardon and restoration. Both are there. You can't escape them! God's wrath must move in its ordained direction—to condemn. God's love must move in its ordained direction—to forgive. They must intersect. Where they intersect you find the cross of Christ, not a gallows for sinners.

LET us turn to a few arguments against capital punishment. In line with man's inherent revulsion against killing, capital punishment is steadily on the decline. Eight states have abolished it. In the states where it is still on the books, it is being used less and less.

When we do use capital punishment, we are partial in its use. At one time in Sing Sing Prison, there were three men each charged with the murder of his wife. One got the chair, one got twenty years, and the third got five years. All three wives were equally dead and buried. The mitigating circumstances were identical. But there were three different juries, judges, and attorneys.

Several years ago a committee of Congressmen studied the matter of the abolition of capital punishment in the District of Columbia. This is what they said:

"As it is now applied, the death penalty is nothing but an arbitrary discrimination against an occasional victim. It cannot even be said that it is reserved as a weapon of retributive justice for the most atrocious criminals. For it is not necessarily the most guilty who suffer it. Almost any criminal with wealth or influence can escape it, but the poor and friendless convict, without means or power to fight his case from court to court or to exert pressure upon the pardoning executive, is the one singled out as a sacrifice to what is little more than a tradition." Remember, these were not tenderhearted preachers, but hard-boiled congressmen who spoke thus!

Not only is capital punishment declining in use, not only are we partial in its application, but capital punishment is too irreparable a thing to be used by humans who do make mistakes.

As far back as 1811, a committee of the English Parliament pointed to cases where guiltless people had been executed. In 1845 a New York legislative committee reported similar findings.

The late Judge Jerome Frank of the Second District Court of Appeals has stated: "No one knows how many innocent men, erroneously convicted of murder, have been put to death by American governments. For once a convicted man is dead, all interest in vindicating him usually evaporates." In his book, "Not Guilty," Judge Frank documents thirty-six cases in which men were convicted of crimes they did not commit.

But the strongest argument against capital punishment comes from Jesus.

He, who within a few days would go to the cross to expiate for man's sin, would not take up a stone to condemn to death a woman taken in a capital (according to Jewish law) crime.

For more than four hundred years, we Mennonites have objected to killing. We have worked hard to keep aloof from any killing system, such as army service. We have circled the globe, leaving homes and property rather than become involved in killing.

However, we do not raise our voices against killing by the state. It is my opinion that as long as we fail to raise our voices on this matter, we have no right to ask for exemption from military duty. As members of society we do take part every time some poor fellow dies in the gas chamber or "hangs by his neck until dead."

We can't escape our part in society—not even by saying we don't vote! Every time there is an execution, society plays God. And every time a state in which I live plays God, I am playing God also.

2. *Conference Loyalty*

Conference Discussion

Reported by Esther Groves

FOUR DISCUSSION groups, in looking at lack of Conference loyalty, placed the blame on insufficient information. Some delegates felt that we do not know enough about the actual work of the Conference or about the spiritual concerns of our workers and missionaries. It was suggested that each church do more Conference education through the use of bulletin boards and all other means available to acquaint everyone with what our church is doing.

In connection with this, two discussion groups expressed appreciation for the visits of Board members and central office workers to local churches. The visits helped people to learn what was going on and created interest, and the groups asked that this type of visit be continued.

Five discussion groups suggested that "ministers are largely responsible for churches stressing other causes," that "church giving reflects the loyalty of the minister," and that the problem of Conference support is not so much in the need for ministers to be informed as for ministers to inform their congregations. "The link is the minister," one delegate said.

It was pointed out that for a long time we did not have our own seminary and that many ministers have been trained in non-Conference schools. This has, of course, contributed to lack of Conference loyalty.

Six discussion groups tied lack of Conference loyalty to appeals from outside causes, both through the mail and through outside speakers in the church. Some of these outside speakers are former church members who have chosen to work under a non-Mennonite board.

Should a church support non-Mennonite missions and allow outside speakers to come in and take up offerings for non-Conference causes? One delegate said, "Leave it to the individual"; another said, "We must draw the line in some way"; quite a few more said that our missions are faith missions also, and that since we have obligations to certain mission fields and evangelistic projects, we should meet those responsibilities first before giving to other causes. While "the Kingdom of God is larger than the General Conference," we are a part of the General Conference Mennonite Church's evangelistic outreach and should let outside giving be over and above our own obligations and commitments.

Other Concerns

Some discussion centered on the new Church Extension Services, Inc. Delegates asked questions on its operation, asked how to promote it, and in general approved of its existence with comments such as: "Church Extension Services provides a wonderful Christian channel for . . . people to invest their money for good causes."

Other areas touched on in this discussion period included the need for more stewardship training; the unified budget plan, pro and con; the Pension Plan for ministers; Ministers' Aid; and the area of ministers' salaries.

In the last-mentioned area, delegates asked what ministers' salaries were, why ministers were often underpaid, what a fair salary should be, and what to do when a small church feels it cannot pay the same salary paid by a larger church. Examples were given of ten people giving a tithe of their income to support a minister.

What's in Your Church Name?

Irene Wiens

WHAT MESSAGE is in your church name? Is there a message for both the churched and unchurched? Does it express something about the Christian faith to the by-passer? Does it witness to all within the community?

The Mennonite Church of Sioux Falls, S. D., now known as Good Shepherd, had to give consideration to the subject of selecting a permanent name. This was necessitated by the incorporation of the church and the state, and by the contemplated building program. Further consideration of this subject was encouraged also because of the great difficulty in changing an established church name.

With the qualifications, previously mentioned, in mind, our congregation set forth to find a name that not only satisfied our own needs, but referred the honor and respect due the church to Jesus Christ and to God.

It was called to our attention that basically there are three types of names undesired and discouraged among even church leaders. They

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Irene Wiens is church secretary for the Good Shepherd Menn. Church in Sioux Falls, S. D.

are arithmetical, geographical, and biblical names.

Arithmetical names as First and Second serve only for identification or that it was the first church of its kind in the city or area. It furthermore lacks witness to the community and fails to foresee a future.

Geographical names for the names of a city, town, street, or lake may well be changed or renamed in the future. Great problems arise when a church selects the name of an avenue or street, and later deciding to relocate, finds the present name obsolete.

Previous generations have been more dedicated students of the Bible, but in this age the meaning of such biblical names as Salem, Bethel, Zion, Ebenezer are unknown. Such names may have pious origins, but today serve only for purposes of identification, having lost the rich meaning once theirs.

Names received as memorials to individuals, or some great saint of the church, as well as sensational names as "Church Around the Corner," have no place as titles of the house of God. There is little evidence of genuine interest, thought, and creativeness in the choosing of any such name.

It was our aim to select a name that represents the very foundation of our Christian faith, one that is capable of calling forth the interest, devotion, and loyalty of all members, and a name with a goal that challenges every Christian.

Our name is familiar to all readers of the Bible. It is referred to in both the Old and New Testament, and is revealed most clearly through the life of Jesus Christ himself.

Good Shepherd Mennonite Church presents to its members those divine qualities that we hope to fulfill in our lives. Shepherds in Jesus' day were willing to assume great responsibility for their masters, and so it is our aim to accept such responsibility in faithful devotion and service to the eternal Good Shepherd.

Our name also carries a message, not only for those within the fold, but also those without, as the Shepherd would seek and watch over the lost until they were found and safely taken home.

What then is in a church name? Have you ever stopped and considered the importance of it? Can your church claim a name that is able to fulfill its purposes? If the church is to become a witness in our time, it may be well to give more careful consideration to the names selected. Unless the name of your church means something to you, its meaning is lost. Churches should become concerned when very few members can explain the meaning of their name, or refer to it as identification purposes alone.

It is true that such an opportunity as selecting a church name is not available to every church member, and therefore, it should be of their concern to express that especially new churches be challenged to the selection of a name.

May the names we select embody the task and truth of the church. With this in mind we trust and pray God's blessing upon Good Shepherd Mennonite Church as we strive to minister to those of our city concerning the message and truth of the Christian church and Mennonite faith.

the reader says

. . . more about funerals

AMONG the many blessings the Mennonites of the Fraser Valley in British Columbia experience are those derived from the services of a Christian mortician.

Morticians, in general, meet all the legal requirements in the preparation of the dead body, the casket, and the grave for the funeral. A Christian mortician considers his service as a calling from God and gives all his services with a Christian plus.

Garden Chapel Funeral Home, Abbotsford, B. C., is known for its many specialized and friendly tasks at times of bereavement in the community. Upon request, it comes for the body, embalms it, registers the death, provides burial permits, makes funeral announcements over the radio and in newspapers, assists in the selection of caskets, memorial cards, flowers, gravestones, appreciation cards, and sponsors the sale of Gideon Bibles in memory of loved ones. Its staff is always ready with words of comfort for the bereaved, especially when it arrives before the minister does. Especially is this appreciated when death strikes suddenly as in the case of car accidents and strokes.

Mennonites had long been waiting for such service in their community. Morticians given to alcoholism and smoking, seeking relaxation in restaurants during the funeral service, and not being 'on the spot' provided for embarrassing situations. The proprietors of Garden Chapel, members of the Mennonite Church, join in with the funeral service, do not consider a lengthy funeral a burden, and are available for help and consultation at all times.

This funeral home is located in the vicinity of nine Mennonite churches. These churches are jointly responsible for their own cemetery given them by the municipality. A committee of nine, a member from each church, administers its maintenance. Fences are kept up, lawns clipped and financial problems solved. The committee meets monthly and never undertakes any change in policy or procedure unless all members agree to do so. Often the mortician is present at the meetings.

Garden Chapel Funeral Home serves at six to eight funerals a month. During its period of operation, it has made striking observations:

1. The death rate among people meeting death normally is highest in spring and autumn. When the trees begin to bud and again when the foliage begins to fall, death harvests most of earth's pilgrims, especially among those who are old and bedridden.

2. Non-Christians tend to purchase costlier caskets for the dead than do Christians.

3. People gladly purchase Gideon Bibles ($2.00 each) in memory of loved ones passed away. There is record of a family who yearly donates $25.00 in memory of its parents. These Bibles are then distributed among students in schools.

Funeral homes generally do not go out of business. It is a source of strength to know, where death is a certainty, that there are those dedicated to the task of comfort and joyous service in the hour when death strikes. May God continue to summon men to the calling of a Christian mortician.

—Bruno Epp
South America

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FAITH
1860
1960

Union of All Mennonites of North America

It is a matter of gratification to every friend and supporter of Mennonite doctrines to know that within the United States there are about 128,000 Mennonites. But at the same time it is humiliating to know that this denomination has never, since its existence in America, constituted an ecclesiastical organization; that is, it has failed entirely to co-operate as a general church. But most deplorable of all, seems to us, is the fact that, just because of the lack of fraternity among those who hold to the Mennonite doctrines, there is in many places a constant increase in factionalism and a corresponding decline in spiritual life. Because they recognized this state of affairs, many ministers and members have for many years earnestly desired that an intimate and fraternal co-operation might be gained.

Accordingly, a number of ministers and members in the western states issued a call for a general conference, to meet at West Point, Lee County, Iowa, on May 28, 1860, for the purpose of considering ways and means for the unification of all Mennonites of North America, conformable to 1 Corinthians 12:12-27.

After this great and important matter had, under devout prayer and supplication, been deliberated upon, the following resolutions were adopted:

1. That all branches of Mennonites in North America, regardless of minor differences, should extend to each other the hand of fellowship.
2. That fraternal relations shall be severed only when a person or church abandons the fundamental doctrines of the denomination; namely those concerning baptism, the oath, etc. (wherein we follow Menno Simons), as indeed also all those principal doctrines of the faith which we with Menno base solely upon the gospel as received from our Lord Jesus Christ and His apostles.
3. That no brother shall be found guilty of heresy unless his error can be established on unequivocal scriptural evidence.
4. That the General Conference shall consider no excommunication as scripturally valid unless a real transgression or neglect, conflicting with the demands of Scripture, exists.
5. That every church or district shall be entitled to continue, without molestation or hindrance and amenable only to their own conscience, any rules or regulations they may have adopted for their own government, provided they do not conflict with the tenets of our general confession.
6. That if a member of a church, because of existing customs or ordinances in his church, shall desire to sever his connection and unite with some other church of the General Conference, such action shall not be interfered with.

The cause of missions was also considered, and the following resolutions were adopted:

1. That hereafter home and foreign missions shall be carried on according to ability by our denomination. There shall be one treasury at Franklin Centre, Lee Co., Iowa, and another at Milford Square, Pa., the latter to be in charge of the treasurer of the Mennonite Printing Union. Into these treasuries all money intended for missionary purposes or for the distribution of tracts shall be paid, and the fund thus contributed shall be considered the common property of the denomination. This arrangement shall continue until changed by some future session of the Conference.
2. Every church is requested to collect money in the manner as it seems right and best and then to remit the money to one of the treasurers, designating to what cause the money is to be devoted.
3. That the Publishing House already in existence in our denomination is appreciated as a helpful institution and that it is hereby fraternally recommended to general support.
4. That an institution for theological training shall be established as soon as it can be accomplished through the support of the denomination.

1860

1960

Goals for the Next Centenary

As we of the General Conference stand at the threshold of our second century, we look back to the work of those who walked before us, faithful in the cause of Christ and His church. We also look up in gratitude to our Heavenly Father for His merciful guidance in the century now closing; and we look forward humbly to the century ahead, aware of the far-reaching warfare we may be called upon to wage against unprecedented demonic power.

So we stand at the threshold, seeking inspiration from the past and praying for God's strengthening in the present and the future as we surrender ourselves in deeper discipleship to Him who is our Saviour and Lord, dedicating ourselves to:

Witness to the saving power of Jesus Christ our Lord, to the unity of all believers in Christ, to the gospel of peace and reconciliation through Jesus Christ, and to the priesthood of all believers.

Witness to the growing multitudes of our cities, to all who have not heard the gospel, and to each succeeding generation.

Witness against the spirit of materialism of this age, against the spirit of exclusivism in our fellowship, against the spirit of division in the Christian church, and against the rising tide of moral laxity.

Witness through personal evangelism and church life, through the witness of the printed page, and through our institutions of higher learning and all Conference institutions.

Witness by reaffirming our faith in the inspiration and authority of the Scriptures, and by dedicating ourselves anew as disciples of Christ, by living a life of dedicated stewardship, by keeping open our hearts to the regenerative and sanctifying work of the Holy Spirit, by strengthening the Christian family, by manifesting concern over social evils of our culture, and by a prophetic witness to state and society.

Two Centuries With One Faith

On May 28, 1860, John H. Oberholtzer of Pennsylvania met in Iowa with Daniel Krehbiel, Christian Schowalter, and others to look forward in faith across the years. Abraham Lincoln had just been nominated for the presidency of the United States. The strange new leaven of the Industrial Revolution was at work building factories all across our rural landscapes. Some parts of the country still practiced slavery; and the Civil War, the first and bloodiest of modern wars, was ten months away.

The revival fires started by the preaching of Charles G. Finney were still warming the spiritual life of the American churches. New religious groups were forming in the wake of the camp meetings then a part of American frontier life.

In a time like this, Mennonites responded in faith to claim their birthright which they had neglected for too many years. The Plan of Union of 1860, as the first statement of the General Conference Mennonite Church, testifies to a deep faith in God which has proved itself in one hundred years of faithful witness for God.

Except for a few dated references, the Plan of Union sounds as if it could have been written yesterday. Its faith is still our faith. Its hope is still our hope.

Compare it with the Goals for the Next Centenary adopted by the General Conference at Bluffton, Ohio, just this summer. Here is another dedication made in faith in a time of international and racial tension.

The growing program of the General Conference Mennonite Church gives evidence of the quality of the faith of our fathers. Beginning with nothing, the General Conference now has over 250 missionaries in fourteen distinct fields of service plus several hundred others working in relief and voluntary service projects. Beginning with no schools, the Conference now has three colleges, two junior colleges, and one theological seminary. Starting with less than a half dozen congregations in 1860, today over 270 congregations are part of the General Conference.

With much given to us, much is expected of us. An annual budget of a million dollars is not only evidence of our faith; it is a test of our faith.

We cannot rely on the accomplishment of the past. Faith perishes when not exercised regularly.

Other foundation can no man lay than that is laid, which is Jesus Christ.

Mennonite youth

I AM THERE

Do you need Me?
I am there.
You cannot see Me, yet I am the light you see by.
You cannot hear Me, yet I speak through your voice.
You cannot feel Me, yet I am the power at work in your hands.
I am at work though you do not understand My ways.
I am at work though you do not recognize My words.
I am not strange visions. I am not mysteries.
Only in absolute stillness, beyond self, can you know Me
as I am, and then but as a feeling and a faith.
Yet I am there. Yet I hear. Yet I answer.
When you need Me, I am there.
Even if you deny Me, I am there.
Even when you feel most alone, I am there.
Even in your fears, I am there.
Even in your pain, I am there.
I am there when you pray and when you do not pray.
I am in you, and you are in Me.
Only in your mind can you feel separate from Me, for only in
your mind are the mists of "yours" and "mine."
Yet only with your mind can you know Me and experience Me.
Empty your heart of empty fears.
When you get yourself out of the way, I am there.
You can of yourself do nothing, but I can do all.
And I am in all.
Though you may not see the good, good is there, for I am there.
I am there because I have to be, because I am.
Only in Me does the world have meaning; only out of Me does
the world take form; only because of Me does the world
go forward.
I am the law on which the movement of the stars and the growth of
living cells are founded.
I am the love that is the law's fulfilling. I am assurance.
I am peace. I am oneness. I am the law that you can live by.
I am the love that you can cling to. I am your assurance.
I am your peace. I am one with you. I am.
Though you fail to find Me, I do not fail you.
Though your faith in Me is unsure, My faith in you never wavers,
Because I know you, because I love you.
Beloved, I am there.

—James Dillet Freeman

THE ROAD WE HAVE COME

Historical sketch of the Young People's Union from 1917 to 1959. Prepared by Gordon Dyck for the cabinet meeting, Oct. 9-10, 1959 (See article in MENNONITE LIFE, July, 1953, by Grace Miller Neufeld entitled "The Young People's Union.")

1917 Interest in young people first expressed at a session of the General Conference.

1920 First young people's program planned at a session of the General Conference. An executive committee was elected: C. E. Krehbiel, P. R. Schroeder, and Anna Stauffer.

1923 Two youth programs given at conference, both were repeated. C. E. Krehbiel was made chairman of a committee called "The Sunday School and Christian Endeavor Committee of the General Conference."

1923 (November) First youth page in *The Mennonite* under the title of "The Sower."

1926 Election policy changed. Now each district of the Conference elected one member to "The Youth Committee" (the new name), with responsibilities for two pages in *The Mennonite* and for the youth programs at the sessions of the General Conference.

1933 More organization needed by the young people themselves. D. D. Eitzen (now psychology prof at Clairmont College in Calif.) was elected president. The main emphasis of the first Conference youth business meeting was retreats. A part time field secretary was appointed—A. J. Neuenschwander. In one year he visited almost all the churches of the Middle, Western, and Eastern districts. (It is interesting to note that exactly twenty years later Bill Gering began his duties as youth worker.)

1935 First Conference-wide young people's retreat held at Seven Oaks, Calif.

1938 First Young People's Committee constitution rejected. It was too long and involved. Olin Krehbiel was elected president.

1941 Our present Young People's Union came into being with Ted Claassen (now bank cashier at Newton, Kan.) as president. The next president, Elmer Ediger (1945-1947) wrote the Youth Manual. Kenneth Bauman served as president from 1947-1953. Harris Waltner served from 1953-1959.

1941 First Young People's Union Prayer Calendar printed.

1946 The Young People's Union Council (which meets yearly in November and which meets this week end) was organized.

1946 The Missionary Education Fund was begun as YPU mission project (and continued until 1955). This fund provided for the sponsoring of young people from mission fields for education in our colleges.

1949 First Program Helps printed.

1950 First appointments for Young People's Union area chairmen: Faith and Life, Verney Unruh; Service, David Schroeder; Fellowship, Myrtle Wasser.

1950 Beginning of emphasis on leadership workshops or clinics.

1953 Part time youth worker secured. From 1955-1958 Bill Gering served as full time youth worker.

1953 Youth Manual published.

1955 Gulfport becomes the mission project. Emphasis turning to fields and activities rather than focusing on one person.

1959 Committee on Youth Work organized for better organizational relationship to the Board of Education and Publication.

1959 Fellowship and Service Area manuals and counselor's manual published.

1959 Milton Harder begins service as director of youth work.

To and From a Pastor

DEAR Pastor,

I hope you don't mind my writing again. But this week the admissions counselor was here from college and talked to me about entering college when I'm through high school. I told him I had thought about going, but I didn't know at all what I was going to do after high school.

How do you decide what you want to be? I can see several things that I'd like to do as a vocation. And I want to do the Christian thing, too. Shouldn't a person know what he's going to do before he goes to college? Joe

DEAR Joe,

I'll answer your second question first. No, you don't have to know what your vocation will be before you enter college. Many don't know until their second or third year. Some aren't really sure until after they graduate. College can be a place where you discover it!

Your first question was pretty tough. Let me first say that no one will tell you what you should be. They can help, but you'll finally have to decide for yourself. I can suggest four things for you to ask yourself that, if you give good answers, might help you know what to do.

1. What are your interests? What do you like to do? What seems challenging and exciting to you?

2. What can you do? What talents do you have? Do you have the physical and mental capacity to do the kind of work you are interested in? Do you have resources for the training that will be involved or to get set up for your vocation?

3. What needs impress you? Where will your life count to alleviate some particular need of mankind today? To answer this you'll have to open your eyes to the world all about you. God calls to you through the voices of men, women, and children who are begging for help to meet their physical, social, or spiritual needs. When you are particularly moved by some specific problem of human need, stop and look at it carefully, and see if you can do anything about it. It may be the answer to your searching. (Read again Matthew 25. The parables of the talents and the Last Judgment speak to this.)

4. When you begin to get some ideas, talk them over with someone who knows you. Other people can look at you more objectively and can soon tell you if you are aiming too high or too low. You might want to talk to people who are already in the work you are considering. God counsels us through the mouths of men who are dedicated to Him. Seek their help.

If you prayerfully consider all these things, trying to see where you can make your life count most for Christ, the answer will begin to come. Some jobs will be eliminated. You'll still probably have to make some choices. It may take another ten years before your vocational problem is really settled. You may know for sure next month. God speaks to each of us in different circumstances and ways. But, if you deeply strive to find God's will for your life He will finally, in one way or another, show His will to you.

I'll be praying that you might know His will. Your Pastor

From Our Readers

My biggest concern about the article "The Theology of the Devil" is that it ignores what the Word of God teaches concerning the devil and his doings. . . . May we never be found to be a self-righteous people. May we rather humble ourselves and be diligent in doing the work which God has entrusted to us.

—G.E.K., Kansas

Schoolboy satire mixed with plain ignorance in regard to the truth of God's Word does no credit to any college product. Nor should such a low standard of editorial policy prevail in *The Mennonite.*

—N.K.B., Pennsylvania

. . . on the article "A Theology of the Devil"—I loved it. A beautiful piece of satire. I wonder, though, if there will be repercussions.

—J.S., Austria

Several times I have been asked by church members about the appropriateness of the use of satire in "A Theology of the Devil." One of our members didn't catch the satire and thought the author was completely off his rocker theologically.

—W.J.D., Idaho

I believe it would be good if the meaning of "A Theology of the Devil" were published in *The Mennonite.* We have too many who are trying to find some fault with the Mennonites, even in our denomination. A few words of explanation would clear up this matter.

—D.H.R., Kansas

For some time we have been deeply grieved at the sight of the so-called "modern art" used in illustrating articles in *The Mennonite*—for instance, "A Theology of the Devil" and "College Is a Mirror Held Up," and the cover for Jan. 28, 1959 on "The Good Samaritan." These are caricatures which are not fit for a Christian paper. I feel that money spent to produce such "art" is worse than wasted. Such illustrations are a poor commentary on our witness for Christ.

—H.J.D., Kansas

I think the criticism of "A Theology of the Devil" voiced in the Nov. 10, 1959, issue is unfair. The writer finds implications in the article which are not there, and which he would not have found if he had not been so eager to find these implications.

—H.P., Kansas

If "A Theology of the Devil" passes for Christian literature, then I would prefer to see the pages left blank.

—Mrs. A.W.P., Washington

Unfortunately some persons failed to see the satire in "A Theology of the Devil." Surely we are not so blind as to fail to see our faults or so proud as to fail to acknowledge them.

—E.M., Kansas

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

MUSIC HALL UNDER CONSTRUCTION

Construction is now in process for the new music hall on the Bluffton College campus. While the exact amount of the total cost is not yet determined, it is apparent that costs will run slightly higher than earlier estimated.

This building is the first phase of a ten year, $900,000 development program which was announced at the homecoming banquet in October. Other buildings which are included in the program are dormitories for men and women and an addition to the library.

CHRISTIAN LIFE WEEK

George Groening, pastor of the Bethel Church in Winnipeg, was the speaker for this year's Christian Life Week at Rosthern Junior College. Services were held both in the morning and evening. Preparation for the services was made meaningful through various prayer groups meeting many times during the week.

The evening services were opened by the teachers. Special music and testimonies by the students served to enhance the services and to prepare our hearts for the messages that followed.

Rev. Groening's topics were divided into two main areas: surrender to Christ and commitment to His will. The final meeting was a consecration service. The theme was "The Call of Elisha." Rev. Groening showed us that God demands complete surrender. He has no job for half-hearted followers. There is no joy of salvation without complete surrender and service. Many students accepted the challenge and pledged their lives to Him who died for us.

In planning the week, hours were allotted as counselling sessions. Time spent for this, on Rev. Groening's part, was greatly appreciated.

COMMUNITY SERVICE

John Ewert, president of Freeman Junior College, had charge of the Sunday morning worship service at the Salem Mennonite Church recently. James Nussbaum spoke at the Salem-Zion young people's meeting and Miss Adeline Bartel addressed the primary and junior Sunday school teachers at the Salem Church. Miss Leola Schultz spoke on parent-teacher relationships at an East Freeman Parent-Teacher Association meeting.. The Academy Choir, directed by Dorothy Imhoff, sang at the Sunday evening services at the South Church and the College Choir, directed by La Vera Schrag, gave Schubert's "Mass in G" at Sunday Vesper services at the Bethany Church in Freeman.

EXPANSION DISCUSSED

Members of the Freeman College Board of Directors and their wives were guests of the faculty at the October faculty meeting. With Dr. John Ewert as moderator, six guest panelists discussed the possibility of expanding the present curriculum scope of Freeman College. Members of the panel were Dr. Irvin Kaufman, Richard H. Graber, Eldon Senner (mayor of Freeman), Ray Unruh, Max Miller (pastor of the Mennonite Church in Sioux Falls), and Erwin Gross.

INTER-STATE CONTEST

The inter-state Academy Declamatory Meet was held on the Freeman College campus Nov. 13. Local elimination tryouts were held with Rev. William Unrau, Mrs. M. J. Wollman, Mrs. Wallace Haar, Mrs. John Neufeld, Mrs. Leo Laber, and Mrs. Jerry Krehbiel serving as judges. Immediately after this the winning contestants went to Vermillion to participate in the Declamatory Clinic sponsored for high school students by the University of South Dakota.

COMPOSER'S FESTIVAL

Harold Moyer, assistant professor of music at Bethel College, attended the University Composer's Exchange Festival held in Valparaiso, Ind., Nov. 13-15. One of his choral pieces, entitled "Psalm 136," was performed by the Goshen Motet Singers, a group of about twenty-five students of Goshen College singing under the direction of Dr. Mary Oyer. This was the first public performance of this number.

The festival draws university faculty members from a Midwest nine state area.

BOARD OF DIRECTORS MEETS

The Executive Committee of the Freeman College Board of Directors for the present year includes: Willard Waltner, president; Felix Waltner, vice-president; and Sam Schmidt, secretary. At the annual corporation meeting this fall, Felix Waltner was re-elected to serve another term and Paul L. Hofer and William Ortman were elected for the first time. They take the place of Dr. Isaac Tieszen and Jake T. Gross who retired after many years of faithful service. Recent constitutional changes limit tenure on the Board to two consecutive three-year terms. P. A. Regier of Madrid, Neb., who was selected to fill Walter Gering's unexpired term as Northern District representative passed away recently. He attended a Board session shortly before his death.

EIGHT SENIORS HONORED

Eight seniors are representing Bluffton College in the 1959-1960 *Who's Who Among Students in American Universities and Colleges.*

Seniors elected and their majors are: Patricia Gross, Sugarcreek, Ohio, English; Margaret Litwiller, Wooster, Ohio, biology; Ronald Lora, Columbus Grove, Ohio, business education; Frances Mauger, Bechtelsville, Pa., English; Glenn Snyder, Mayfield Heights, Cleveland, Ohio, business education; Gary Sprunger, St. Joseph, Mich., English; James Weaver, Girard, Ohio, biology; and Nancy Yoder, Topeka, Ind., elementary education.

The above seniors were selected by the faculty from a list of sixteen nominees submitted to them by the student council. Students are chosen on the basis of their scholarship and leadership in college.

READING CLUBS

Two reading clubs on the Bluffton College campus met recently. On Nov. 6 faculty members participated in a discussion of selections from Plato as published by the Great Books Series. The selections included Euthyphro, Crito, Apology, and Symposium. The meeting was held at the home of Dr. Delbert Gratz. Nov. 8, students and faculty who had read *Anne Frank: The Diary of a Young Girl* met at the home of Dr. and Mrs. Richard Weaver.

Both groups plan future meetings. The faculty appointed Miss Brenneman and Dr. E. G. Kaufman to select a book for their next meeting. The student and faculty group has chosen James B. Conant's book, *On Understanding Science.*

MCC news and notes

PEACE WITNESS ALLIED WITH MISSIONS

CHICAGO — Discussions between MCC and the Mennonite mission boards concerning an overseas witness have brought into focus a strong concern for an evangelical peace testimony overseas completely allied with a mission program.

Meeting jointly in Chicago Nov. 6, the Continuation Committee of Mennonite Mission Board secretaries and the MCC Executive Committee agreed that for maximum effectiveness overseas peace witness projects in countries where Mennonite missions are working should be sponsored by one of the mission boards. Projects would be planned in cooperation with the MCC Peace Section and in co-ordination with the other Mennonite and Brethren in Christ boards.

Under this arrangement, the mission boards will assume initiative in discovering qualified persons for assignment to a peace ministry. Such assignees would be regular members of the missionary team, although their services would be available to other Mennonite affiliated missions in that area.

Japan is the first country in which this plan will be effected. The Nov. 6 joint meeting considered the offer of the Mennonite Board of Missions and Charities, Elkhart, Ind., to assume responsibility for administering the Japan peace witness beginning in September, 1960.

DIRECTOR NOTES NEW DEVELOPMENTS

KOREA—Koreans helping flood victims, new quarters for a boys' hostel, and the beginning of MCC's fall clothing distribution are the new Korea developments according to Director Jacob Klassen (Steinbach, Man.).

Koreans Assist Koreans

Koreans are beginning to look to the needs of their fellow men. After typhoon Sarah struck, people all over the country rallied by donating money, food and clothing to assist the victims. One day we were pleased to see 12 Korean army trucks drive past our warehouses. These trucks were loaded with contributions by the Korean people for the typhoon victims. If we have been able to teach the Koreans to have open eyes and hands for the **needs of their own people, we will have accomplished a great part of our mission.**

New Boys' Hostel Rented

Oct. 19 we rented new quarters for our boys' hostel in Taegu. The owner of the present hostel sold the house to another owner who wants it for his own use. Fortunately, we were able to find an even more suitable place which is large enough to accommodate the next graduating class of 35 from the Mennonite Vocational School at Kyong San. The yard has enough room for a small vegetable garden and also several chicken pens we can use. We expect to move sometime in November.

Fall Clothing Distribution Begins

In the material aid program, the workers are beginning to prepare for the fall clothing distribution. Clothing will be distributed to about 8,000 people in the typhoon disaster area. Bob Gerber (Leesburg, Ind.) is now working on his fifth feeding station. At the other four, 5,800 people are fed a hot meal of cornmeal and milk daily.

ESSENTIALS IN 1-W

CHICAGO—Much greater church involvement is necessary in the 1-W program. So concluded the 1-W Review Committee in its report to a combined meeting of the MCC Executive, Peace Section Executive, and 1-W Co-ordinating Committee in Chicago Nov. 5.

In its study, the Review Committee observed that an objective common to all MCC-constituent groups is that the 1-W man keep his congregational and conference tie strong during his service period. To vitalize this tie the committee suggested that 1-W administration should provide for: a solidly spiritual base while in service; assistance in solving personal problems and adjusting to the assignment; helpful educational and recreational opportunities; an increased awareness by the 1-W man of personal responsibility to the church as well as awareness of the church's interest in the 1-W man during service.

Based on visits to 1-W units, a church-wide meeting with 1-W leaders and a questionnaire distributed to pastors, the findings indicated that there is general satisfaction with the current selective service policy.

Additional findings revealed: almost universal satisfaction on the job level both by the 1-W and the employer; the proportion of men entering service as conscientious objectors is higher than during World War II; most pastors believe there is improvement in spiritual life of 1-W's by time of release; those groups having the largest proportion in 1-W also have the largest group in VS and Pax.

"Because a program's vitality is measured by openness to the leading of the Spirit," concluded the committee report, "we urge that there be a creative seeking of ever new ways to express our peace witness on the part of those in and responsible for the 1-W program."

CLOTHING NEEDS CONTINUE

AKRON — Churches throughout the Mennonite brotherhood have recently received information — instruction sheets, posters, flyers — explaining the 1959-60 clothing appeal.

Entitled *You Clothed Me,* the special clothing drive flyer stresses the need: "War, underdeveloped national resources, and natural disasters have placed many of the world's people in critical need. In Hong Kong 300,000 refugees from Red China have no shelter. A half million refugees are crowded in the desert camps of Jordan. In Korea, Vietnam, Indonesia, and other countries, people live at bare subsistence level. Under such conditions obtaining adequate clothing is often impossible."

Good used clothing with at least six months' wear can be contributed. All types of clothing are needed, including men's, women's, children's, and infants' clothing for dress and for work, cold climate, and warm weather. Clothing should be clean and mended if possible.

Although relief clothing is needed the year around, the purpose of this special emphasis is to focus attention on continuing need and to receive larger amounts of clothing for the winter clothing shipments.

Also urged this year are community projects. If a community is not planning a clothing drive of its own this may be a good opportunity to help the people share their clothing with people overseas.

jottings

ANNA QUIRING VISITS

SWISS CHURCH, ALSEN, N. D.: Duane Loewen, son of Mr. and Mrs. Henry Loewen, was married to Arlene Mullet from Northwood, N. D., at the Washington Church, Aug. 30. Mrs. Leonard Harder and family left for Reedley, Calif., Sept. 8. Pastor Harder left later, where he will be pastor of the EMB Church. Mrs. Bill Unruh was hostess for our Sept. mission society meeting. Missionary Fernando Fasts from Belgian Congo spoke in our church Sept. 22. Pictures were also shown. Missionary Anna Quiring from Belgian Congo showed slides of her work Oct. 5. The joint mission society meeting was held at Munich with the "Be Ye Doers" as hostesses. Main speaker was Anna Quiring. Our harvest festival was held Oct. 11. —Mrs. T. Feil

EXCHANGE PROGRAMS

BUTTERFIELD CHURCH, BUTTERFIELD, MINN.: Members of our two mission societies were invited to the North church on Oct. 1. Guest speaker was Norma Faust. The following Sun. evening our CE presented a program at the North church. SS workers saw the filmstrip, "Johnny Don't Do That," at a teachers' meeting Oct. 8. Keith Davey spoke to our CE Oct. 11. The following evening Dr. Richard Elvee of Minneapolis addressed the Watonwan County Men's Fellowship on the theme "Christian Attitudes." The young people held a devotional meeting at the Carl Pankratz home Oct. 18. Thirteen ladies donated their services in cleaning the church Oct. 27. Pastor Peter Tschetter has recently brought four messages pertaining to the Fruits of the Spirit.

TEACHER TRAINING COURSE

IMMANUEL CHURCH, DOWNEY, CAL.: A number of our young people attended Bible camps and retreats this summer. They gave a report at our joint CE Aug. 30, our pastor being in charge. While Pastor Albert Epp was attending the conference in Bluffton, different men filled the pulpit among whom was Martin Rosen, a young Jewish Christian who serves under the American Board of Missions to the Jews in Los Angeles. Joanne and Betty Sprunger were baptized and accepted into the fellowship of the church on Aug. 23. Rev. and Mrs. Lyman Sprunger showed pictures and gave a report of the work among the Negroes in Miss. at the midweek prayer meeting. A fellowship lunch followed. Gladys Wiens, daughter of Mr. and Mrs. Ferd Wiens, was married to Don Friesen of Aberdeen, Idaho, in Newton, Kan., on Sept. 6. Our annual SS business meeting was held Sept. 27, following a pot-luck dinner. The Young Adult class was happy to welcome back the Dick Guengerich family with a house-warming party. Mr. Guengerich has been teaching in San Diego the past few years. Oct. 7 Missionary Earl Roths spoke at the midweek prayer service. Rev. and Mrs. Henry Kliewer, missionaries at Oraibi, Ariz., were guests in our midst Oct. 11. Rev. Kliewer spoke at the Sun. morning service. Following a delicious chicken dinner, on Oct. 16, Joe Sanchez showed pictures of his 'round the world trip to the combined groups of the men's fellowship and women's missionary society. A six-weeks teacher-training course under the instruction of Dr. Henry Dirks was begun Oct. 19. All SS teachers are asked to attend.—Mrs. Leonard Kliewer

DEACONESS'S ANNIVERSARY

GRACE HILL CHURCH, WHITEWATER, KAN.: A service of praise to God was held Oct. 1 in celebration of the 40 years of service Sister Theodosia Harms has rendered in deaconess work in the Bethel Deaconess Hospital. Carol Franz, daughter of Mr. and Mrs. R. U. Franz, and Max Patterson were united in marriage Oct. 2, in the Grace Hill Mennonite Church. Joyce Unruh, daughter of Henry Unruh, and David Schroeder of the Grace Hill Church were united in marriage Oct. 3, in the Tabor Church. A report of the conference in Bluffton was given by the delegates in an interesting panel discussion for the Sept. 6 CE program. Dr. and Mrs. Arthur Thiessen spoke in our church Oct. 4. J. K. Warkentin, pastor of the Bergthal Church at Corn, Okla., brought our Sun. morning message Oct. 25.—Mrs. Dan Harms.

MISSION WORKERS BEGIN YOUNG

BETHEL CHURCH, HYDRO, OKLA.: Our Young Mission Workers made a used clothing drive for clothing to be sent to MCC for needy children overseas. Many useful articles were given. The "Workers" meet once a month and make and repair toys to be given. These eager little workers go about their work with much enthusiasm. Alva Swartzindruber, pastor of the Mennonite Church north of Hydro, brought the morning message in the absence of Pastor Isaak, who with his family, attended the conference and spent a week vacationing at Henderson, Neb.—Wilfred Ewy.

CHURCH ADDITION COMPLETED

EAST SWAMP CHURCH, QUAKERTOWN, PA.: Mrs. Minnie Endy was received into our church fellowship recently. We have concluded a week of revival meetings with Rev. John Carrara as evangelist. This was a time of heart searching for which we need to be thankful. We are truly grateful to the West Swamp congregation for the privilege of using their church for Sunday worship during our building operations. This necessitates holding afternoon services. We have been visiting other churches on the Sunday evenings when we cannot have services. Thus far we attended Bethel, Perkasie, and Springfield. Infant consecration was held Nov. 8. Presented for consecration were: JoAnn, daughter of Mr. and Mrs. Russel Geiger; Dean Richard, son of Mr. and Mrs. Walter Landis; and Jill Annette, daughter of Mr. and Mrs. Raymond Swavely. Don Shidler, representative of the Gospel Missionary Union, spoke at our afternoon service Nov. 15. Don Schultz, returned missionary from Nigeria spoke at our midweek service Nov. 18. The cornerstone laying ceremony of our church addition was held on Nov. 22. Pastor Sprunger's sermon that day was "Cornerstones."

ORLANDO WALTNER SPEAKS AT MISSION FESTIVAL

BURRTON CHURCH, BURRTON, KAN.: Mr. and Mrs. Harold Martens and Lonnie, John V. Dick, and Pastor Gideon Yoder attended the conference in Bluffton. We had our annual harvest mission festival Nov. 1 with O. A. Waltner as guest speaker for both morning and P.M. services. A basket dinner was served at noon. Special music was furnished by a girls' trio from the Burrton Methodist Church, and Danny Weaver, a college student at Hesston, who provided violin selections. Nov. 8, Mr. and Mrs. Alvin Becker (who served in Uruguay recently) gave an illustrated lecture describing their experiences. Several members of the congregation have decided to feed cattle this winter as a project to raise money to reduce the deficit on our new church. Sara Ann Claassen, from the Hesston College faculty, serves as song leader for our worship service. Our pastor exchanged pulpits with Curt Boese of the Walton Church Nov. 22.—Mrs. Pete Klassen

into the beyond

PETER A. REGIER, member of the First Mennonite Church, Madrid, Neb., was born July 25, 1887, and passed away October 25, 1959.

ELMER J. NEUENSCHWANDER, member of the First Mennonite Church, Berne, Ind., was born May 16, 1882 and passed away Oct. 5, 1959. During his life he served as pastor of General Conference Mennonite churches in Aberdeen, Idaho; Freeman, S. D.; Bluffton, Ohio; Moundridge, Kan.; and Kingman, Kan.

MARY ANN SPRUNGER, member of the First Mennonite Church, Berne, Ind., was born Oct. 8, 1874 and passed away on Nov. 1, 1959.

JOHN H. LATSHAW of Bechtelsville, Pa., and member and deacon emeritus of the Hereford Church in Bally, was born April 26, 1871 and died Oct. 28, 1959.

conference notes

continued from last page

TENSION RISING IN CONGO

Missionaries in the Belgian Congo have been advised by the American Consulate to have their passports in order and to keep in reserve food, gasoline, and medical supplies in case of an emergency. This is not an alarm but a common-sense preparation, according to the secretary of the Congo Inland Mission.

The government is expecting a crisis in December and on into January. According to Missionary R. F. Schnell of the Banga station, there will be an election for the territory on December 6, and in January the revolutionaries are demanding independence.

John Zook, missionary at Charlesville, reports that the political and racial tension is rising. The idea of independence is growing and sometimes takes on bizarre forms of expression. Intertribal rivalry is worse than it has ever been and has taken place even on some of the mission stations. Missionaries, however, have felt no threat to their activities or to their lives and are trusting God for protection.

Missionaries as well as board members request prayer for the African church at this critical time—that it might be a stabilizing influence in these days of uncertainty. Pray also for wisdom and patience for the missionaries.

MATERIAL ON REFUGEE YEAR AVAILABLE ON REQUEST

Co-operating in the World Refugee program, the Board of Christian Service is prepared to send without cost the November-December issue of *World Communique*, a magazine published by The International Committee for World Refugee Year. This magazine features in four languages and pictures the plight of the refugee in various parts of the world. Copies will be sent upon request.

The Board of Christian Service is recommending films and filmstrips on relief for showing in churches. Pastors may write for suggestions to 722 Main Street, Newton, Kan.

ILLINOIS MISSIONARY RALLY

The Illinois women met at the Normal Mennonite Church in Normal, Ill., Oct. 22 for their annual missionary rally. The theme for the day was "We Are Laborers Together with God" (1 Cor. 3:9).

All the main messages of the day were based on this theme and were dealt with by each speaker in the light of his experiences in his particular field of service. Kenneth Imhoff spoke about work with MCC, Anna Quiring about Congo, Mrs. Robert Ramseyer about Japan, and Gerald Stucky about South America. Meditations given by Mrs. Heinz Janzen and Mrs. Ernest Schirch were very timely and fitting. Special music was furnished by nurses from the Mennonite Hospital at Bloomington and the Carlock and Flanagan churches. Mrs. Dorothy Cross directed a volunteer ladies' choir in a special number.

Hereafter this group will be known at the Illinois Mennonite Women's Fellowship. The new officers elected were Mrs. S. T. Moyer, president; Mrs. Earl Salzman, vice president; and Mrs. Ralph Vercler, secretary-treasurer.

SUGGESTIONS FOR CROP GIVING

The Board of Christian Service encourages Mennonites to give regularly to support the relief and service outreach programs of their church through their congregations or Conference.

At the same time, we recognize Christian Rural Overseas Program as a worthy inter-church relief organization and feel that community co-operation in CROP campaigns gives good opportunity for a united Christian witness within a community. Numerous Mennonite churches and individuals are already contributing and participating in CROP.

We recommend that Mennonites who contribute to CROP carefully designate their gifts as follows: (a) for use by the Mennonite Central Committee, and (b) clearly indicate your particular church group, i.e., General Conference Mennonite Church.

If this is done, the CROP offices will forward all such gifts to MCC in Akron, Pa., without any deductions for overhead expense, and the full amount can be used in our MCC foreign relief and service program.

CONF. ON CONFERENCE WORK

"Our General Conference Work" was the theme of the October 19 quarterly meeting of the Eastern District Conference held at Springfield Mennonite Church. The motive behind the selection of this theme was one of disseminating information to the local congregations in an effort to stimulate and increase interest in and support for the activities of the General Conference.

Members of the District who are on the four Boards and the Seminary Board, or associated with them, presented the work and activities of these Boards. William Friesen, treasurer of the General Conference, from Newton, Kan., was with us. In addition to presenting the work of the Board of Business Administration, he brought, by means of slides, a fine picture of the financial programs of the General Conference as well as a charted picture of the support of the various districts.

The afternoon session was centered around slides depicting the work of the Boards and the Seminary. The evening session was given over to a factual presentation of the work and challenges connected with it. Two discussion periods were held in the evening, at which time questions were asked and concerns shared. This was most helpful. A special effort was made to have laymen, especially members of church councils present for the evening session.

A closing challenge given by one of the ministers centered around the theme, "This Is Our Work!" Not only did this conference give opportunity to relive the summer sessions of the centennial conference, but also it served as a means for the District to grapple with this real problem of General Conference support.

CONCERN FOR THE AGING

The Board of Christian Service of the General Conference Mennonite Church is concerning itself with problems related to the aging. Congregations are encouraged to develop a concern for their aging members. The Board is interested in seeing congregations sponsor workshops on this subject and would be ready to suggest resource persons, program ideas, films, and to assist as needed. For information write to Board of Christian Service, General Conference Mennonite Church, 722 Main, Newton, Kan.

conference notes

FAITH FOR 100 YEARS

"Faith, 1860-1960" is the theme of a series of publications promoting interest in the work of the General Conference Mennonite Church. Included in this set of publications are two folders and a poster.

The first folder which has been mailed to every General Conference home, contains ten quotations from prominent General Conference leaders during the last one hundred years. Leaders quoted are David Hege (1826-62), John G. Stauffer (1837-1911), A. B. Shelly (1834-1913), John Penner (1850-1926), Frieda Kaufman (1883-1944), J. W. Kliewer (1869-1938), David Toews (1870-1947), Henry A. Fast, C. E. Krehbiel (1869-1948), and Orlando A. Waltner.

Daniel Hege served the Conference as its first traveling evangelist and home missionary. An ardent supporter of higher education, he visited congregations to raise funds for the Wadsworth school.

John G. Stauffer was a Pennsylvania publisher who established his own print shop after a number of years as assistant in the print shop of John H. Oberholtzer.

A. B. Shelly, a Pennsylvania minister, was president of the Conference for many years as well as secretary of the Foreign Missions Board.

John Penner was a teacher and minister at Beatrice, Nebraska.

Frieda Kaufman was the leader of the Mennonite deaconess movement who participated in the establishment of hospitals at Newton, Kan., and Mountain Lake, Minn.

J. W. Kliewer was president of Bethel College for a number of years as well as a member of the Foreign Missions Board. He visited mission fields in India and China.

David Toews, minister and educator, taught school in Kansas, Manitoba, and Saskatchewan. He was one of the founders of Rosthern Junior College and a member of the Home Missions Board. As chairman of the Canadian Mennonite Board of Colonization, he assisted in the immigration of a large number of Mennonites to Canada.

Henry A. Fast, Bethel College professor, served as Conference field secretary from 1936-40 and has been active in the work of the Mennonite Central Committee and the Board of Christian Service for the last three decades.

C. E. Krehbiel served both as secretary and president of the Conference as well as its field secretary from 1921-30.

Orlando A. Waltner went to India as a missionary in 1939. At present he is acting executive secretary of the Board of Missions.

This folder of testimonies on General Conference work carries a compass motif illustrative of the dependence of the Conference on faith as its way. Robert W. Regier designed this piece as well as the other items in this series.

The second folder is being prepared as an insert for *The Mennonite,* November 24.

A poster carrying the visual theme of both of these pieces will be prepared for distribution in General Conference churches.

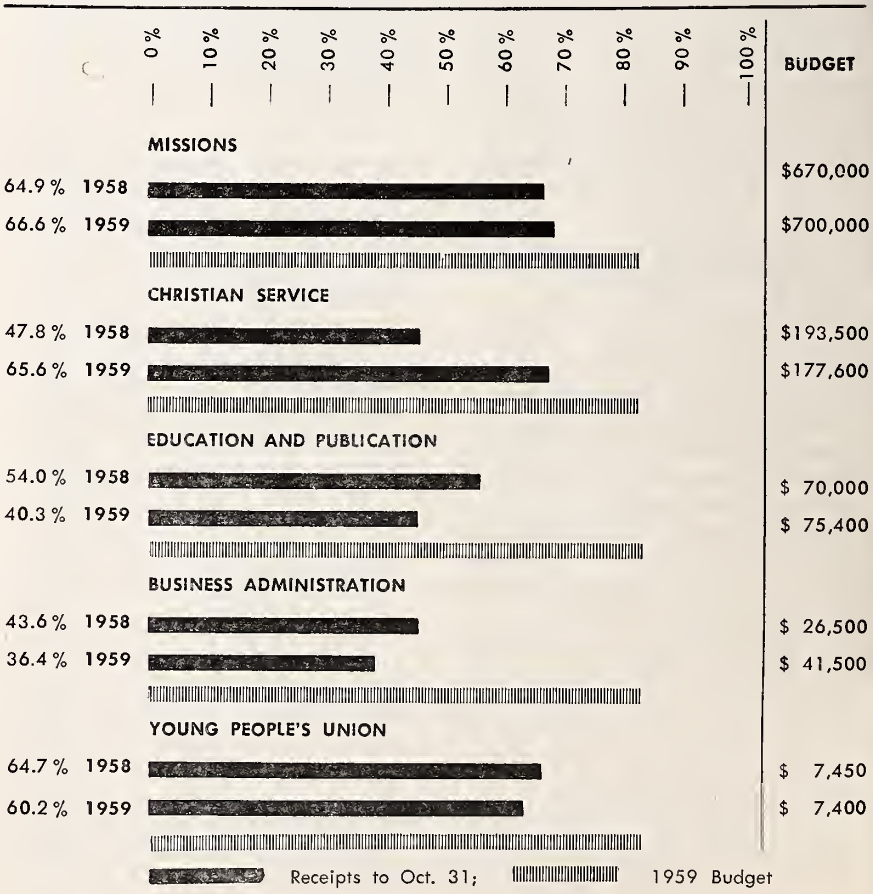
MISSIONARIES ON THE MOVE

Mr. and Mrs. Hugh Sprunger and their children left Taiwan Nov. 13 on their way home to Berne, Ind., for their first furlough. They have been in Taiwan for five years.

Dr. and Mrs. Peter J. Pankratz have completed their three-year term of missionary service in Taiwan and are returning to their home in Mountain Lake, Minn., in December. They will travel home via Japan.

conference stewardship

October 31, 1958, as compared to October 31, 1959



DECEMBER 1, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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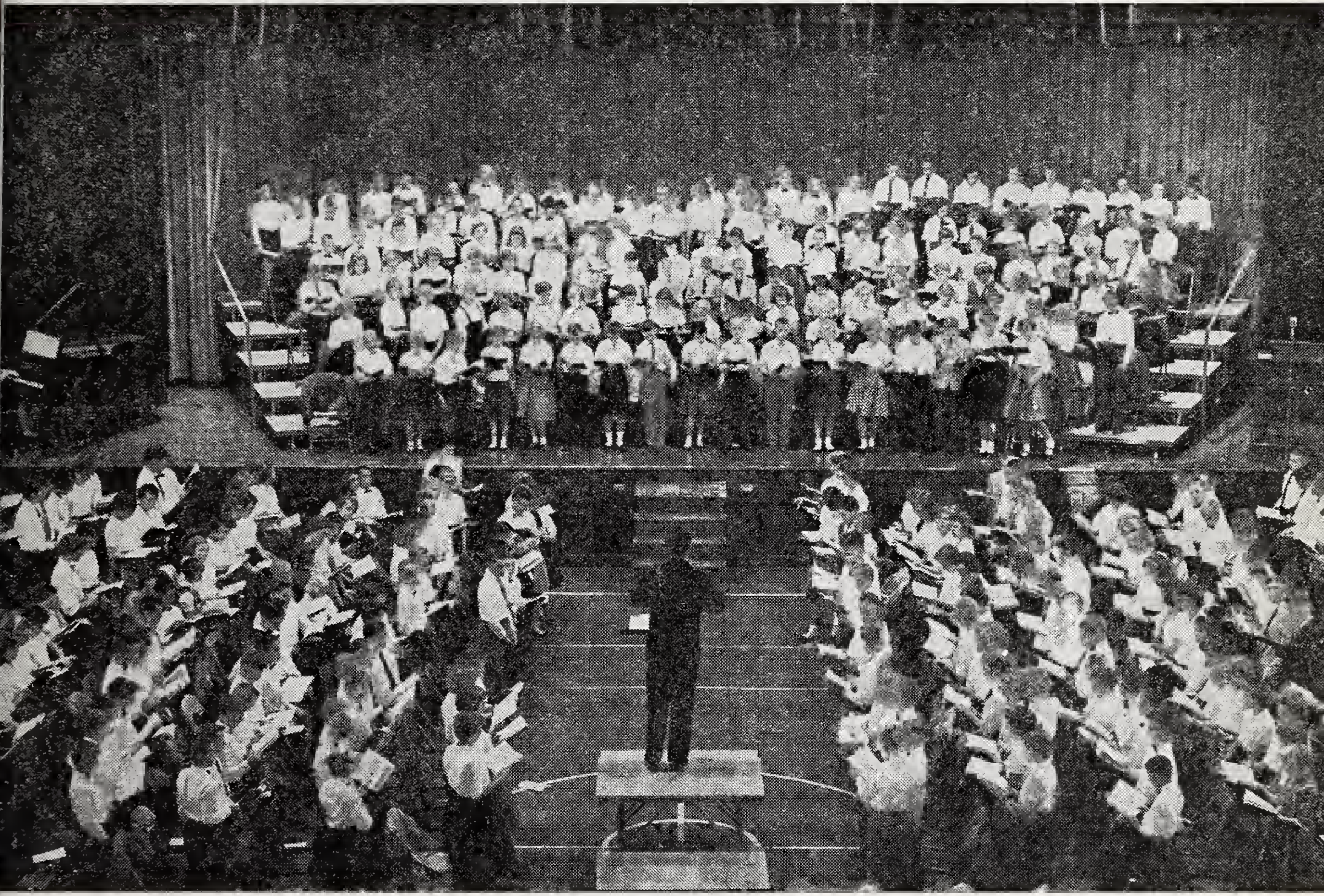

ADVENT IN YOUR CHURCH AND HOME—Norma V

editorials

ADVENT—PERIOD OF PREPARATION As suggested in the article concerning Advent, certain European countries seem to make much more of the Advent season than do the people of North America. Should we not strive to recapture the value of a definite period of preparation for the great Christmas event?

To devote a whole month to the thought of God's great gift to man in the form of His Son on Christmas would be a fine preparation of our hearts to receive again the Christ. It would lead our thoughts away from the mere commercial-gift idea of Christmas and make us more keenly aware of the supreme love manifested in the coming of the Christ. It would stimulate a joyous wonder at so marvelous a gift.

Each year merchants are taking more time to advertise and display their Christmas wares, and attempt to induce people to think of buying their gifts even before the Thanksgiving season. The church should certainly be as ready to encourage people to take time to prepare their hearts and minds and lives for the real meaning of Christmas.

Praying more attention to Advent, both in the home and in the church, would give us a greater appreciation of the real meaning of Christmas. Let not the world outdo the church in its Christmas preparation!

ON DEMONOLOGY In the Oct. 13 issue of THE MENNONITE there appeared an article entitled "A Theology of the Devil" which has occasioned some criticism and misunderstanding among our readers. No doubt the author meant it as satire (a rather dangerous literary weapon), using sarcasm and irony to attack certain wrong ideas and attitudes.

What the author probably intended to do was twofold: to show how frequently and often how lightly we excuse our own sins by blaming them "on the Devil"; and to expose our feeling of superiority and self-righteousness when we think that we are always right and anyone not agreeing with us must be on the wrong side.

Some readers felt that the idea of there being a devil was ridiculed and discarded. The editor regrets that such impressions were received. Certainly we believe that there is a real Satan and that he is hard at work in the world to undermine God's work and teaching and to overthrow Christian character. He is no laughing matter, and we hope the article did not convey that impression. There is a continuous warfare between us and Satan, and only by the grace of God can we be spared from being overpowered by him.

The fact also remains that when we try to excuse our own sins, and when we become so sure of our own righteousness that we feel everyone disagreeing with us is surely in the wrong, we are on dangerous ground and need to repent in deep humility with contrite hearts. Jesus was very severe with the self-righteous Pharisees. We felt the article was meant to jolt us out of the smugness of such self-righteousness.

in this issue

COVER

Junior Choir Festival, held Nov. 15, 1959, at North Newton, Kan., with about four hundred children representing sixteen churches as participants. Conductor for the occasion was John Gaeddert, Henderson, Neb. Photo by Don Goertzen.

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Dec. 13—Universal Bible Sunday
December 25—Christmas

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 47**

for your church and home

ADVENT

Norma Jost Voth

ADVENT in the Christian year is the period of preparation and expectancy that precedes Christmas. During these weeks we can prepare our hearts and minds for the celebration of the birthday of Christ.

Those who have had the privilege of celebrating Advent with Christian friends in Europe realize how meaningful these four weeks can be. On the first Sunday of Advent an evergreen wreath is brought into the home. Four candles, one to be lit each Sunday, are a reminder of the approaching day. During the afternoon the candle is lit, a portion of Scripture read, and Advent hymns sung. Often friends shared this time. The mother often served Christmas delicacies and coffee. This was repeated each Sunday.

An Advent Workshop

A Methodist church here in the city of Chicago began their Advent season with an Advent workshop. The purpose was to help families celebrate this season in a more meaningful way. Families came together late in the afternoon of the first Advent Sunday. A committee had provided materials and various activities for them.

In one room materials — evergreen, candles, wire, etc.—were available for each family to make an Advent wreath or a family worship center for their home.

In the church kitchen some families made Christmas cookies together. There was a choice of other possible family activities such as making Christmas cards and decorations.

All families joined together for a pot luck supper after which one family led in the first Advent worship service and also lit the first candle on their wreath. This same worship service had been duplicated for each family's own worship service and candle lighting that same night. During the following weeks three more such services were sent to member families.

This same church incorporated a model family Christmas Eve worship service in their Christmas Eve program. Duplicated copies of this same service were given to families as they left the church.

Advent in the Family

We need to prepare for this important day even in our homes. How shall we prepare?

1. Arrange a time for daily family worship. Each day have one member tell his favorite story about Jesus or read from the Bible a favorite passage about Him.

2. Use prophetic readings about the coming of Christ during Advent devotionals.

3. Set aside a time for family carol singing. Pages 522-523 (*Youth Hymnal*) and 65-69 (*Mennonite Hymnary*) are rich in Advent music. Learn also some of the delightful Christmas carols from the *Youth Hymnal.*

4. Talk about ways of making Christmas more joyful for less fortunate families. Plan a sacrificial gift.

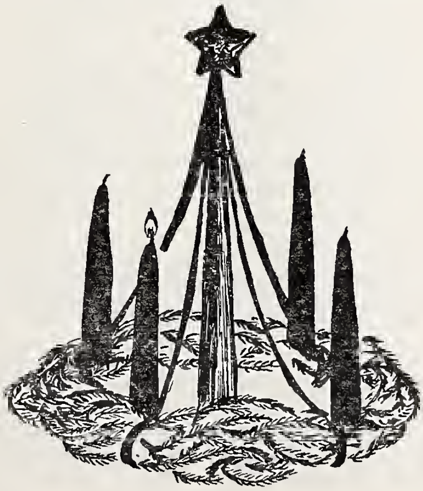
5. Visit a new family in the community.

6. Provide ways for elderly people to attend Christmas programs.

7. Advent calendars or cards may be purchased for the home. These contain numbered windows for the days of December prior to Christmas. As a window is opened daily it will reveal a portion of Scripture or a carol. Children especially enjoy this.

8. Enjoy programs of fine music which are offered in the community, on the radio, and television. Excellent recordings of Christmas oratorios and carols are available. Invite friends or lonely people to share these times with your family.

9. Plan early for a more spiritual Christmas. Do not let the business and hurry rob you of family and church fellowship which contribute the deepest meaning to the season.



A Prayer for Parents

Dear Father, we thank Thee for the privilege of celebrating Christmas in our home. We are so grateful for the wondrous gift you have sent us in thy Son, Jesus Christ, and for His daily presence with us in the home. Help us to so plan the Christmas season that our family may be keenly aware of His abiding presence. Direct us in sharing the joys of Christmas with others that we may do our part in making real the angel song of peace on earth and good will among men. This we ask in the name of Him who came long ago as a babe to Bethlehem, even Jesus Christ our Lord. Amen.

Norma Voth is a member of the Committee on Education in the Church, Home, and Community.

We're Moving To the City

Walter H. Dyck

WE have tried to make ourselves believe that Mennonites have always been rural people. We have wished that we might always be part of a rural culture.

Most of us have continued with our children in close-knit communities. We hoped against hope that the tides of accommodation to an Americanized secular culture might be stayed—that the trend toward urbanization, too, might be halted. But we are moving—at least our children are—into the cities.

Coming to think of it, the first of our Anabaptist forebears did not grow up in the country. Felix Manz, the first of our martyrs, lived and took his stand in the city. The threat hanging over him was that he would be "banished from the city" of Zurich. He was executed and buried in that city. The cities were the centers of the Anabaptist movement.

True, many early Anabaptists were driven into secluded areas. Many became rural as they were made to subsist in mountainous heights which were not regarded as fruitful enough to support animal nor human life. But they lived and, to the surprise of their persecutors, produced butter and cheese in their frugal existence for sale in city markets.

They became the quiet in the land and have remained too quiet ever since. As a century—and several more—went by, we find them owners of the rich steppes in Russia, large industrial enterprises in Holland, the owners of the best farms in Lancaster County, Pa. They had forgotten that the early churches in the New Testament were city churches—Jerusalem, Antioch, Philippi, Ephesus, and the other six churches of Asia Minor. To one of these (and may this not apply to us, too?) the seer writes, "Thou sayest, 'I am rich (heritage) and increased with goods, (possessions) and have need of nothing . . . .'"

Yes, we have a wonderful heritage. We ought to be grateful for it.

But, as pointed out forcefully at the recent conference at Bluffton, we have permitted those of our number to go to the cities who have been least prepared for it. With the enlarging of farm operations and the growth—natural growth—in our church communities, the "haves" have often been able to stay and the "have nots" have had to go.

Those who have gone, and continue to go, to the cities have for the most part not been missionaries to the cities. The rural home church has not had the vital missionary passion to seek to draw others to the Lord. And those who landed in the larger cities because of the attraction of higher wages, better security often have even less.

If we had emphasized the sharing of the Christian faith rather than the protecting of it, would we not today have more small but growing centers of witness in more of the cities to which our sons and daughters have gone? Wouldn't our Mennonites in the cities be more strongly drawn to remain with our churches if they had learned to love and reach others?

The second of six concerns brought to the conference by representatives of our city church workers was this: "We confess that we have spent too great a proportion of our time and energies in the cities seeking to find, conserve, and maintain 'our own people,' rather than reaching out in love to all the needy—many of whom often languish in the very shadows of our churches. Thus we have often been untrue to the way of love which we claim to follow."

Our city workers told us that they were not too sure of how much of our "heritage" could profitably be shared with others. They were not sure, partly because they were not always certain as to where one should divide between the Christian faith and ethnic culture. Missionaries in foreign fields face this constantly: What is Mennonite (or American) culture and what is basic to a Christian faith and life?

Don't most of us expect missionaries to be what we neglect—or refuse—to be at home? Must we recognize ourselves as a Macedonia and call for Christians from India and Africa to come and evangelize our home communities? What if an African missionary's family would come from the Congo and set up a "mission" in our vicinity, trying to reach our neighbors? Would we have fellowship with them—sit on the same bench with them in our church — or would we "whisper" warnings to our children about the "danger" of integration? How would we look to an African missionary?

Point 5 brought to conference floor stated, "Often our outreach in the city communities where we work is greatly hampered by the fact that our Mennonite nucleus is scattered away from the immediate vicinity of the church. This often leaves the task of visitation evangelism completely on the shoulders of the pastor and his wife. This is inadequate in most city and suburban locations if an effective church is to be built."

This may call for a relocation of some of our mission-supported city mission projects. Some may need to be terminated altogether.

Walter Dyck is pastor of the First Church in Aberdeen, Idaho, and secretary of the Pacific District Home Missions Committee.

THE MENNONITE is a weekly religious journal devoted to the interest of the Mennonite Church and the cause of Christ. Published every Tuesday except the weeks of July 4 and Dec. 25 by the Board of Education and Publication of the General Conference Mennonite Church. Entered at North Newton, Kansas, post office as second class matter. Acceptance for mailing at special rate of postage: Section 1103, Act of Oct. 3, 1917. Authorized Jan. 22, 1910. Subscriptions $2.50; foreign $3.00. Mail subscriptions and payments to Mennonite Publication Office, North Newton, Kan., or 720 Main, Newton, Kan. Address manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, Woodward Place, Goshen, Ind. **Postmasters: change of address Form 3579 to 720 Main, Newton, Kan.**

Your Home Missions Committee has had numerous calls from Mennonites living in our larger cities. It is one of the duties of our committee "to provide spiritual nurture for church members that live in areas where we do not have organized churches" (Art. XI).

A recent letter from Phoenix, Ariz., says, "There are several families from the Eastern District Conference living here in Phoenix who feel the need of a church home and feel sure there are many more if we could contact them. We are appealing for help. . . ." Would you, who are reading this, write Mrs. Ethel Rosenberger, 7250 N. Canyon Way West, Phoenix, Ariz., about any from your community who are now living either in Phoenix, Tempe, Glendale, Sunnyslope, or Scottsdale.

The other task, that of reaching out to the spiritually needy of whatever background or race they may be, deserves an equal or greater impetus. The gathering of those of Mennonite background in itself is not the answer to the greater "open door." How to proceed judiciously needs careful study. There are many housing projects in our cities. Others are growing up. People are coming from "everywhere" and need a church in their vicinity. We can't enter everywhere. But we must enter somewhere. How are we to know where the Lord is leading us?

We want to maintain strong rural churches. But we are slowly moving to the city. Are we preparing our people to go—if they must?

Jesus wept over Jerusalem, not that it seemed hopeless to Him. He had, and continues to have, the answer to the problems of the city.

Will you join your Home Missions Committee, the Home Missions Section of the Board of Missions, and especially our city church workers, in a prayerful study of our obligation to the city masses?

—*The Messenger*

3. *The New Sunday School Material*

Conference Discussion

DISCUSSION of the new *Living Faith Graded Curriculum* reflected some misunderstanding and uncertainty as to how one teaches three-year-olds. The nursery materials are built around the interests and ability to understand of three-year-old children. However, the discussion revealed that delegates often consciously or unconsciously compared nursery materials with the kind of materials older children can use effectively, and that they expected the same treatment of material and the same classroom procedures as those used with older children.

Thus there was some criticism of the interest center as a vehicle for teaching: "not adaptable," "too much time for playing." This kind of criticism was answered by other delegates with such comments as, "There are certain truths that children don't learn sitting down or through stories, but through activity."

Some of the discussion had to do with the three-year-old's conception of Jesus. One person said, "Jesus is made to look too common." Another person thought that "the picture of Jesus is not meaningful as an Oriental, but more as a father, and that the representation of Jesus in the nursery material was therefore fine from a three-year-old's viewpoint."

A few criticisms were of choice of material. Two persons felt that there was too much material on nature and not enough biblical material. In response to this criticism, one discussion group read the lesson titles of an entire year's nursery material, and a delegate said, "This age level material must be seen as a part of the whole curriculum. There will be natural disagreement as to what year various things are introduced."

A complaint was raised in connection with the introduction of the new curriculum. A sample of the new material was mailed to pastors, with the request that the material be returned unless the pastor wished to keep it and pay for it. But shouldn't samples be free? This question was not answered in the discussion period because of insufficient information. Later on the Publication Office explained that the sample sent out represented material for an entire year, not for a single quarter, and that it included, in the case of nursery materials, three pupil books plus an activity packet and parent-teacher's guide, totaling $5.25. Obviously this presents a different situation from that of the quarterly leaflet.

In view of the need, however, for new ministers to acquaint themselves with available materials, the Board of Education and Publication is making some samples of Conference publications free to them on request.

Other Concerns

A number of discussion groups that talked about Sunday school materials also talked about teacher training. This, some said, was just as important as materials, and two persons felt that it was the major problem. Suggestions for improvement of teaching included workshops and laboratory schools, non-credit college courses, Bible studies for general background, midweek training classes or an annual school of six to eight classes provided by local churches, use of high school juniors and seniors as assistants to prepare them for teaching, use of husband-wife teams in departments and classes, and use of films and filmstrips as helps in recruitment and training.

Other subjects of discussion included *The Mennonite,* requested publications, the conference report of the Board of Education and Publication, and our support of our educational institutions.

A Christian Pacifist Witness Is Needed

July 22-24 Elmer Neufeld (MCC Peace Section Executive Secretary), Guy F. Hershberger (Executive Secretary of Peace Problems Committee of the Mennonite Church), Chester K. Lehman (Eastern Mennonite College), and J. Lloyd Spaulding (Bethel College) attended the First Southwide Institutes on Nonviolent Resistance to Segregation.

NUMEROUS organizations, both Christian and secular, have been formed to help untangle racial and minority groups from their unjust circumstances. Church groups, too, have spoken up, clearly defining their position and responsibility amidst the unchristian practices of fear, hate, pride, suspicion, strife, and violence which have set man against man and race against race.

In the South, the Montgomery (Alabama) Improvement Association was formed in 1955-1956 under the leadership of Martin Luther King, Jr., as an organized means of carrying on the protest against segregated buses in Montgomery, Ala. This organization continues to serve the cause of Negro rights in Montgomery. Similar organizations have been formed in numerous cities throughout the South to deal with the problem of segregation in its various forms locally.

The next step in establishing a persuasive witness was the federation of local organizations into a Southwide organization now known as the Southern Christian Leadership Conference. This organization is frankly committed to the removal of all forms of racial discrimination and segregation in the United States.

As the Montgomery crisis emerged, Martin Luther King, Jr., and his close associate, Ralph Abernathy, revealed themselves as convinced Christian pacifists. This is most remarkable, since the background of neither of these men includes a pacifist tradition. King's seminary and graduate training, moreover, was not really conducive for establishing strong convictions on Christian pacifism.

Hershberger's report of an earlier meeting at Tallahassee indicates the sincerity of King's and Abernathy's struggle: "I feel convinced that King and Abernathy are sincerely trying to follow the way of the cross. They want to obtain justice for the Negro, to be sure, but they are doing their best to follow the way of love and suffering in their search for justice. In this they deserve all the encouragement which we can give them."

"It is equally clear," Hershberger states, "that many of King's and Abernathy's followers do not have a clear understanding of the course which King is trying to follow. They are 'fighters for freedom'—the term is freely used. They follow King because they respect him—in some cases almost worship him—but their understanding of Christian nonresistance is very meager."

King gave one of the keynote addresses at the Atlanta opening meeting. "The present crisis," he said, "has come about because the Negro's aspirations have collided with the old order which does not want to give way, but which must do so. The struggle is a world-wide one which cannot be stopped. Hence we are confronted with the question of how best to bring in the new order."

King definitely rejected violence and warned against those who are wavering on this point. King asserted that someone must have enough sense to cut off the chain of violence; he pleaded for a serious study of the nonviolent way and summoned the Negro to follow this way.

Glen Smiley, the general field secretary of the Fellowship of Reconciliation, also gave one of the major addresses. In his emphasis on power he pointed out that Negroes do not have numerical, financial, or political power. Smiley went on to say that, "If we are dependent on traditional types of power, we might as well stay in bed. There is another power which we must have, a spiritual power of nonviolent Christian love." His emphasis on spiritual power, however, seemed to be more grounded in Gandhi than in Jesus Christ: "Gandhi has come to be thought of as the leading exponent of nonviolence. But we know that the idea was thought of in part by Jesus."

This point of view was elaborated in the address, "Philosophy and Ethical Roots of Nonviolence," by Dean William Stuart Nelson of Howard University. If his address could have been a presentation of the Christian doctrine of the atonement, which is based on the love of God, and the self-emptying, sacrificial, reconciling work of Christ—who in turn has given unto us the ministry of reconciliation—a foundation for Christian pacifism in human relations could have been laid.

In his survey of the philosophy of nonviolence Nelson asserted that after it was evidenced in the Hindu philosophy 3000 years ago, the philosophy of nonviolence was again revived in Buddhism. Jesus had something of it. The early church, the Quakers, the Mennonites, Tolstoi, Thoreau, the vegetarians, and Gandhi have kept up the tradition. While Nelson's presentation of pacifism, which was an interpretation of the humanitarian philosophy, could provide inspiration for some type of social action, it is not enough for a theological foundation for Christian pacifism. In the discussion which followed Nelson's address, the Mennonite delegation openly expressed its views and concerns regarding the Biblical pacifist position.

Throughout the institute, two levels of conflict were apparent in the thinking represented. On one level there was the conflict between the way of the cross growing out of faith in Christ as the revelation of God himself and nonviolence as a way of life growing out of liberal humanitarian thought. This conflict was apparent not only to the Mennonites present, but also to Southern Negroes, especially older ministers, who asked questions about the relation of nonviolence and Christianity. On another level were the diverging attitudes in the presentation of nonviolence as a strategy to be accepted or to be rejected in the immediate situation. Questions were repeatedly asked about the practical effectiveness of nonviolence, especially in the face of violent opposition.

Our Task

As a result of their Atlanta discussion meetings, Neufeld and Hershberger suggest that Mennonites continue the development of an aggressive program in the area of race relations. This means a program of working aggressively for social justice, both by word and in deed, within the framework of our Anabaptist tradition. The opportunities for such witnessing at Gulfport, Mississippi; Blountstown and Sarasota, Florida; and in parts of Virginia, for example, have not been exploited as they should.

The Mennonite approach should not be too critical of secular movements' attempts at injustice if we do not witness as Christians ought to do. Present day human need obligates us to re-examine and re-evaluate our Mennonite social action program as a whole, to become more effective, and to achieve more fully the mission of the Church in the world. —MCC Information Service

Crisis in Congo

THE situation in the Congo is one of much tension and uncertainty. Missionaries, along with the national Christians, are experiencing some difficulty and frustration due to the unrest and agitation among the masses of Congo for independence. Any small incident may set off mob spirit which self-seeking agitators may direct against Europeans and Americans.

The attitude of most Africans is, "We don't want the white man to leave, but we want to be masters in our own house."

Mr. Kabeya Noe, Tshiluba editor of *Envol* magazine and former Congo Inland Mission church member at Charlesville, recently told Henry Crane, Presbyterian missionary leaving for America, "Tell the church people in America that we are grateful for all they have done for us, for sending us missionaries and for teaching us the gospel. Because of what you have taught us we are what we are today. But we are children no longer, nor do we want to be treated as children. As our older brethren in the faith we need you and we welcome you, but many of you will have to change your attitude toward us if you want us to work with you." Then Rev. Crane thanked him and asked, "Do you mind if I tell you, and if I tell the American people, that you too must change? You must accept the responsibility that goes with partnership of an older and younger brother working together." Mr. Kabeya thought for a moment and then replied, "Yes, tell them that we too must change. Before the cross of Christ we must as brethren be reconciled. That is the only way for us in Congo."

The Congo Inland Mission Board in semiannual session recently took action to accept the plan of the missionaries in Congo for total integration of the mission program with the national church and authorized transfer of property and responsibility to the national church.

All Christians are implored to pray for great wisdom and clear guidance for missionary and Congolese leaders as they confront the revolution in Congo with the reconciling gospel of Jesus Christ.

the reader says

Dear Editor:

This is an echo to Sam Regier's letter in the Nov. 10 issue of *The Mennonite.* That gory lesson bothered our women's group in the Grace Hill Church too. Did the same God command utter extermination of entire nations and then send His dear Son into the world on the wings of the angels' song heralding peace on earth?

We found an enlightening answer in the hymn we sang for assembly, "Once to Every Man and Nation" (words by James Russell Lowell). These lines from the second stanza we claimed in answer to our troubled question:

New occasions teach new duties,
Time makes ancient truth uncouth.
They must upward still and onward
Who would keep abreast of truth.

Farmers have changed from binders to combines, and their wives gladly forsook the fuel-hungry, heat-belching old bake-oven for the thermostat and timer. But it still takes the same good grain and the kneading skill to make the golden wheat loaves. Is there a philosopher among us who can take it from there?

Mrs. Herbert Schmidt
Rt. 3, Newton, Kan.

Dear Editor:

In the Nov. 10 issue of *The Mennonite,* the letter from Sam Regier greatly interested me. I, too, have often wondered why we spend so much time in Sunday school studying things that are in contradiction with the teachings of Jesus.

We often use flannelgraph in telling Bible stories to the junior department of our Sunday school. We have made it a practice to omit stories dealing with war and destruction of human life, lest the children fail to grasp the true scope of things. Are we wrong in so doing?

Mrs. H. R. Widmer
Bloomfield, Iowa

Lamont Woelk, in a recent article concerning conducting of funerals, needs to be commended on his progressive idea. I am sure some of these changes are in order.

Melvin Buller
Ulysses, Kansas

Focus on Christian Concerns

Frank Epp comments on the price of a strike

OUR first impulse is to measure the cost of the 116-day steel strike, which paralyzed 85% of the nation's basic industries, with the dollar—the near-utimate measure of American values.

And so we calculate that the cost to the twelve steel companies and their customers was 1.5 billion dollars in profits; the loss to labor in steel and dependent industries was slightly more, 1.75 billion dollars; the federal government came in between with a loss of 1.6 billion dollars in taxes.

Telling as these losses for the national economy may be, they still do not represent the total. Consider also the loss to industry, labor, and nation through the failure of collective bargaining and the resulting application of the force of law.

The problem-solving ability of the strike and related techniques have reached a dead-end. Government officials now consider the Taft-Hartley Act, the nation's strongest industrial emergency measure, as inadequate. The power of capital and the power of labor are likely to face the power of law in even harder form.

Add to this another intangible represented in the idleness of 500,000 men for over one hundred days. Absence of work affects man's moral welfare as much as absence of wages affects his material well-being.

The values gained by strike action must be very high if they are even to cancel the demoralization of 116 days of hibernation. What can offset the disgrace of 11,000 families on relief in a single community when so much work waits to be done?

It would be easier to pay this price if, in the end, we had some answers. Is a strike ethical, and does labor really have a right to withhold its product in the same way that a store has a right to withhold its groceries to the non-paying customer?

What is an equal and fair distribution of the increased earnings of industry to the worker, to the producer, and to the consumer? What is the relation between the demands of single groups, whether labor or capital, in relation to the total public good with respect to inflation? What are industry's responsibilities for maintaining job security in the face of increasing automation?

Where is the delicate balance between the rights of labor and the responsibilities of labor, if it was not in labor's status in pre-union days and most certainly is not in the era of featherbedding?

These are some of the questions that await an answer before the eighty days are over. Can the church of Christ help to answer them? If there is no word for the institutions of capital, labor, and law, is there at least some guidance for the individual steelworker who is caught and almost crushed by the complexities of capitalism, yet who also wants to be a Christian?

Would a team of experts in economics and industrial relations, but also in Christian ethics, experts known also for their devotion to the Lord, be able to help us? Where is such a team? Who can fill the gap? Someone should!

Overheard in a faculty lounge . . . A thought or two on the general subject of

Mennonite College Students

by Reinhart "Roy" Vogt

THIS could be entitled *The True Confession of a Sneak,* but I really couldn't help it that I found myself eavesdropping that day. The fact that it was the professors' lounge where I overheard some private conversation was something else that I just couldn't help.

I was standing idly in the administration building glancing at the bulletin board when a secretary from the main office suddenly popped her head out of a nearby door and beckoned anxiously to me. "There is a long distance call for you," she informed me quickly, "but I am afraid that you cannot take it on our telephone since the president wants to place an important call of his own at this moment." She thought quickly and then suggested, "Run upstairs to the faculty lounge and I will connect you with the telephone there. The lounge is usually deserted at this time, and it is the nearest private phone we have."

Without hesitation I followed her directions. It was only after I had found the booth and had made the connection that I noticed that the room was not empty, and that in fact one of *my* professors was engaged in a lively discussion with someone else. I remember little of the telephone conversation as my attention was drawn to the discussion in the lounge.

I would have left the booth when the call was completed, but just as I was about to step out I heard my own name mentioned. With an electrified impulse I stepped back. Obviously the two professors were not aware that I was in the booth and I felt that to emerge now would embarrass both them and myself. They could not see me where I was, but there was a good chance that they would spot me if I left. You must admit that my position was extremely awkward.

As people usually do in such situations, I acted foolishly. Though no one could see me, I grabbed the telephone receiver again in such a way that my presence in the booth seemed justified.

That this action was foolish hardly occurred to me as I tried to follow the interesting conversation in the room. I found myself being classified as "A Mennonite Student in Revolt." But to my amazement I seemed to be defended by my own professor in this discussion. Here, briefly, is how the talk went. Let's call the professors "H" (my regular history professor) and "S" (the sociology professor).

H: You mentioned the other day that the Mennonite students at this college seem to be both the blackest and the whitest sheep that we have. We have those who work hard at their studies and seem to have a deep and meaningful religious faith. On the other hand, we have those who do not work as well and appear to have gone off the deep end in their religious and moral life.

S: Yes, this has struck me a number of times—this contrasting black and white picture. I often wish there were some "grays" in the group. But, perhaps you would like to say something further on this.

H: Well, I have taken a closer look at some of my Mennonite students on the basis of what you said, and I think that I have noticed many more "grays" than you suggest. In fact, they are so prevalent that I have come to the conclusion that they present a far greater problem than do the "blacks."

S: Explain a little further just what you mean.

H: Take one of my students,

George L. (that's me) for example. I think we would all agree that he is one of the blackest sheep, with his open defiance of Christianity. Yet, in my history class and through some personal talks with him I have discovered that he carries strong convictions and that he rejected Christianty because he found so little meaning in it. I suspect that this is a great deal more honest than many who also see little meaning in it but hang on with sad indifference.

S: Yes, didn't Jesus himself say somewhere that He preferred those who were hot or cold, and that He would spew the lukewarm out of His mouth?

H: I think so. And yet it is sad that the "cold" like George cannot see the futility of the convictions which they do hold, when these are contrasted with the message of Christ. Jesus was also a revolutionary but He always revolted from the inferior to the best.

S: I think you are right. These students want to be original, but they seem so confused as to what they want to be original for.

H: Even worse, I think, are those students who profess a belief in Jesus and then bring so little zeal to this belief. The other day I tested one of these by asking him who he felt was the most important person in history. It took him a while to answer, but finally he replied in a halting way that it was either Napoleon or Aristotle. After the class I stopped him and asked why he hadn't said Jesus Christ since he professed a belief in Him. Again he replied in a halting way that he hadn't been able to think of this on the spur of the moment. Also, he added, he was a little afraid to mention that name in a classroom where 'history' was being taught. The poor fellow! He does not realize that those people who ignore Jesus Christ, which includes some of his own professors, still are forced to believe in other things, and these things are often much less defensible than Christianity is. I suppose it is really our duty to show these students that while no person can reason his way to a personal belief in Jesus Christ, yet Christianity is the most reasonable faith that there is. As for the lack of zeal—only God can inspire that, and they spend so little time with Him that here, too, they are badly off.

They were just beginning to discuss those students who in a remarkable way live victorious Christian lives when I suddenly noticed that they were leaving the lounge together, still absorbed in their discussion. Ducking hurriedly in the small booth I managed to escape detection, but it was now impossible to catch the rest of their conversation. Yet, for many days, after that, what they had said continued to haunt me. It was of *me* that they had said, "He wants to be original, but he doesn't know what he wants to be original *for*," while of my friends who are often so indifferent they had said, "they are the ones who will be spewed out!"

Spotlights turned to "Youth and Christian Education"

B. C. Workshop

Shirley Hildebrand

"You," stated John Neufeld, B. C. youth president, speaking to the approximately one hundred young people, "will be our speakers for this workshop." Then John asked what he called "a very personal question." By having each person stand when his age was called, discussion groups were assigned according to ages.

The committee must have known that young people like to talk. Being motivated by common concerns, they asked some profitable questions and found some practical answers. For example:

Is it better to go to a Mennonite high school than to a public high school?

To stimulate discussion on this question, a debate was held. "Resolved: that it is better to go to a Mennonite high school than to a public high school." For the affirmative, Eleanor Loewen and George Schmidt pointed out the following.

- The Mennonite school is God-centered rather than self-centered.
- The Mennonite school gives formal and much needed instruction in Bible, doctrine, and Christian ethics.
- The Mennonite school gives spiritual nourishment to the young growing Christian, proper emphasis on evangelism, and a chance to serve in the church.

- History tells of other faiths which were strong because they maintained their own schools.
- Mennonite schools emphasize that man's truth is relative and God's truth is absolute.
- Mennonite schools help to develop Christian principles in every subject.

For the negative side, Shirley Hildebrand and Peter Bartel gave these points:

- By the time a student reaches the age of twelve his home and church should have taught him that he must expect to defend his faith against opposition from the world.
- Parents of children in Mennonite high schools may feel less strongly their own responsibility in bringing up a God-fearing generation.
- In Mennonite schools there is a danger of pupils accepting principles without thinking them through or really living them.
- Tax-supported schools are better able to pay for new books, expensive equipment, and teachers with specialized training.
- There is an extra financial burden on parents who send children to a Mennonite high school.
- Many public schools have active inter-school Christian fellowship groups. These give good training in working together with other churches.

The important conclusion reached after these discussions was that each young person should be able to answer "Yes" to the question: "Am I doing all I can for Christ where I am now?"

The guest speaker for Saturday and Sunday evenings was William Block, pastor of the Vancouver Mennonite Mission Church and vice president of the YPU. His messages were entitled "Nothing Less than Jesus Christ" and "Nothing Less than You." All young people search for "something big" and often find cheap substitutes for what they really need. "Nothing less than Jesus Christ is good enough for us—we must give in return nothing less than ourselves." After pointing out the great need for consecrated Christians, he concluded with: "To those who give themselves fully, Christ gives His abundant life, joy, and peace."

To and From a Pastor

DEAR Pastor,

The other night some of us girls had a "hen session" and one of the girls asked what it means when we say, "Believe on the Lord Jesus Christ and you shall be saved" (for example, like in John 3:16). My roommate said right away that if anyone believes that Jesus lived and died and rose again that he would then have Eternal Life. I guess she's right. I've heard that answer before. But it seems to me there's more than just that. That almost seems that if you said the right words, presto! you're saved! I told them I thought the answer was too simple and that it wouldn't help me. But I was not able to give them a satisfying answer either.

How would you answer them?

Mary

DEAR Mary,

Your roommate's right as far as she went. But she didn't really finish the answer, so in a sense she was wrong. Just like half a ball is not a ball at all, is it?

She's right when she says you have to believe in the existence of Christ, both in history and as being alive today. But to believe that someone *lived* does not mean we believe *on* him. For example, I believe Pilate lived, too, but I don't believe on him.

Webster helps us a bit here. He says "believe" means "to have faith or confidence in or on." Now if I believe in Jesus, I have trust or confidence in Him. I want to know Him as a friend. I want to learn all I can about Him.

The more I learn about Him, the more I like Him and the more I want to be like Him. He becomes my ideal. I try to think and to live like Him. It's a lot like two people who have common interests. The more they get to know each other, the more they think and do the same things.

When I learn to know Jesus I see that He loved people and helped them at great cost to himself, and I find myself caring more for people in need about me. As Jesus knew God and was very close to Him, I find myself being drawn closer to God till loving God and loving my neighbors become the most important things in my life. Now my life is full of joy and peace because I am at peace with God and in fellowship with Him. And I am at peace with my fellow men! I find I have really found *life!* Or as it is usually said, I am saved.

Lest you think that this is simply a process of pulling one's self up by one's bootstraps, I want to hasten to add this: Salvation is still a gift—given through the grace of God. Christ himself was a gift to the human race, and to myself. The message of Christ was a gift to me personally through one, or a host of faithful witnesses. The desire within me to respond to Christ was created in me by God. Most important of all, it was because God wanted to make himself known to me that I could find Him. *That* is the greatest gift!

I have been saved—not by what I have done. I have simply *responded to Him who gave to me* what I most desired for life—peace, joy, and love—both for my fellow men and for God.

I hope this helps you, Mary.

Your Pastor

If you would like to send questions of your own to the pastor who writes this column, address them to THE MENNONITE, 722 Main St., Newton, Kan.

Who's Who

Roy Vogt, spokesman for George L. in the first article of the youth section, is a second year student at Mennonite Biblical Seminary. He has a master's degree in economics and has taught at United College in Winnipeg.

Shirley Hildebrand is an elementary schoolteacher in the Chilliwack, B. C., school district.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

ANNUAL CORPORATION MEETING

The annual corporation meeting of Bethel College was held Nov. 27 in the college chapel room in the administration building. A reorganized type of meeting was held with a series of discussions on the topic "What I Expect of Bethel College" taking up the main part of the meeting. Religious values, curricula, extracurricular activities, standards of conduct, and finances were discussed from constituent and faculty viewpoints.

Included also were Acting President J. Winfield Fretz's report and presentations by board members of conditions and changes under consideration.

Following the last session, a banquet was held with board members, faculty and wives in attendance.

SOLOISTS NAMED

Student soloists have been announced for the December 13 presentation of Handel's "The Messiah" at Bethel College.

Chosen through faculty audition were: sopranos, Elaine Banman, sophomore from North Newton, and Rita Fliginger, junior from Hurley, S. D.; altos, LaVera Goering, senior from Pretty Prairie, and Phyllis Collier, junior from Upland, Calif.; tenor, Don Peters, senior from Henderson, Neb.; and basses, Gerald Dyck, senior from Aberdeen, Idaho, Gerhard Klaassen, junior from Laird, Saskatchewan, and Arlo Kasper, senior from Hutchinson, Kan.

FREEMAN CHAPELS

Although chapel attendance at Freeman Junior College is compulsory, most students are hardly aware of this fact. This is so because the great majority want to come to the daily chapel services. The quiet devotional atmosphere, the worship services, the sharing of Christian experiences by staff members and guest speakers, and the opportunity for students themselves to participate is something that Freeman students learn to appreciate. It is something that they miss when they are away from it.

One important feature in the chapel program is the appearance of guest speakers. The Chapel and Religious Life Committee plans the chapel programs well in advance and guest speakers are never invited simply to "fill time." They are selected and invited when available, but only if it's felt that they may have a real contribution to offer to enrich the lives of the students. Because of this the so-called guest speakers are an important part of the chapel schedule and do much to enrich it.

Recent chapel speakers include Menno A. Schellenberg, the new pastor of the Silver Lake Mennonite Brethren Church near Freeman, and Missionary W. C. Voth who is well known for his missionary work in China, Japan, and Formosa and presently working among the Arizona Indians. Dwight Wiebe, representing the Voluntary Service and 1-W program of MCC spoke in chapel as well as to a special meeting of the Freeman College Peace Club. Andrew Shelly, from Mennonite Biblical Seminary, Elkhart, Ind., was also a recent speaker.

LECTURE ON FAR EAST

"The Far Eastern Puzzle" was the topic of John A. Bekker as he spoke in the Bluffton College Music-Lecture Series recently.

Mr. Bekker, professor at Duquesne University, has devoted many years to intensive studies of world conditions and problems. He also has command of several foreign languages and has traveled widely in Central Europe, Asiatic Russia, Mongolia, Manchuria, China, Korea, Japan, and the Scandinavian countries.

Born of Dutch parentage in the Ukraine, he experienced the Russian Revolution of 1917-1918, the Civil War, the Starvation of 1921, as well as the New Economic Policy experimentation and the introduction of the First Five Year Plan. In 1928 he fled via Siberia to China where he spent a number of years. Mr. Bekker is now a citizen of this country.

BIBLE DEPARTMENT EXPANDS

Abe Wiebe will join the Freeman Junior College staff as part-time instructor in the Bible Department during the winter quarter. He is a graduate of Goshen College and studied for an additional year at Goshen Seminary, Ind. He has served as pastor of the Bethel Mennonite Church of Lancaster, Pa., and of the Hutterthal Mennonite Church of Freeman, S. D. He has also served as business manager for the Board of Education and Publication of the General Conference.

During the winter quarter Rev Wiebe will be teaching "Acts and the Early Church." The class is scheduled to meet every day at 12:50 to enable anyone interested who is not of the regular student body to enroll.

Also being offered during the winter quarter as a night course will be "Methods of Christian Education." This class will be taught each Thursday evening from 7 to 10 p.m. by Miss Leola Schultz. This course is designed for anyone interested in learning more about the teaching program of the church. Special emphasis will be given to Sunday school teaching for kindergarten, primary, and junior departments. Teaching methods, materials, and equipment will be studied and evaluated.

"Background of Our Bible," a three-hour course, will also be offered during the winter quarter. It will be taught during the regular daily class schedule by Miss Schultz. It is a study of how the manuscripts of the various books of our English Bible came to be gathered together, preserved, selected, copied, and finally translated.

In these ways the Bible Department is seeking to become a more vital part of the school and a more useful avenue of service to the community.

ALUMNI CLUB MEETINGS

Two alumni clubs of Bluffton College held meetings recently. The Indiana Alumni Club met at the Howard Johnson Restaurant, Fort Wayne, Ind., on Nov. 14. The program included a duet by Elizabeth Clemens, Sellersville, Pa., and Doris Liechty, Berne, Ind., accompanied by Lloyd Geissinger, Zionsville, Pa., a drama by Harlene Hicks, Continental, Ohio; a reading by Gary Yoder, Middlebury, Ind.; and a flute solo by Ann Stauffer, Bluffton, Ohio. The main speaker was John Purves, Director of Admissions, and the master of ceremonies was Harry Yoder, Assistant to the President.

The Lima Alumni Club met Nov. 15, for a covered dish dinner in the Shawnee Grange. The program included a vocal solo by John Miller, Lima, Ohio; drama by Harlene Hicks; and speeches by John Purves and Harry Yoder.

Sewing Project Helps Rehabilitate Korean Widows

Marks left by war are deep and often long lasting. Korea's 1950-1953 war experience is no exception. Three years of conflict between Communist and non-Communist forces left a devastated Korea in need of large scale rehabilitation. The many refugees who needed care —food, clothing, and medical assistance — immediately after the war have decreased substantially. What is now needed is assistance which will help needy war victims get back on their feet by, among other things, integrating them back into the national economy of Korea.

Begun in 1954, the Widows' Sewing Project in Taegu is an example of helping to rehabilitate one group of people—all widows. The sewing project has as its objective to teach impoverished widows to support themselves and to care for their children.

As the work is now arranged the project provides a training school for six women at a time. Maximum time spent in the training school is one year. Widows are taught to sew, to become accomplished in their own Korean clothes construction, and also to make simple western garments.

Fifteen widows graduated from the project Oct. 15. All of them had been in the workroom two years or longer. When they left they received new sewing machines to encourage them to go out into society and make themselves financially self-sufficient. Receiving the sewing machine was at once a grand climax to their experience with the project and a challenge symbol for their future livelihood.

While the widows are in the training school MCC provides them with a food ration plus the clothing they must have for themselves and their children. Their clothing comes either from some of the things they have made or from donated clothing. Contrary to the group which recently left, however, the newly enrolled widows will not receive a salary while training in the workroom.

The project provides a certain amount of security. It had become a place of employment instead of remaining a training school as was originally planned. The women worked five days a week, received a small salary every two weeks, and were given a noon meal of rice, soup and kimchi—the three essentials of a Korean meal.

For the fifteen women who have been "graduated" the future does not look and will naturally not be as simple. Long working hours and hardly enough time to eat a simple meal which they can afford will characterize their life. They will have to use their own intelligence and be discriminatory in managing their self-earned finances.

Three of the widows have already returned asking if they can again become a part of the project. Most of them, however, are very grateful for their machines and are conscientiously working to earn a living. Two aggressive ones are forming a partnership, setting up a stall in the Taegu market which they will use as their business post.

How did we choose the six new women for the project? Apparently, the project is so popular it has not even been necessary to advertise vacancies in the newspaper, the news traveled fast enough by word of mouth. We interviewed prospective trainees and we visited them in their own homes to make final evaluations. All of those we chose have young children and will have to support themselves and their children for a long time.

Though the Widow's Sewing Project is helping only a small group of individuals, its results are convincing enough to reach beyond the immediate recipients. Ultimately we hope the Koreans themselves will manage the entire project and that MCC partnership will no longer be needed. —Ruth Keim

into the beyond

Robert Kenneth Kaufman, son of Mr. and Mrs. Kenneth Kaufman, Marion, S. D., was born Feb. 19, 1949, and passed away at his home when a gunshot tragedy claimed his life, Nov. 7, 1959.

Cornelius D. Goossen, member of the Meadow Mennonite Church, Colby, Kan., was born Sept. 30, 1918, and died Nov. 3, 1959.

jottings

SS OFFICERS, TEACHERS INSTALLED

Gospel Church, Mountain Lake, Minn.: Beginning in Sept. the pastor has been preaching a series of messages based upon our Confession of Faith. Two members of our church were married in Sept.: Dennis Peters to Arbadella Engler on Sept. 13, and Orville Stoesz to Ardythe Ress on Sept. 28. Thirteen of our young people left in Sept. for higher education. Elroy Pankratz, working under the Marine Medical Mission, spent some time at home and reported and showed pictures of his work Wednesday evening, Sept. 16. Marvin Klaassen, son of Mr. and Mrs. Jacob A. Klaassen left Sept. 5 for a two-year period as a Pax worker. He went to Akron, Pa., for a week before flying to Asuncion, Paraguay. Jacob A. Froese, pastor of the M. B. church was the guest speaker at the CE program Sunday evening, Sept. 13. Our three mission societies were invited to the Delft mission society for a program on Oct. 1. Sunday school teachers were elected in Sept. and took over their duties the first Sunday in Oct. Officers and teachers were installed at the morning worship service on Oct. 18. Sunday morning, Oct. 4, Holy Communion was observed. Mr. and Mrs. J. J. Esau left Oct. 2 for Manitoba where he is preaching for ten weeks. Oct. 25 harvest festival services were held. The morning service opened with a processional by the children of the beginner, primary, and junior departments bringing their harvest gifts to the front. Messages were brought by Rev. P. J. Nickel and Pastor Schultz. A fellowship meal was held at noon. That evening a film, "The Unfinished Task" was shown.

RELIGIOUS EMPHASIS WEEK

First Church, McPherson, Kan.: Oct. 9 Dr. and Mrs. Arthur Thiessen showed slides and told about their work in India. The Friendship Circle had Mrs. Thiessen as their guest in the P.M. Oct. 11 we had the film, "Our Bible—How It Came to Us." For Religious Emphasis Week, Oct. 14-16, Russell Mast was the speaker. His topics were: "Recovery of Reverence," "The Peril of Excuses," and "Frustration and Fulfillment." For the harvest and mission festival, Rev. Mast spoke on the topic "How Much Is Enough?" At noon a fellowship dinner was served. In the evening Orlando Waltner was the speaker. Oct. 25 Walter Regier of Clinton, Okla., was our speaker.

NEW YOUTH LEADER

Lorraine Ave. Church, Wichita, Kan.: On Oct. 11 high school and college youth and parents met in Fellowship Hall for a light lunch and to meet our new youth leader, Jake Friesen. Mr. Friesen is the son of Rev. N. N. Friesen, Aldergrove, B. C., and a senior at Bethel College. Omer Galle, our former youth leader, is attending school in Chicago. Ralph Weber, pastor of the Beatrice Church, was guest speaker Oct. 25. Nov. 1 was Fellowship Day; special guests were those who had joined church since the last annual meeting and new people in the community. The adult and youth met in the sanctuary for the opening service prepared by the youth on the theme of "Christian Fellowship in Action." Our pastor's sermon was "What are we seeking to do at Lorraine Ave. Church?" (Col. 3:16, 17). Nov. 22 was harvest festival and thanksgiving Sunday. On this occasion, foods and staples will be brought to the sanctuary to be donated to Bethel College. The choir is working on parts of the Bach "Christmas Oratorio," which will be used for the Dec. 13, TV appearance and for the Christmas choir service.

BASEMENT CHAPEL DEDICATED

Stirling Avenue Church, Kitchener, Ont.: The chapel in the basement of our church has now been completed and a special dedication was held Oct. 11. This chapel will be used for Sunday school purposes and also during the week for the various auxiliaries of the church. The chapel will be open for prayer and meditation each weekday from 1:00 p.m. to 6:00 p.m. Our fall evangelistic services were held Oct. 18-25. The guest minister was Willard Wiebe, pastor of First Mennonite Church, Mounatin Lake, Minn. His messages were most inspiring and the meetings were well attended. On the evening of Oct. 24 Rev. Wiebe spoke to the committees and boards of the church and an open discussion was held on "How the city church can be more effective in its ministry in the community." The women's missionary society had a Thanksgiving program on Oct. 13 with the Vesper Circle as guests. Rev. U. K. Weber was the speaker. The women presented jars of canned fruit to the House of Friendship and also to the Ailsa Craig Boys' Farm. On Nov. 8, Dr. Arthur Thiessen was the guest speaker and showed slides of their work in India. The young people sponsored a service Sunday evening, Nov. 22, in which "The Billy Graham Southern Cross Crusade" film will be shown.

MISSIONARIES GIVE REPORTS

United Church, Wolf Point, Mont.: Sept. 2 the Brenneises, missionary candidates to Mexico, spoke and showed pictures of that country. Betty Quiring, missionary on furlough from Belgian Congo, spoke to us Sept. 13, after which a fellowship lunch was served. She is studying at our seminary while on furlough. The church basement floor was painted before the harvest mission festival. Oct. 3 the young people of the church had a wiener roast at the park and welcomed new members. We had our harvest mission festival Oct. 4 with Orlando Waltner, returned missionary from India now serving as acting executive secretary of the Mission Board, as our speaker for the forenoon and afternoon services. In the evening we had farewell services for Earl Nefzgers who are now at school in Caronport, Sask. Oct. 6-11 we had missionary emphasis week with the Missionary Peter Derksens, on furlough from Japan, as our speakers. Both Mr. and Mrs. Derksen gave inspiring and challenging messages and reports of their work. Oct. 11 the film, "Miyazaki Story," was shown. Oct. 15 Gerald Stucky, missionary on furlough from Colombia, showed pictures and also told of their work. A son, Lane Wade, was born to Mr. and Mrs. Gordon Peabody on Oct. 21.

NEW MEMBERS RECEIVED

First Church, Sugarcreek, Ohio: New members received into the church membership on Communion Sunday were Mrs. Richard Hershberger, Jonas Keim, and Mr. and Mrs. Oscar Miller of Berlin, Ohio. A son was born to Mr. and Mrs. Fred Pixler, Jr., of New Philadelphia, Ohio. Oct. 18 Pastor Harold Thieszen, Anita Gross, and Robert Raber attended sessions sponsored by the Ohio Christian Youth Movement in Canton, Ohio. The theme of the conference was "International Affairs Are Our Affairs." A conference in co-operation with Salem Church at Dalton, Oak Grove at Smithville, and First Mennonite at Wadsworth, Ohio, was held Oct. 29, 30, and Nov. 1. The theme was "The Christian Serving." Robert Ramseyer, missionary to Japan, spoke on "The Christian Serving the World Through Missions"; Johannes de Jonge, assistant professor in French at Bluffton College, "The Christian Serving the World by Meeting Special Needs"; Vincent Harding, associate pastor of Woodlawn Church in Chicago, "The Christian Serving His Neighbors"; and J. Winfield Fretz, acting president of Bethel College, "The Christian Serving His Community." Nov. 6 World Community Day was observed. The service was in our church. During the month of Oct. we enjoyed using the hymn "Once to Every Man and Nation" in our worship. It is a hymn that expresses an urgency of deciding between "truth and falsehood." Dec. 13 J. E. Hartzler will share with us his experiences and pictures from his trip to Russia. — Mrs. Ernest Gross.

ELDER ATTENDS SEMINARY

Tiefengrund Church, Laird, Sask.: Our elder, A. E. Regier, has been absent for some time now while attending the Seminary at Elkhart, Ind. Before leaving, he officiated at the communion services in the Rosenort churches, including Tiefengrund. Earlier, on Aug. 30, he had officiated at the ordination of Walter Funk as deacon. Our thanksgiving and mission festival took place on Oct. 11. Our SS superintendent, B. E. Regier, spoke to the children. Of the two guest speakers, Henry Funk, instructor at the Rosthern Junior College, Rosthern, spoke on thanksgiving and Verner Friesen, presently of Saskatoon, spoke on missions. Oct. 30-Nov. 1, we had the privilege of hearing H. A. Fast, instructor at Bethel College, N. Newton, Kan., speak on the Sermon on the Mount according to his book "Jesus and Human Conflict." He pointed out, among other things, how Jesus was concerned that the victim of injustice might learn to react in a spirit, transcending the way of the world, and subject to the will of God.

W. C. VOTHS BRING MESSAGES FOR MISSIONARY CONFERENCE

Herold Church, Bessie, Okla.: Sept. 20 there were no services in our church as most of us attended the Okla. SS convention in Clinton. Roland Goering was the guest speaker. Our fall relief drive came to a close in Oct.; we also had a food shower for Oklahoma Bible Academy. Oct. 18 the mission society brought a special program; the film, "Every Christian a Missionary," was shown. For Conference Sunday, Oct. 25, Allen Fast of the Bessie M. B. Church brought an inspiring message in our church during the SS hour. Nov. 5 the mission society had the annual all-day business meeting. Nov. 1-8 W. C. Voth was with us for a missionary conference. Every evening we heard of the work in the three countries where the Voths have served. On Sun., Nov. 8th, Mrs. Voth spoke to us in the evening. It was a profitable week for our church. Our annual church business meeting was held Nov. 11-12.—Mrs. Margaret Horn

VS'ER RETURNS FROM MEXICO

First Church, Mountain Lake, Minn.: Elmer A. Wall brought us the morning message while our pastor and his family were on vacation. Peter Wiens from South America spoke to us in Aug. Joseph Schmidt was the special speaker for our Community Bible Conf. The film "God's Navy in Action" was shown at the Young People's Fellowship Sept. 13. The young married couples fellowship met Sept. 14 for a supper in the park; later they saw the film "If You Have Love," and discussed the teaching of stewardship to children. Elfrieda Rempel returned from two years of Voluntary Service in Mexico. She is presently employed in our local hospital. Sept. 29 the ladies of the local churches met for the annual United Women's Mission Rally. Mrs. Milton Harder and Miss Elfrieda Rempel were the speakers. The adult Bible Class is studying the subject of "Church Discipline." The children are studying the Congo mission field at their Bible study classes. The Mountain Lake Ministerial Association sponsored a reception for the teachers of the community, school board members, church board members, and pastors at our church Oct. 4. Pastor Willard Wiebe conducted a week's evangelistic services at the Stirling Ave. Mennonite Church, Kitchener, Ont., Oct. 18-25. Milton Harder brought the morning message Oct. 18, and Alvin Ysker on Oct. 25, during the absence of our pastor. Andrew R. Shelly represented the ministry of our seminary at our Nov. 8 services. We began our harvest festival and school of missions services Nov. 15 with Rev. and Mrs. S. T. Moyer as speakers. A mission pageant written and directed by Mrs. Moyer was also given. There was also a mortgage burning service and a fellowship supper.—Mrs. Sam Quiring

MISSIONARY CONFERENCE HELD

Grace Church, Dallas, Ore.: Nov 8, marked the close of five great days of blessings received during our missionary conference. Those who came to share their missionary experiences with us were: Rev. and Mrs. Don Aeschliman of Colfax, Wash., who have served one term in the Union of South Africa under the Evangelical Alliance Mission; Marthat Burkhalter of Berne, Ind., who is a veteran missionary from India; Rev. and Mrs. Herbert Ediger of Kan., who were sent out by Sudan Interior Mission, and have served one term in Ethiopia; and Rev. and Mrs. Earl Roth of Albany who have served one term on the Congo Inland Mission field. Pastor Burkholder held a series of meetings in Glendive, Mont., during the first part of Oct. During his absence Wayne Carr and Ben Owen, both of Salem, supplied the pulpit. We had our annual harvest-thanksgiving festival on Oct. 18. Our pastor brought the morning and an illustrated evening message, and P. B. Loewen of Albany brought the afternoon message. "Land Down Under," a Billy Graham film was shown Oct. 14. Mrs. Helen Goossen passed away Nov. 1, after an illness of several years, at the home of her daughter. —Mrs. E. A. Flaming

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

PLACEMENT WANTED

College graduate looking for teaching position that would qualify for 1-W service. College major in physical education and industrial arts. Contact Mutual Aid, 722 Main St., Newton, Kan.

conference notes

continued from last page

FILM REVIEW

ATOMIC POWER, 19-minute motion picture, black and white. Produced by McGraw-Hill Co., Textfilm Department, 330 West 42nd St., New York 36, N. Y. Available for rental from producer.

Produced in 1957, this film gives a pictorial historical survey of the development of the atomic bomb. Some of these historic moments are re-enacted by the actual scientists who took part in this process.

The film attempts to raise the problem of moral responsibility for the continued use of atomic weapons in international struggles. A number of scientists speak on this subject, but one gets the impression that the major concern of the producer is that atomic power may be used to defeat our country. In spite of (or perhaps because of) the film's military frame of reference, this is a good film to be used for a discussion of the problems of peace and war especially as it involves moral responsibility in social relations.

TO EACH A GIFT. 16mm., sound, thirty minutes. Rental: black and white, $9.00 (in December, $13.50); color, $15.00 (in December, $22.50). Produced by Concordia, available from Religious Film Libraries: 220 W. Monroe St., Chicago 6, Ill. Religious Libraries are also located in the following cities: Columbus, Dallas, Dayton, Denver, Indianapolis, Minneapolis, New York, Los Angeles, Philadelphia, Pittsburgh, Portland, Richmond, Seattle, and St. Louis. Catalogs and addresses are available at the Chicago library.

The film, "To Each a Gift," is for Christmas. It tells the story of a family of Swedish immigrants composed of a husband and wife and one young daughter. This family is facing a bleak Christmas with the father being out of work. The mother and daughter find joy in preparing for Christmas even with the difficulties the family is facing.

The father, however, feels that with all of the problems that the family is facing he will not be able to enter into the spirit of Christmas. He feels God has let him down. The story revolves around each member of the family finding the meaning of Christmas in preparing a gift for another member of the family by giving up something that means much to him. The sermon of the minister also helps the family to find the real meaning of Christmas.

The film is well done and the story would fit into a family night type of service. The committee previewed the film in color. Color makes the film even more meaningful.

EFFORTS FOR WORLD REFUGEE YEAR

The American Council for Judaism Philanthropic Fund pledges its support saying, "We shall concentrate our philanthropic as well as educational efforts in assisting the U. S. to lead the free world in shouldering its fair share of the world refugee problem."

Jami'at al Islam, Inc., pledges to work with and through the U. S. Committee for Refugees through their generous support.

The Catholic Association for International Peace supports the objectives of the World Refugee Year and urges wholehearted and effective co-operation with all efforts on behalf of refugees.

The Minnesota Annual Conference of the Methodist Church pledges co-operation by making aggressive efforts to relocate a substantial number of refugees in Minnesota.

Abram Ribicoff, governor of Connecticut says, "May the message of welcome to the homeless, which is extended by the Statue of Liberty, apply throughout Connecticut and throughout all the states of the nation."

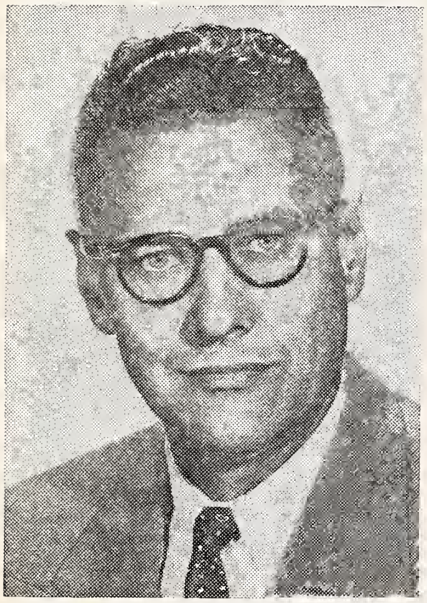
Michael DiSalle, governor of Ohio, urges "the citizens of this state to support generously, either through the voluntary welfare agencies or the U. S. Committee for Refugees the programs developed in furtherance of World Refugee Year for the assistance of refugees."

conference notes

ERWIN GOERING BEGINS AS NEW CONFERENCE EXECUTIVE

Erwin Goering assumes the office of Executive Secretary of the General Conference Mennonite Church on Dec. 1. He takes over the position held by P. K. Regier who retires at the end of the year.

Mr. Goering, who has the B. A. and M.R.E. degrees, has been on the staff of Bethel College since 1946, working in the Public Relations Department and for a number of years as director of that department. Earlier he taught in Kansas elementary and high schools.



In 1957 Mr. Goering obtained a leave of absence from Bethel College to direct the Mennonite Central Committee's Voluntary Service program in Europe. He returned from Europe this summer. During the war, he served in MCC's Civilian Public Service program in an administrative capacity.

At a meeting of International Voluntary Work Camp Organizers in New Delhi, India, in 1957, Mr. Goering was elected chairman of the co-ordinating committee of this organization which operates under the youth section of UNESCO.

The retiring executive secretary, P. K. Regier, has served in this capacity since March 1950. Previously he was a pastor in Wayland, Iowa, for several years; in Moundridge for fourteen years; and in Reedley, Calif., for seven years. Beginning Jan. 1, Mr. Regier will serve as interim pastor of the Hoffnungsau Church near Inman, Kansas.

MUSCLES FOR WINTER SERVICE

Beginning January 1960 about ten men are needed for Voluntary Service in Denver. The church, pastored by Don Wismer is constructing a building in a Denver suburb. A regular contractor has been engaged; however, volunteers for various jobs would be appreciated by the church.

Electricians, plumbers, bricklayers, carpenters, cabinet makers, as well as unskilled workers are needed. Men would work five days a week. Provision will be made for Bible study, discussion, and worship with the church group on Sundays. Besides allowing time off for relaxation on Saturdays, sightseeing tours will be planned. These will include trips to the mountains. Pike's Peak, Royal Gorge, Echo Lake, Mount Evans, Long's Peak, and Winter Paradise are only a few miles away. Denver has numerous parks, museums, and the state capitol building.

Board and housing can be provided for ten people. Parking space is available for house trailers. Several women would be welcome to take care of the housekeeping for the unit.

This service project is sponsored jointly by the Board of Christian Service, the Western District Home Missions Committee, and the Denver church. Persons interested in serving several weeks, a month, or several months after January 1 should write to Voluntary Service, 722 Main Street, Newton, Kan.

SASKATCHEWAN MENNONITE CONFERENCE ORGANIZED

Delegates and friends traveled to Rosthern recently for the purpose of organizing the Mennonite General Conference church into a Saskatchewan Conference. Representation was sent from twenty-two churches with 108 registered delegates. The executive for the coming year consists of president, Paul Schroeder, Drake; vice president, Henry Wiens, Langham; and secretary, J. J. Wiens, Hershel.

J. J. Nickel led in the prayer session which was followed by the conference message in which Pastor G. G. Epp used Eph. 4:1-7 as his text. Next there were three papers presented dealing with the home, the school, and publication. These will be appearing in print.

Some of the important business was the acceptance of the constitution. The question about the Swift Current Bible School was discussed as to whether the school should be taken over as a project of the Saskatchewan Conference. After some discussion, it was decided to ask a committee to study the matter. The "Wings of Peace" (radio program) report created interest in keeping this English program and starting another one in the German language.

LOOSE-LEAF HYMNARIES NOW IN STOCK

After a slight delay, Mennonite Publication Office has received shipment of the loose-leaf copies of *The Mennonite Hymnary* and is presently filling orders. Those who did not receive their supply immediately upon request will receive it soon. The book, selling for $3.75, is especially useful to the organist or pianist.

GRADED CURRICULUM TRANSLATED

Henry Wall, retired professor of Canadian Mennonite Bible College, has been engaged by the Board of Education and Publication to translate into German the intermediate materials of the Living Faith Graded Sunday School Lessons. The primary and junior materials are being translated in the board office by Cornelia Lehn. Sunday schools in Paraguay, Uruguay, Mexico, and Canada are using the German curriculum in their studies.

6000 STATEMENTS DISTRIBUTED

The Board of Christian Service reports the distribution of 3,000 copies of each of the statements, "A Christian Declaration on Race Relations" and "A Christian Declaration on Nuclear Power," adopted at the General Conference in August. Additional copies have been printed and are again available. Write to Board of Christian Service, 722 Main Street, Newton, Kan.

DECEMBER 8, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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LIBRARY

December 13, 1959 — Bible Sunday

editorials

UNIVERSAL BIBLE WEEK   December 6 to 13 has been designated Universal Bible Week. This week begins on the second Sunday in Advent, and the high point is reached on Universal Bible Sunday, December 13. The theme for this year, "The Everlasting Light," was chosen to remind us that the divine light of the knowledge of the glory of God, shining in the minds and hearts of all men, can make this a different world.

In this Advent season, may we all devote ourselves to a more thoughtful and prayerful reading of God's Word, the "Everlasting Light."

TOWARD A UNITED WITNESS   The sixth goal for the General Conference triennium as adopted at the conference at Bluffton is: "As a Conference, taking positive steps toward a more united witness with the whole Mennonite brotherhood." This gets close to the heart of the original objective in the founding of the General Conference. It was the hope of the early founders just a hundred years ago that some means could be devised whereby the various Mennonite bodies might be drawn together into a united group of Mennonites; hence the name, "General Conference."

The first hundred years has left this task largely unaccomplished. In fact, for most of those years there seemed to be little inclination on the part of the various Mennonite bodies to co-operate. But during these last years there have been some significant indications of growth toward unity.

For one thing, the Mennonite Central Committee has done a marvelous work in demonstrating that it is possible for various groups to work together harmoniously in various types of kingdom work. If possible in some areas, why not in others as well?

In the work of publication there has been a growing unity. If several branches of the Mennonite family can work together on their Sunday school material, then that field of co-operative effort could be broadened to include still other fields of endeavor.

In the field of seminary training there is another indication that it is possible to work together satisfactorily. Here there are joint classes, joint faculty meetings, exchange of instructors, and various other ways of inter-seminary co-operation.

All this is to the good and helps form a more united witness. But we need to seek yet other ways of co-operation, not only with one group, but with all groups. We could show a united front in our peace witness; our emphasis upon the simple life; upon the great cause of missions, not only in foreign fields but, more and more, right in our own cities and communities.

This centennial year should not merely be a time to celebrate the fact that we have existed a hundred years, but a time to seek out ways whereby we can work more fully, and thus more effectively with other groups, and show ourselves ready and willing for closer co-operation.

in this issue

PHOTO
Koreans receiving the Word of God. Photo courtesy of American Bible Society.

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December 25—Christmas

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** I Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

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What Darkness Cannot Dim

Joseph R. Sizoo

THERE are two things the Bible never takes into consideration. One of these is geography. The Bible leaps across the barriers of the nations and disregards the frontiers of peoples. It is at home in every land and language.

Then, too, the Bible never takes time into consideration. Written thousands of years ago, it is as relevant today as when the words were first recorded. It is meant for all lands, all languages, and all times. The Bible belongs to the ages.

The Bible lights up the road to significance. Almost every page is aflame with the story of what man can do when he is willing to let God take possession of him. It is always saying, "Look what you can do with life when it is God-guided." Moses may think himself inadequate for the responsibilities which confront him, but when he placed his hands in the hands of God he became one of the five great men of history and the founder of a great nation.

A supplanter becomes a prince of God; a plowman in Tekoa becomes a prophet of social justice; a man of unclean lips becomes a herald of the righteous Redeemer; a tax collector, never a popular man, becomes the writer of the first Gospel; a fallen girl by the well becomes a city missionary.

A slave girl becomes the instrument through which a general is cleansed of leprosy; a boy's noonday lunch becomes a feast for thousands; an intolerant bigot becomes a preacher of the universal gospel of love. The stone which the builders rejected becomes the headstone of the corner.

Beneath the thin surface of the humblest are inestimable values. Deep in the human heart are talents which grace can transform and glorify. In spite of what you say, man is made a little lower than the angels, capable of thinking God's thoughts after Him.

"What can a man give in exchange for his soul?" If you ever doubt the worth of life, go to Calvary and read the story of Christ dying for you. To an age overwhelmed with frustration and insignificance, the Bible calls out, "Put yourself in the hands of God and leave yourself there." There are no iron curtains to keep the power of God from lifting the humblest and weakest to places of influence and power.

When Evangeline Booth returned from a world tour for the Salvation Army, she told me of a little village in India where lived the families and members of the robber caste. The village was full of robbers, thieves, and thugs. Every attempt by the government to stamp out the wrong failed. Then the government resolved to destroy the village entirely and scatter the people.

The Salvation Army asked if it could have a chance to do something to save the village before the decree was carried out; so a little band of Salvationists preached on the street corners and in the rice fields. The redeeming grace of Christ began to work in the village. The chief of the robber caste was converted, and the entire village population was baptized.

Strangely enough, stealing stopped, not a complaint reoccurred. The village had been made over.

The government police thought this was too good to last and, sure enough robbers broke out in the next village. The police sent a secret agent to shadow the leader. They saw him late one evening, slinking down a narrow trail with a bundle under his arm wrapped up in a newspaper. They were sure he was at it again. They followed him to his home, and then they watched through the window as he entered his house, closed the door, gathered his family about him and unwrapped the bundle. They expected to see loot tumble out of the package. To their surprise they saw that the bundle was a Bible which he had borrowed from a neighbor in another village. The children gathered about him near the light, and through the open window they heard a clear voice reading: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." This is the Book which pierces the darkness of sin and offers redemption.

Some years ago, early in my ministry, I came to know and to befriend a man who was later convicted of murder. I stayed with him through his long trial and his imprisonment in Sing Sing. I visited him often in the death house.

One day I asked the guard, who was always with me when I talked with him, if I could give him a

Joseph Sizoo is professor of religion at George Washington University.

copy of the New Testament. The guard looked the book over very carefully and handed this New Testament to this condemned man through the steel screen which separated us.

I remember well the last visit I had with him a week later. It was his last night on earth; the following morning he paid the penalty. As I walked through the corridor with the guard, he heard me come, and walked to the door of his steel cage and said to me, "That man Luke wrote a great story." His face was lit up with a light and a peace that I have never seen before. It would be Luke, the Gospel of redemption for all those who have lost their way, for sheep that are lost, for lilies that fade, and of prodigals who step across the pathway of indiscretion. "This my son was dead, and is alive again; he was lost, and is found." This is the Book which sheds a light which no darkness can dim. —American Bible Society

Why Do Good People Suffer?

Robert W. Youngs

WE ARE ever baffled by the injustice of the moral world. "Why?" is the most timeless and universal of all questions, as old as the first tear and as recent as the latest newscast. We can see a reason for scoundrels dying young, but why the untimely death of saints? We can justify a gangster's being stricken with disease, but why little children? We can accept adversity in the life of an infidel, but why in the life of the faithful? The Bible gives us answers to these questions.

For one thing, the Bible reminds us that good people sometimes suffer because God through nature can be no respecter of persons, ("He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.") This is a world of law and order, where all people are subject to cause and effect regardless of their virtue or lack of it. Good people are just as susceptible as bad people when they are exposed to contagious diseases. They strike the ground just as forcibly as wicked people when they slip and fall. The world would be an unscientific and unpredictable place in which to live if it were not this way.

For the sake of an orderly world, good people have to live under the same conditions as wicked people, except that good people have a faith and fortitude which make them masters of fate and of adversity.

Then, too, the Bible shows us that good people sometimes suffer because they do not temper goodness with other necessary qualities in life. ("Be ye therefore wise as serpents, and harmless as doves.") In His parable of the dishonest steward, Jesus was suggesting to His followers that they might suffer less if they had foresight as well as faith, realism as well as idealism, and industriousness as well as spirituality. We can be good as gold, and yet suffer poverty if we do not work and save. Very often, good people suffer because they have no prudence to go with their prayers.

Furthermore, the Scriptures reveal repeatedly that good people suffer because suffering is one of the best ways that God has of bringing out the best in life. Consider how the Apostle Paul, suffering the infirmities of his flesh, found that when he was weak, he was strong. Such godlike qualities as love, patience, and compassion are called forth in us by suffering. Without suffering, life would be mechanistic and animal-like, not godlike. A life that knows at least a little suffering never grows complacent.

And, most important of all, suffering is God's way of improving the world. If no one but wicked people suffered, we would harden our hearts and say, "They deserved it." But when saints suffer, we cry, "This must not be." Nothing moves us more to contribute generously to the cure of cancer than what cancer does to the noblest people. Our world is evolving from chaos, savagery, and imperfection toward some final realization. The suffering of good people has ever been a prime factor in motivating its rise. It takes Edith Cavell before a firing squad, Joan of Arc at the stake, millions crippled with arthritis, confined with tuberculosis, paralyzed with palsy, before we really attack these enemies of life with our money, our brains, and our blood.

With consummate understanding and skill, Cyrus Bartol wrote of suffering: "What pains and tears the slightest steps of man's progress have cost!" Every hairbreadth forward has been in the agony of some soul, and with bleeding feet humanity has reached blessing after blessing of all its vast achievement of good."

Reprints of this article are available by writing to the Laymen's Movement for a Christian World, Inc., Wainwright House, Rye, N. Y. Prices: 10—$.30; 100—$2.25; 500—$10.00.

By permission *The Reader's Digest*

Robert W. Youngs is minister of the First Presbyterian Church, Wichita, Kansas.

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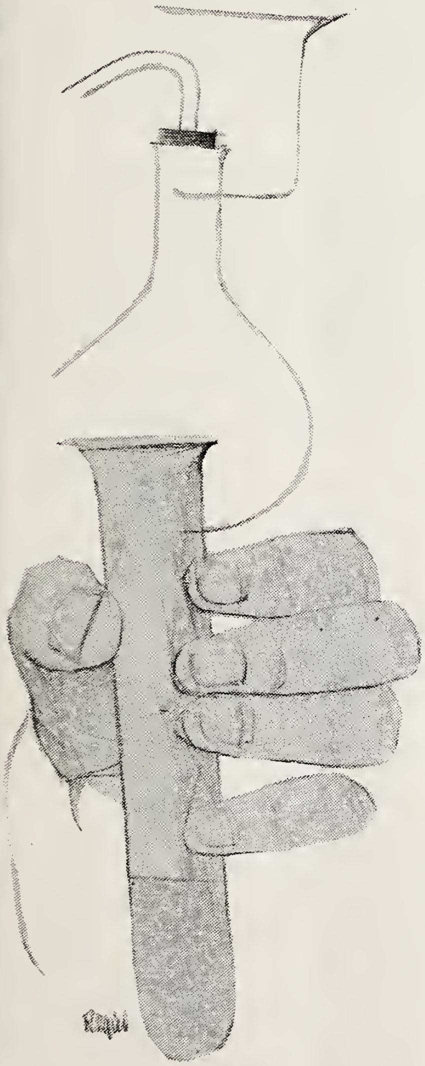
MASS SUICIDE

John D. Unruh, Jr.



John Unruh works for the MCC Peace Section, Akron, Pa.

IMAGINE for an instant that you are traveling in outer space, and that you are looking down upon the activity in the world you have just left. The hustle and bustle of everyday living is evident as people are frantically scurrying to and fro in an unending quest for wealth and the happiness it supposedly brings. Suddenly, something happens. One after another, men, women, children of every color, every creed, every walk of life, drop writhingly to the earth in the agony of death.

Is this war? If so, where are the sharp staccato sounds of machine guns and the hissing whine of rifle bullets? Where are the frightening clouds depicting the tragedy of the hydrogen bombs? Where are the planes, the rockets, the missiles? Why are not the air raid sirens screaming their shrill monotonous tones of death? And through it all the sun continues to smile benignly upon the tragic scene below. In a matter of minutes all activity has stopped, no longer is there movement or life.

The twenty-five scientists who gathered at the International Conference on Biological Warfare at Pugwash, Nova Scotia, in late August were told by Sir Robert Watson-Watt, the inventor of radar, that eight ounces of an available toxic substance, properly distributed, could kill every human being on the planet. Imagine, eight ounces—the weight of an average *Time* magazine—could conceivably obliterate the human race from the face of the earth.

British philosopher Lord Bertrand Russell, who rates biological warfare a greater menace than nuclear weapons, claims that "although the cost of human destruction has been reduced to a few pennies a head by the hydrogen bomb," biological warfare may make it even cheaper.

What is this grim menace which has suddenly reared its head like a prehistoric monster to mock humanity? Why have we not previously been aware of this ignominious mode of warfare?

In 1943 President Franklin D. Roosevelt announced to the world that we will never use gas or germ warfare unless it is first used against us. That announcement allayed whatever fears had arisen from the shrouded reports of the efforts of the Nazi's in this area during World War II. Since that time, American people have received literally no information concerning this new warfare. In fact, to most Americans it is nonexistent. Chemical, biological, and radiological research and development have been secretly carried on by both the United States and Russia and other countries under a tight veil of secrecy.

CBR—shorthand for chemical, biological, and radiological warfare—is toxic warfare against man and his animals and crops, rather than explosive warfare which destroys both man and his material possessions.

Chemical Warfare

Chemical warfare is the intentional employment of poisonous gases, liquids, or solids to produce casualties. The lethal gases are exemplified by the nerve gases. These agents may be disseminated either in gaseous or liquid particle form and are odorless and colorless. When inhaled, they cause death in a matter of seconds, and a minute quantity in liquid form will kill through the unbroken skin. Physiologically these gases destroy the connections between nerve endings and muscles controlled by the nerve endings, which result in an eventual paralysis of the respiratory system. These gases could be delivered by shells, bombs, missiles, or be sprayed from tanks in manned planes over a huge area.

The non-lethal gas is what is popularly termed the psychochemical. The psychochemicals attack the various sensory, perception, and nerve centers of the body, resulting in irrational action. These particular gases, reputed to be harmless, incapacitate defenders until a country or area is overrun by the enemy.

To illustrate the effects of a non-lethal gas—perhaps some of you have seen pictures of the cat that was exposed to this agent and was consequently cowering in fear of a mouse. It is said that should this chemical be administered to Congress, half of the Senators would jump up and dance on their desks and the other half would clap. They would not realize that anything unusual was going on; only an outsider coming into the room who had not been exposed to the chemical would notice something amiss.

Biological Warfare

Biological warfare (BW) is the military use of living organisms or their toxic products to cause death, disability, or damage to man, his domestic animals or crops. Little experimentation has been done. Nevertheless, for the future it is being relied upon as the most potent and selective weapon available. Various forms of bacteria, fungi, viruses can be released in such a way that an entire population can be infected and immobilized simultaneously. Crops can be destroyed in this way, and, as military strategists provocatively point out, Russia would be hindered more than the United States, for they are not as agriculturally diversified.

It is reported that infected insects are kept constantly available at Fort Detrick in Maryland (one of the installations in which biological warfare research is being carried on) ready to spread yellow fever, malaria, plague, Colorado fever, cholera, and many other devasting diseases.

In testimony before a Senate Committee, a former Chief Chemical Officer of the Army stated that there are at present biological warfare agents for use against humans and animals for which there is no counter measure or inoculant. He also asserted that BW diseases could be selected which would kill up to 90 to 95 per cent of the people.

Militarists maintain that the most "humane" type of BW is the attack on the food supply. "The enemy could capitulate at the starvation point and food could be shipped in." Certainly the word "humane" cannot mean starving people to death.

Radiological Warfare

By this time we are familiar with the colossal hazards of nuclear explosions. Radioactivity has become household terminology. Our avowed goal is the "clean bomb." Yet in the event of war, it is highly probable that stored quantities of radioisotopes will be released for the specific purpose of rendering mountain passes, canal zones, and other strategic areas inaccessible. There is no limit to the possibilities of such diabolical warfare.

This is CBR. Additional statistics could be given such as those theoretically tabulated by the State Department when calculating the "results" of war games held in the Far East several years ago: along with 75 per cent of the enemy fictionally killed or incapacitated, some 600,000 casualties were recorded among friendly and neutral civilians. With the increased killing power of modern CBR these figures would certainly skyrocket.

CBR in Current Military Philosophy?

President Roosevelt's categorical announcement that the US will never use CBR agents unless first used against us is presently under heavy attack. Military leaders challenge this doctrine continually, stating that we must express to the world our willingness to use these weapons among the "normal, usable means of war."

CBR weapons are perhaps the ultimate deterrent. "The best immedidiate guarantee the US can possess to insure that CBR is not used anywhere aginst the free world is to have a strong capability in this field, too."

One of the strong points of CBR weapons is the fact that they make it possible to wage a "limited war" without propelling the world beyond the point of no return which nuclear weapons might. In other words, fighting in Laos, Tibet, various African, Latin American, or Middle Eastern hot spots could be stopped by the usage of certain CBR agents, and the "war" would be over and America would once again have escaped invasion.

CBR, compared to other defense preparations, is inexpensive and most countries can afford to stockpile these agents of destruction. America feels it must diligently stockpile these weapons lest some "Johnny come lately" David will overtake the United States and slay the Goliath.

In order to acquaint the American people with CBR, its proponents are carrying on an extensive publicity campaign. The drive is being handled in such a way that the American public will accept it without any hesitations or misgivings. Should controversy and criticism arise from such a publicity campaign, the Defense Department plans to "sit tight and not get excited and weather the storm. Then when it's over we'll pick up where we left off and continue the campaign."

"If we are forced into a war with Soviet Russia or Communist China," writes Brig. General J. H. Rothschild, "we will have a much greater advantage if we use these (CBR) weapons. We are more able economically—and probably more willing—than either Russia or China is to furnish the individual soldier and the civilian community with the means to detect this kind of attack and to protect themselves against it. Our economic prosperity, our smaller population, our tradition of regard for individual life all confer advantages in defending against chemical and biological warfare."

Preparations for mass death and destruction in any and all forms surely fail to show to mankind our "tradition of regard for individual life." We cannot let fear overcome us and drive us to a selfish nationalism and individual irresponsibility.

We must ask ourselves whether our witness includes participation in a vigil such as has been carried on at Fort Detrick since July 1, or whether our protest must take other forms. A number of concerned individuals representing pacifist organizations have initiated a vigil outside this installation. Daily, people from all walks of life come to stand silently in protest of the biological warfare research carried on behind the heavily guarded walls.

Christ calls us to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Our approach to these crises must be positive—we must exemplify the love of God in our every relation. If the Sermon on the Mount holds any real meaning for us, then we must take a definite stand against CBR, as well as against nuclear weapons, but it must be a stand with constructive, positive alternatives.

Western District Holds Sixty-Eighth Session

Reported by W. F. Unruh

REPORTING on a conference session is a hazardous undertaking. The reporter may not say what the delegates who attended the conference think should be said.

This may be particularly true of the sixty-eighth annual session of the Western District Conference which was held at North Newton, Kansas, October 24-28, 1959.

Some people say that it was a good conference; it was quiet and peaceful. Others say that it was too peaceful; there were no great disturbing concerns, no burning convictions expressed. One pastor said that for him the high point of conference were the inspirational messages of the conference speaker. Another pastor thought that if the speaker had left out his jokes, there would have been little left of his messages.

With such differing evaluations it would be presumptuous for the writer of this report to think that he can express the feelings of everyone present and to do justice to the conference. I should like to point out, however, what in my estimation were real efforts at seeking the kingdom of God.

Saturday had been set aside for meetings of auxiliary organizations. At the Ministers' Conference held in the Hopefield Mennonite Church, the place of music in worship was discussed on the basis of a paper presented by Esko Loewen. Undoubtedly this discussion will keep pastors alert to the need of a very careful choice of hymns and music when they plan the worship experience for their parishioners.

The Mennonite Men, in their meeting held in the First Mennonite Church of Newton, decided to continue their support of the construction of the Trans-Chaco Roadway. This became a spiritual experience when J. W. Fretz, who had seen the construction going on, pointed out the far-reaching contribution which this roadway will make toward the economic future of Paraguay and to the future of Mennonite life, because it will open trade with Brazil and Bolivia which has not been possible until now. Helping the poor to a better existence will ever remain a Christian duty.

In the W. D. Youth Fellowship meeting, held in the Bethel College chapel, a decision of far-reaching significance was made when the young people offered to give the ownership and management of Camp Mennoscah to a conference retreat committee which is to be elected by conference. This bold step was taken because the young people feel that the camping propram is such an important phase of religious education that it should be sponsored and directed by conference. A further reason for taking this step was the fact that the youth leaders had found the camping program so exacting and time consuming that they had little time left to help local fellowships to develop leadership and service outreaches. One of the high points of the meetings of the Women's Missionary Organization was Missionary Vernon Sprunger's report on the turbulent drive for freedom and self-realization of the Congoese people in which the church also is involved and must play its part.

On Sunday morning the pastors of our conference churches of Oklahoma, Nebraska, Colorado, Texas, Old Mexico, and western Kansas preached in the pulpits of churches within easy driving distance of Newton. At least twenty-two of the churches of the neighborhood of Newton had visiting ministers. This sharing of the gospel and the fellowship with the visiting ministers strengthened the ties between our churches.

The banner which had been used at the conference at Bluffton was spread across the front of the Memorial Hall, where the sessions of conference were held. This helped to keep our emphasis on Jesus Christ, our Foundation. In his conference sermon Sunday afternoon, Henry W. Goossen, acting president, spoke on Christ's demand that we be His disciples and that we consider realistically the cost of discipleship.

The business sessions were interspersed with helpful messages by the conference speaker, Harry K. Zeller from the Church of the Brethren. The spiritual truths he brought to our hearts kept us aware of sin and of our need of a Redeemer and Lord.

The Committee on Welfare Institutions again reminded us of the fact that the healing ministry is a part of the church's responsibility. The scope of this phase of service was widened when the Meadowlark Homestead was accepted by conference as a Western District Conference related institution. From now on the Executive Committee of conference will select three nominees from whom the Meadowlark Homestead Board will elect a representative to their board.

The Home Missions Committee report made us all keenly aware again of how much money is needed for church extension in our cities. For the present the committee is giving special attention to the Denver project where Don Wismer was recently ordained as elder of the church. The Denver Mennonite Church has engaged an architect to draw up plans for the new church building that is to be built in the Arvada housing area. The old parsonage has been sold and a new parsonage bought in Arvada near the site where the church is to be built.

The Education Committee is making efforts to strengthen the religious education program within our churches by helping them organize as effectively as possible for the teaching ministry. The committee

W. F. Unruh is the retiring Western District Conference field secretary.

has sent out three different plans of organization which are now in operation in our churches, one in a city church, one in a village church, and the third in a country church. These are suggested as possibilities.

The Peace and Service Committee has been active helping prospective VS and 1-W fellows and their parents to see the signficant contributions which 1-W personnel can make through their work. The committee feels strongly that the home must undergird this program by giving young men and women visions of service and vital contributions in the kingdom of God. The committee is also trying to help our young people to meet the temptations of social drinking which is fast becoming the vogue in American life. They are offering to show a film, "The Choice," as a basis for a discussion on social drinking in our churches. This is an effort to help young people to remain faithful to their commitment to Christ under the pressures of present day liquor advertisements and low social life.

The leadership of conference was entrusted for next year into the hands of the following brethren: Henry W. Goossen, president; Ralph K. Weber, vice-president; Irvin E. Richert, secretary.

4. Church Extension

Conference Discussion

The last in a series of reports on what delegates to the triennial conference said about various issues raised for group discussion.

While delegates showed concern for the shrinking rural church, they seemed to be still more challenged by the growing opportunities in city work. If our young people are going to the city, city church work "is a matter of financing the future."

Four discussion groups wondered why moving church members do not more often take the church with them. Why are they content to join a denomination already there? Answers to this question made the same point: "We do not have an adequate missionary program at home." "If every church had an outpost, our people would be better equipped to carry the gospel when they moved." "Young people catch the vision of witnessing by . . . local witness."

Seven delegates felt that it was very important for the city church to minister to its immediate area. "Are we interested in establishing city churches for the salvation of souls or for the propagation of Mennonite traditions and principles?" "The Church began with the express purpose of ministering to the local community."

Discussion groups said in various ways that what we need for successful church extension is a deepening of spiritual convictions, a greater passion for the lost, a primacy of values with "the crucified Savior for salvation" taking priority, more prayer and Bible study, and love which reaches over cultural barriers.

A few discussion groups asked who does what: that is, we need to clarify relationships bewteen the Board of Missions, the district mission committees, and the local churches.

How do we go about the work of church extension? One group said, "Perhaps the best form of church extension is that when a local church starts an extension in a nearby community, so that the workers are from the local church and the work is supported by the local church." One person emphasized going to the man next door and holding services in jails and homes for aged. Another asked, "What place does rescue mission work have in our planning?"

Mention was made of a men's fellowship which is undertaking the establishment of a church in a nearby city. Other miscellaneous suggestions included the use of a city mission field worker who would be available for help and advice, the need to exercise care in choosing a location, and ways to get names of people who have moved to the city.

Three discussion groups suggested that what we now call "mission" churches we should call "young" churches. Several persons felt there should be a "definite program of decreasing subsidization for small churches" because we "can keep people dependent too long." Delegates looked at the larger churches as well, and said that they should divide rather than build on, to encourage growth.

The challenge of church extension was found by some to be the opportunities in unchurched mining and mountain areas, large cities, exurbia and strip cities, church outpost projects, and the mission to witness for our historic beliefs which are the special contribution of the Mennonite church to Christendom.

Other Concerns

The conference discussion groups also took up missionary salaries, missionary recuitment, and missionary itineration. In respect to the latter, the general feeling seemed to be that missionary reports are sometimes stereotyped, that missionaries could do more to relate their task to the Christians at home. Some felt that "some churches have too many visiting missionaries, others too few."

Also included in the fourth and last discussion period was an appraisal of the discussion group method. Every group produced some expression of approval; some made suggestions as to size of group and length of discussion.

Concerning the conference program itself, a number of groups said that speeches and devotionals were too long and that conference as a whole should be shorter.

ONE MIRACLE

A story
by Esther Loewen Vogt

BETTY MILLER glanced at her husband's profile, immobile as a telephone pole at the steering wheel of the car. His temples were faintly gray, his blue eyes staring straight ahead. They were nearing the airport. Betty was sure they would recognize this Hungarian girl from Marlene's description.

"Vanya's tall and slim, and wears her dark hair in a braided bun," Marlene had written. "It's because we here in Austria feel that she needs a special kind of love—and the love of Christ — to erase the haunting shadows from her eyes, that we are sending her to you. . . ."

How can Paul and I be of real help? Betty mused. Their only child had felt the call to do relief work in Europe, and the pain of separation from her was still keen.

"She speaks English fairly well," Marlene had written further, "for she is educated. But she's been hideously orphaned. . . . Just give her my room; let her wear my clothes—pretend she's me!"

As they nosed their car toward a parking place, the great silver bird was circling the landing field and presently taxied up to the runway.

How like Marlene, to share with someone else a bit of her life! But could they, Marlene's parents—would they fail this girl?

"I wish it were Marlene instead!" Paul burst out impulsively.

Betty smiled to herself. Paul wouldn't often give vent to his feelings, but now and then they showed. He did miss his daughter.

At that moment a slender young figure emerged from the unloading cabin and walked hesitantly down the ramp. Her eyes glanced about furtively, then fell upon Paul and Betty.

Betty half-ran toward the foreign

Mrs. Vogt is a homemaker in Hillsboro, Kan.

girl. "You must be Vanya Matusek!"

A faint smile lighted the shadow-lined face of the girl coming towards them. "Yes—you are Marlene Miller's—family?"

Betty's heart went out toward the forlorn refugee, and she clasped her in her arms. "Welcome, Vanya. You are—home now, my dear!"

Paul shook the thin white hand warmly and responded as fervently. "A friend of Marlene's is one of us!"

On the way home the Hungarian girl appeared to relax, and her face grew softer as she rambled on somewhat abashed.

"This America—it is so big, so full, and yet so empty! I mean—there is so much room—even for me . . ." her voice shaking with emotion.

Betty laughed lightly. "Oh, we in America like things big!"

"This house—you mean, you live in it by yourselves—all these rooms?" Vanya gasped, unbelieving.

Paul and Betty Miller laughed again. They knew they would love Vanya Matusek as if she were another Marlene.

The days sped by on wings. The hunted look began to fade from Vanya's dark eyes and she smiled more often. Sometimes she would even hum a lonely Hungarian folk tune. She loved the vastness of the surrounding terrain and took long walks in the autumn countryside.

"It's all so—big!" she would repeat. "Not crowded and sordid—like Hungary." And the shadows would return to her eyes.

"How would you like to go to church with us next Sunday?" Betty asked the young refugee one day. They hadn't urged her to attend with them thus far, as they sensed she was not yet ready to meet so many strangers.

"You mean—I can go to worship and no one will watch me—how do you say—persecute me?" Her eyes grew round with wonder.

"We have freedom of worship here, Vanya. No, no one will bother you," Paul told her kindly.

"Then I will go," she responded eagerly. "America is like—heaven. It is so—wonderful. But why did Marlene leave it?"

Betty looked slyly at Paul. They hadn't quite admitted it to themselves that Marlene had chosen to leave them to serve "in the name of Christ."

VANYA looked very becoming next Sunday morning, in Marlene's blue suit and cloche hat. Her face glowed with a peace in a way that it never had before. She was going to be happy here and, if Marlene's influence with the proper officials would have any effect, Vanya might receive permanent papers towards her citizenship, thought Betty.

As Pastor Shank began his sermon in the little white church that morning, Betty watched with delight the play of rapt attention on the Hungarian girl's face.

Betty helped Janet Byler sing a duet for the closing number. It was a new song, but one they had grown to love.

"It took a miracle to put the
stars in place;
It took a miracle to hang the
world in space;
But when He saved my soul,
cleansed and made me whole,
It took a miracle of love and
grace."

At dinner Vanya had grown very quiet. He eyes were dimmed once more with the haunting shadows, and she merely toyed with her food. At Betty's suggestion she went up to her room.

"I wonder what got into Vanya today," Paul uttered Betty's unspoken thoughts.

"I've been wondering about it myself," she answered quietly.

"Maybe she didn't like the service. After all, it was different from the secluded meetings they conducted in her own country."

"No-o-o," Betty spoke slowly, "I don't think it was that. She seemed to be intrigued with Pastor Shank's sermon, I could tell. There was something else."

Later, Vanya came down to the stair-landing, her face as white as a marble statue. Betty's heart contracted with love and pity for the Hungarian girl, at the sudden change that had come over her. At first she had seemed so happy, so alive. Now it was as if the light had been snuffed from a candle.

"Vanya," Betty called out softly. "What is it, dear?"

For an instant the apathetic eyes blazed; then the flame died out, and she mumbled tonelessly, "You—you confuse me. The minister—he says God can do all things—forgive all sins—then you sing—it isn't God—it takes America!" And wraithelike, she vanished quietly up the stairs again.

Betty's puzzled eyes sought Paul's. "Paul! What did she mean? How have we failed her?"

He shook his head slowly. "I don't know, Betty. I just—don't know!"

Betty's head throbbed as she tried to think. Where had they failed this child Marlene had entrusted to their care? Hadn't they shown her love? Kindness? Then suddenly she remembered Vanya's last words. "It isn't God—it isn't God. It takes America. . . ."

"Paul!" Betty exclaimed eagerly. "I think I know the answer!"

And with that she dashed up the stairs to Marlene's—only it was Vanya's room now. She tapped softly on the closed door. After what seemed a long time she heard a slight movement and then the knob turned slowly and the door opened.

"Vanya, my dear! May I come in?" Betty cried out tenderly.

The girl's white face paled even more, but she motioned Betty in.

"Let's sit down, Vanya. I want to try to explain. . . ." Betty's voice was gently imperative.

"Yes, Mrs. Miller. Sit here." Vanya pushed her lightly into Marlene's old chintz-covered armchair.

Betty Miller took a deep breath. "Vanya, I realize that our ways must seem foreign — different — to you. And what Pastor Shank said about the Lord's creating all things —forgiving all our sins, is true. We believe it and accept it. Oh, maybe we haven't fully accepted the fact that Marlene chose to follow His leading to Austria to serve 'in the name of Christ.' But we have resigned ourselves, especially since you have come to us, my dear. But you said—we sing—it took America."

Here Betty's voice softened to a whisper. "It isn't America, Vanya —it took a miracle! A miracle from God—that His love and grace should abound for us, to save us from sin! You misunderstand 'a miracle' for 'America!' "

Vanya's face had suddenly begun to glow, and the shadows vanished as she seemed to emerge from doubt to genuine peace. She threw herself on her knees and thrust her dark head in Betty's lap.

"But, yes. I see it now!" she cried out joyfully. "It took America, wonderful though she is, to save my physical body. But it took a miracle—from God—to save my soul. I know it now—I believe it, yes! I understand it fully now. Oh, Mamma Miller, forgive me! For my life is indeed *one miracle* that He saved!"

One miracle? Betty smiled to herself. But of course! Marlene, Vanya, she and Paul—Christ needed them all to help perform it.

To and From a Pastor

If you missed the first one of this series and are wondering who our pastor is, he is Don Wismer, pastor of the new Mennonite church in Denver, Colo.

Dear Pastor,

A lot of guys I pal with smoke. Mom and Dad always told me it was a sin to smoke. To tell the truth, I can't see that it's any worse than drinking coffee or coke. I know a lot of really good people that do smoke—even some ministers, and I don't see any sense in being a "queer" when you don't have to. I should know better than to ask you because I'm sure you'll say "No!" But I thought you might give me some better reasons than to just say it's a sin.

Joe

Dear Joe,

This might surprise you, but I'll tell you it's all right to smoke *if*, after you answer some questions I have, you still think it is all right for you to do as a Christian. Ready?

1. Is it something "good" that a Christian should do to enhance his testimony for Christ?

2. Is it possible that you are victim to advertising that makes you believe that smoking is good for you, and necessary to "belong"?

3. Considering the high incidence of lung cancer with smokers, does it seem wise?

4. Considering the needs of men, women, and children all over the world who do not even have enough to eat, is it a good way to spend your money?

5. Can you control the smoking habit, or will it control you?

6. Is it necessary to life, or can you live well without it?

7. Does it show consideration of other's feelings when you blow smoke in their faces, or smoke up their homes, or cars? Is it polite?

8. If you think you must smoke to quiet your nerves, had you not better see a physician about possible physical disorders, or your pastor about a possible emotional or spiritual disorder, so you can give up this expensive prop?

9. If your reason is simply that you like it, must you not as a Christian consider it necessary to give up things you like so that you can be as good a steward of your money and health as possible?

10. Could you imagine Christ smoking?

I'll let you decide for yourself now whether or not it's a sin.

I can guess that your pals get after you once in a while for not smoking. They probably forget that it is a sign of weakness for anyone to do something simply because the rest are. They want you to weaken and go along with them. Be strong!

To be able to make up your mind on something and stick to it is a sign of maturity. By refusing, you are being more grown-up than they. They'll see this sooner or later, and if they have any character at all, they'll respect you for it.

I'm sure you can live without smoking. If you can't, your doctor will prescribe it, I suppose. But I haven't heard yet of anyone dying because he couldn't smoke. On the other hand I'm sure many have lived longer because they haven't!

May the courage of Christ be an inspiration to you!

Your Pastor

If you would like to send questions of your own to the pastor who writes this column, address them to THE MENNONITE, 722 Main St., Newton, Kan.

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

NEW PAYMENT PLAN

The Bluffton College Board of Trustees met in its semiannual session on Nov. 17.

Among other action taken by the board was the decision to start a new schedule of payments for students. All students will be required to make their first payment in advance of the school year and no later than Aug. 1. This policy is designed to discourage former students from withdrawing at the last moment and new students from registering at several schools and then deciding at the opening of school where they will go. This often excludes some students when enrollments are restricted and causes other inconveniences in making housing arrangements, assigning counselors, and hiring faculty for courses to be offered.

James Bassett, a landscape architect from Beaverdam, was given a contract to draw up a campus plan for future development. Roland Bixler was re-elected to a six year term as a member at large of the board of trustees.

NCA CO-ORDINATOR ON CAMPUS

Arnold J. Petersen, co-ordinator of the North Central Association of Colleges and Secondary Schools, was on the Bluffton College campus Nov. 20. Dr. Petersen is an Associate Professor of Biology at St. Olaf's College, Northfield, Minn. and has a Ph. D. from the University of Wis.

Dr. Petersen served as a resource person to advise on organization and continuation of projects which are a concern to the college. During the day he met with each of the Bluffton College NCA committees as well as the Student Council and Student Christian Association and attended a tea with the faculty in the afternoon at Mara Alva House.

FACULTY ATTENDS MEETING

Several faculty members of Bluffton College attended the Regional Meeting of the Faculty Christian Fellowship held at the Student Union, Defiance College, Defiance, Ohio, on Nov. 21.

The main speaker was J. Edward Dirks, Professor of Christian Higher Education, Yale Divinity School and Editor of the *Christian Scholar*. In the morning Dr. Dirks spoke on the subject, "The Meaning of Academic Freedom in the University."

In the afternoon he spoke about "The Faculty's Responsibility in Relation to Academic Freedom." Following this talk there were discussion groups led by persons from Bowling Green College, Bluffton College, O. N. U., and Findlay College on the topic of Academic Freedom. William Keeney, Associate Professor of Bible, was Bluffton College's representative as discussion leader.

IMS RECEIVES RESEARCH GRANT

The Foundation for Reformation Research in St. Louis has granted $1,250 for part of the publication expense of a comprehensive Anabaptist Bibliography, a current project of the Institute of Mennonite Studies, research arm of the Associated Mennonite Biblical Seminaries.

An earlier grant of $3,000 from the Foundation financed the compilation of the bibliography, which is expected to be ready for publication early in 1960. Author of the bibliography is Hans Hillerband of the Goshen College faculty. Dr. Hillerbrand began work on the project more than a year ago under the direction of Harold S. Bender, dean of Goshen College Biblical Seminary.

5,500 Separate Titles

A total of about 5,500 titles, most of them pertaining to the Anabaptist wing of the Reformation has thus far been assembled by Dr. Hillerband. In his opinion, the Anabaptist part of the bibliography can now claim "practical completeness." Dr. Bender described Hillerbrand's work as thoroughly competent and the new bibliography as a "first-class tool for Anabaptist research."

Other IMS Projects

Several other projects have been sponsored by the Institute of Mennonite Studies. John Howard Yoder, who last year served on Goshen College Biblical Seminary faculty, conducted an investigation of Christian responsibility in society. In a third project, Myron Ebersole, a graduate student at the University of Chicago, is doing research on the relationship of theology and Christian psychiatric services. A fourth project now under way is the compilation of a Mennonite bibliography to complete the work begun in the Anabaptist bibliography.

Functioning at an inter-Mennonite level, IMS was established as a part of the Associated Seminaries program to deal with research topics that are of interest to more than a single group. It aims to complement, not replace, other research agencies.

Director of the Institute is Cornelius J. Dyck of the Mennonite Biblical Seminary faculty. Harold S. Bender is assistant director.

THREE SPECIAL SPEAKERS

Addresses by three special speakers highlighted seminary activities of November 15-19. A series of five lectures on Christian ethics was given by Gordon D. Kaufman, assistant professor of theology at Vanderbilt University, Nashville, Tenn.

Henry Hitt Crane of Detroit and Andre Trocme of Versailles, France, spoke at the seminary on Wednesday and Thursday, respectively.

ASSOCIATED SEMINARIES SOCIAL

Mennonite Biblical Seminary students, faculty members, and wives were guests of Goshen College Biblical Seminary for a social evening in the Goshen College Union, November 20. Principal speaker of the evening was Dr. S. C. Yoder, a former president of Goshen College.

The social included afternoon recreation in the gym, followed by a cafeteria supper and a program by Goshen seminary students. In the spring, Goshen seminary students will be guests of MBS at Elkhart.

DIRECTS MOBILITY STUDY

Leland Harder, instructor in church extension is directing a Mennonite mobility study, an extensive survey of members and ex-members of General Conference churches. Contact persons in approximately 200 co-operating churches will be gathering information for the study.

MCC news and notes

OFFICE CONTINUES TRACING SERVICE

FRANKFURT—"There are perhaps 40,000 to 50,000 Mennonites in Russia today," the Frankfurt MCC East-West Office estimated in a recent report. Of this number, the office has traced 12,000 which are alphabetically listed along with addresses and other pertinent information obtained from relatives in the West.

Fifty-eight Mennonite church leaders or ministers have been recorded. Information has been secured about the religious life and activity in at least thirty-two provinces (Oblastjs).

The East-West Office, established in 1953, seeks to compile and interpret information affecting Mennonite people in the Soviet Union; to record names and locations of relatives—those in exile, deportation, and internment; and to publicize information concerning the Mennonites in Russia, reporting movement of people, resettlement, and church life in general. Limited co-operation is maintained with other tracing agencies such as the German Red Cross and the Heimatortskartei fuer Ostumsiedler.

In addition to compiling name lists, parcels of clothing, shoes, and bedding, as well as medicine, are being sent by Mennonites in North and South America to relatives and friends in Russia with the assistance of the East-West Office.

The tracing service for missing relatives continues and even now, fourteen years after the war has ended, the office is still occasionally able to locate "missing persons" and to get specific word concerning them. In spite of the Russian Red Cross declaring itself in agreement with the principle of family reunion it has been virtually impossible to bring together immediate family members separated during the war.

"This job requires the highest degree of faith," stated European MCC Director Peter Dyck. "Doreen Harms (Whitewater, Kan.) continues day after day typing and classifying cards with the hope that one day this act of faith will be rewarded in a way which no one can predict now."

Yet the tracing work does not proceed with only future hope. It has immediate results: within a recent ten-day period the relatives of four people were found and brought into contact with family members who had had no contact with each other since the war.

MONEY FOR POST-TYPHOON RELIEF

JAPAN—A second $1,000 needed for rehabilitation aid has been requested for Japan. MCC Peace worker Paul Peachy, in his request to Akron headquarters for further aid, suggested the urgency of the post-typhoon situation: "Winter's food outlook for flood victims is grim. Can you send $1,000 immediately for children's milk feeding program?"

The typhoons which struck Japan in September have not yet been totally remedied, though many churches from numerous countries have cooperated in giving aid. With winter coming, the shelter-food-clothing outlook for the victim areas is critical.

KANSANS BUILD RELIEF CENTER

NORTH NEWTON—It is hoped that construction will begin soon on an MCC relief warehouse at North Newton, Kan. As approved by the MCC Executive Committee Nov. 2, the building will cost $15,500 and will be located on North Newton relief center property.

Utilizing volunteer labor from area churches, Ernest Bachman, chairman of the Kansas Relief Committee, will implement the building program. Money needed for building will come from the sale of the present quonset warehouse and land as well as from funds raised by the Kansas Relief Committee and Kansas Mennonite Disaster Service.

The structure will also be used to house the mobile equipment of the Kansas MDS unit.

GOOD IS NEW PAX DIRECTOR

EUROPE—Since Oct. 4 Robert Good (Kouts, Ind.) has been serving as European Pax director. In taking his place at the Frankfurt Pax Office, Good—an ex-Pax man—succeeds Ray Kauffman (Lebanon, Ore.) who recently terminated his assignment. Kauffman served as Pax Director in Europe from 1957 to 1959.

Good served in Pax Europe, 1956-58. He studied at Goshen College and at Indiana State Teachers College (Terre Haute, Ind.) from which he is a 1959 graduate.

Also on the Pax front, Pastor Clarence Hiebert began a three-month teaching term Nov. 11 at the European Mennonite Bible School in Bienenberg, Switzerland.

REFUGEE APPRECIATES HELP

VIENNA — With winter months arrival, clothing needs will be intensified. In almost every instance political situations being what they are and poverty affecting as it does, clothing distributions are gratefully received. In a thank you note to Irene Bishop (Perkasie, Pa.), Austria relief worker, an Hungarian refugee wrote:

"I would like to sing a song of praise to God Almighty. You have made me so happy with your package. Not only was I happy because of the helpful contents of the package but also because of the Christian spirit with which you work. I had never heard of the Mennonites; however, I have found their beliefs are those of mine. How thankful I am and how I wish I could attend one of their services so that I could meet those of like belief.

"We, the Hungarians, have been tried and tested for a long time. I could write volumes explaining how Jesus Christ always comes to our rescue, yet each time when life was trying or difficult a ray of light shone through and we could go on. You came in the name of Christ. I thank you again for this assistance. Would you transmit my gratitude to those who made this help possible?"

Miss Bishop indicated that she visited this family last April. The husband had spent over eleven years in jail after World War II. He was released in 1956 after the Hungarian Revolution. He then went to Austria where his wife has been living since the war days. "In using material goods to give strength and encouragement MCC helps accomplish God's will and purpose," said Miss Bishop.

HOSPITAL OPENS DEC. 7

HAITI—On Dec. 7 an MCC-administered hospital is being opened at Grande Riviere du Nord in northern Haiti. The hospital's opening culminates several months of negotiating, planning, renovating, and arranging. What will function as the hospital building was constructed five years ago by the Haitian government but has never been used. The hospital's sixteen beds have remained empty, even though medical service is desperately needed.

The hospital has been made available for five years on a rent-free lease basis. While the Haitian government is providing a limited grant for the purchase of medicine and supplies, US Point Four has equipped the hospital and MCC will be responsible for the medical program. In July an agreement signed between MCC and the Republic of Haiti presented the opportunity of operating the unused hospital which had existed without staff and without funds in spite of obvious medical need.

To include both curative and preventive medicine, the medical program will be supervised by Dr. John M. Bender (Snowhill, Md.) He and his wife, Naomi, have been serving in Haiti since September, receiving medical orientation, and seeking to establish the hospital program at Grande Riviere prior to its opening to the public in December.

Nurses helping in the hospital are Sister Hilda Mueller (Newton, Kan.), Ann Eby (Paradise, Pa.), and Fannie Bontrager (Buffalo, N. Y.). Miss Eby has been in Haiti VS serving at Hospital Albert Schweitzer since July. Sister Hilda came to Haiti in October and has helped make the new hospital ready. In charge of hospital maintenance is Dietrich Stoesz, Jr., (Mt. Lake, Minn.).

In addition to clinic and hospital services, the hospital will emphasize an outpatient clinic service. The entire medical program will be carried out in co-operation with the Haitian department of public health according to the MCC-Haiti agreement.

MCC has eighteen workers in three agriculture and medical projects in Haiti. In addition to the Grande Riviere du Nord program, there are projects at Petit Goave and at Hospital Albert Schweitzer, both which have been in progress for almost two years.

With the opening of Grande Riviere hospital comes the inauguration of an increased emphasis on medical, agricultural, and educational assistance as well as a more intensified Christian outreach program which is so badly needed for the Haitian people.

32,000 CHILDREN RECEIVE BUNDLES

AKRON—For more than 32,000 youngsters around the world, Christmas 1959 will be more joyful because of receiving a Christmas bundle.

Need, resulting from emergency situations or prolonged poverty, has called forth these bundles for boys and girls in four major world areas. Children in Europe will receive 8,477 bundles, the Near East 4,481, the Far East 18,914, and South America 498.

This year about 5,000 more bundles were distributed than in 1958.

jottings

YOUTH BIBLE CONFERENCE

First Church, Aberdeen, Idaho: Annual Young People's Bible Conference was held Nov. 8-12 with Albert Epp, pastor of the Immanuel Church, Downey, Calif., as speaker. Rev. Epp, in a series of challenging messages, directed his first message to the church, his second to the parents, and the four remaining messages as a challenge to youth. In preparation for these meetings a number of Cottage Prayer Meetings were held and our pastor brought several Sunday morning messages on revival themes. The annual harvest dinner was held Nov. 20. Union Thanksgiving Services were planned by the Ministerial Association for Nov. 26. Pastor Walter Dyck held a series of meetings at Ritzville, Wash., Thanksgiving week. This week he attended the Council of Boards. A number of work days have been held at our church campgrounds near Palisades, Idaho. Much work has been done on the new sanitation building which is scheduled for completion before another camping season begins. Clearing and burning of brush in the area continues along with other maintenance work.

AFRICA STUDY CLIMAXED BY MISSION PROGRAM

Bethel College Church, North Newton, Kan.: Guest ministers and missionaries speaking in our church recently were the following: Edwin Weaver, Hesston; Leonard Wiebe, Elkhart, Ind.; W. F. Unruh, N. Newton; L. R. Kurth, Newton; Janet Soldner, Colombia, S. A.; Peter Wiens, Montevideo, Uruguay; Arthur Thiessen, India; Vincent Harding, Chicago; J. W. Nickel, Newton; Stanley Bohn, Kansas City; Gordon Kaufman, Nashville, Tenn.; and Erwin Goering, N. Newton. Our mid-week meetings began Wed. Sept. 9, and continued through Nov. 18, with weekly classes for adults, children, and young people. All were well attended. There were two classes for adults; the one a study of Paul's letter to the Ephesians, conducted by Pastor Mast; the other a study on church history taught by C. Krahn. An interesting study on Africa was arranged for the children. Sunday school promotion was observed Sept. 6. On Sept. 27, sixteen new members were received into the congregation. The annual student reception was held Sept. 20 in the Fellowship Hall. A short program followed the meal. The two missionary societies sponsored a mother-daughter dinner in the Fellowship Hall on Oct. 13. A spirit of rejoicing was evident in the congregation on Oct. 25, when our goal was reached —the liquidation of our church building debt. The thanksgiving mission program was held Nov. 29 with an African supper preceding the mission program.

MEN AID IN DISASTER

Brudertal Church, Hillsboro, Kan.: Our annual SS business meeting was held Sept. 6. New officers were elected and new business discussed as to improve our SS. Election for teachers the following Sun. The primary teachers are appointed by the SS executive. Consecration of officers and teachers took place Oct. 18. Sept. 27 our church held its annual church fall retreat at Rock Springs. The young people had left the day before for an overnight retreat. Nellie Penner from India, daughter of missionary Mrs. P. W. Penner, arrived home the first part of Oct. for a year's stay. She enjoys her visit and stay with her mother and also takes some college work at Tabor College. Mrs. Penner's health is not very good but she attends church regularly. Several men from our congregation traveled to the flood-stricken areas around Bazine, Kan., Sept. 25, to assist in a disaster project. On Western Dist. Conf. Sun., I. W. Harder, pastor of Bethel Church, Waka, Texas, was our guest speaker. The following Sun. our delegates gave a report of the conf. We are having Wed. eve services beginning Oct. 28. There is a mixed choir, men's choir, junior choir, and Bible classes for all ages. The young people sponsored a car wash Nov. 21 to raise money for a project. They also sponsored a relief clothing drive Nov. 28. Nov. 22 Elmer Childress from Wichita was in our church with a program of sacred music. The juniors joined the mass junior choir at Memorial Hall, North Newton, for the Junior Song Festival, Nov. 15. Kenton Scott was born to Mr. and Mrs. Emerson Wiens Sept. 2; Sandra Dee was born to Mr. and Mrs. Marion Flaming, Topeka, Sept. 17; Terri Lynn was born to Mr. and Mrs. Jim Goering Nov. 3, East Lansing, Mich.; and a son, Lonnie Jon, was born to Mr. and Mrs. Marvin Plenert, Manhattan, Nov. 5. Arnold Nickel, pastor of the Eden Church, Moundridge, was guest speaker at the annual fall week of meetings, Nov. 15-20. His topics were: What are you doing here? Where have you been? Why will you run? Doest thou well? Where are you going? What will you do? Nov. 25, 26, Missionary Gerald Stucky of Colombia, S. A., was our missionary speaker.—Mrs. J. J. Funk

THREE MEN BEGIN 1-W SERVICE

Zion Church, Elbing, Kan.: Guest ministers during the past several months have included John Thiessen on Aug. 30, Herbert Miller on Sept. 20, and Norman Bartel on Oct. 25. Mr. and Mrs. Paul Regier celebrated their 25th wedding anniversary on Sept. 20. Rev. and Mrs. H. J. Dyck marked fifty-five years of sharing God's blessings on Oct. 28. Christian Endeavor sponsored illustrated talks concerning Pax and Voluntary Service work during the past two years by Homer Andres, Kenneth Wedel and Charles Suderman. Volunteers give a service of song and testimony at the convalescent home and the jail in ElDorado, Kan., on the first Thurs. of each month. Mrs. Edwin Janzen and Arnold Regier were hospital patients recently. Raymond Buller has also been sick. Diane Beth was born Sept. 13 to Mr. and Mrs. Silas Stucky. Mr. and Mrs. Wilmer Wedel are parents of a daughter, Nancy Diane, born on Nov. 5. Graveside services were held for Elaine Marie, infant daughter of Mr. and Mrs. Gerhard Jantzen on Sept. 10. The baby died a short time after birth. Young men who left for their 1-W service this fall are: Theodore J. Regier, serving in Kings View Hospital at Reedley, Calif.; Jerold Stucky, doing maintenance work at Bethel College; and Eldon Regier, who is employed at Indiana University Medical Center in Indianapolis.

CHURCH LEADER CALLED BY DEATH

First Church, Madrid, Neb.: Mr. and Mrs. Allen Friesen of Brighton, Colo., are parents of a son, Dean Allen. Paternal grandparents are Mr. and Mrs. A. H. Friesen. Pastor B. H. Janzen, assisted by J. F. Sawatzky and J. Winfield Fretz, conducted funeral services for P. A. Regier who passed away suddenly on Oct. 25 as the result of a heart attack. John Thiessen was speaker at our mission harvest festival on Nov. 1 and also conducted meetings on Mon. and Tues. On Oct. 9, P. A. Regier attended the Freeman College board meeting at Freeman, and on Oct. 17-18 he and others from our church attended Bethel College homecoming. In Aug. Mr. and Mrs. P. A. Regier and Ivan and our pastor and wife attended the conference at Bluffton. Our church took part in the teachers' reception held in the Methodist Church. Missionary Jake Loewen and Rev. Allen Fast were speakers at the local M. B. Mission Harvest Festival and 40th anniversary of the church. Our church was invited to this event which occurred on Oct. 4. A generous offering went to the religious, non-advertising North Platte radio station KJLT when our CE presented a musical program on Oct. 11 in our church. The CE showed the film, "Home Front," on Aug. 9.—Mrs. Herman Regier

LEPROSY BUNDLES ASSEMBLED

Woodland Church, Warroad, Minn.: Our annual harvest festival was held Oct. 4 with J. G. Wiebe of Lowe Farm, Man., as the guest speaker. A fellowship meal was served at noon. At 2 o'clock a mission program was given and lunch following in the evening. Rev. Wiebe showed slides of various mission fields including Haiti and Panama. Mr. and Mrs. C. I. Krahn visited their son David who is in 1-W service in Topeka, Kan. Sylvia Fast left for Steinbach, Man., where she is attending Bible School. Oct. 23, A. F. Ortman held his annual harvest festival at Middleboro. Rev. Janzen of Piney (Canada) was the guest speaker. Oct. 25 a representative of the Gideons spoke in the morning service. Rev. Alvin Ysker of Mt. Lake brought the morning and evening message Nov. 15. They were house guests at the Peter H. Heppner home. A son, DuWayne Wesley, was born to Mr. and Mrs. Bennie Heppner, Nov. 10. Young people's meeting was held at the home of Nick Fast Nov. 3. The next meeting will be held at the Ted Mitterling home. Mrs. C. I. Krahn was hostess to the Nov. aid meeting. Leprosy bundles were brought. Election of new officers was held. Our next meeting will be a Christmas party.—Mrs. Nick Fast

MISSION PROJECTS

Warden Church, Warden, Wash.: Oct. 4 was our Sunday school election. The new officers are as follows: supt., Vernon Karber; asst. supt., Paul Nachtigal; sec., Mrs. Menno Boschman; treas., Mrs. Leo Janzen; and pianist, Mrs. Paul Nachtigal. The ladies' mission society met at the Joe Marcum home for their Sept. meeting. The all-day Oct. meeting was at the Menno Boschman home. The ladies cut out and sewed children's pajamas and layettes. They also cut quilt blocks and sorted Christmas cards. Ethel Nachtigal gave a report on the missionaries at the Leopoldville station in the Congo. Sept. 25 a group from the Newport Church brought an inspiration musical program at our church. Most of the members of our church attended the SS and CE convention at the Ritzville church. Those who attended received many blessings. A carload of our ladies attended the Women's Mission Society meeting at Colfax on Oct. 22. It was very interesting to discuss together the different projects that we do in our societies. Mrs. Don Aeschliman told of her work with the African women and was also a challenge to each one of us.—Mrs. Menno Boschman

MISSION HARVEST FESTIVAL

New Hopedale Church, Meno, Okla.: The film, "Home Front," was shown June 21. We had a representative at all our retreats at Hydro, Okla., last summer. Christmas bundles were dedicated between Sunday school and worship service before being taken to the MCC relief center at Newton, Kan. In the afternoon of July 12 open house was held at the home of Rev. and Mrs. H. U. Schmidt in honor of Rev. Schmidt's 80th birthday. We again participated in solicitation and giving for CROP. July 19 the film, "Voice of the Deep," was shown. July 26 Mr. and Mrs. Albert Jantzen from the Arizona Indian Mission were with us in the evening. They showed pictures and told of the work. Richard Boehr served morning and evening in the absence of our pastor when he and his family went to attend the farewell of Mrs. Friesen's sister, Mary Schrag, before she returned to India as missionary. A. G. Schmidt served us while pastor Ben Friesen and family and Mr. and Mrs. H. H. Unruh attended the conference in Bluffton. Aug. 30 a report of the conference was given. On Sept. 13 Rosella Wahl, Sylvia and Dale Koehn were baptized and accepted into our fellowship. On Oct. 6 Mr. and Mrs. Elroy Ratzlaff joined our fellowship as associate members. Mr. Ratzlaff is instructor at O.B.A. He also directs the church choir. Mr. and Mrs. Arthur Thiessen, medical missionaries in India were with us Oct. 11. They showed pictures and told of the need in India. Dr. Ladd, speech instructor at Phillips University, Enid, served in the morning on the Western District Conference Sunday. In the evening the film, "Cry in the Night," was shown. We had election of Sunday school teachers and officers Sept. 27. The film, "The Miyazaki Story," was shown in the evening of Nov. 1. The annual business was transacted in the evening of Nov. 5. Mission harvest festival was Nov. 8. The speaker in the morning was Orlando Waltner, acting executive secretary for the Board of Missions. In the afternoon Herman Walde spoke to us. Rev. and Mrs. Walde and three small daughters come from Canada to Seiling, Okla. They are taking the place of Rev. and Mrs. H. T. Neufeld, who have retired from active missionary service. In the evening Anne Neufeld spoke. She is from Canada, is taking her senior year at Bethel College, and is planning on going to the Congo Inland Mission this summer.—Mrs. H. J. Becker

conference notes

FORMER PRIEST JOINS FACULTY

Luis Padrosa of Buenos Aires, Argentina, and formerly of Spain, has joined the faculty of Seminario Biblico Evangelico, the Mennonite seminary in Montevideo, Uruguay. He teaches courses in psychology, philosophy, Greek, and music.

Dr. Padrosa, who until 1950 was a priest in the Roman Catholic Church, holds advanced degrees in medicine, philosophy, theology, and music. While still a member of the Society of Jesus, he founded the Loyola Institute of Psychiatric Studies in Barcelona, Spain. He now maintains a private psychiatric practice besides teaching.

His book, *Why I Became a Protestant,* has been published in nine languages.

The seminary is operated by the Mennonite churches of South America through a board and supported by the (Old) Mennonite and General Conference Mennonite Conferences. In November of this year the seminary graduated its first class. Four of the five graduates were transfer students from the (Old) Mennonite Bible School and Seminary in Bragado which joined with Seminario Biblico Evangelico a year ago. The seminary, in operation for four years, offers a five-year program for the Licentiate in Theology Degree.

CONFERENCE MINUTES PUBLISHED

Two thousand copies of the minutes of the General Conference Mennonite Church sessions at Bluffton, Ohio, August 12-20, 1959, have been published and are being distributed to congregations.

The minutes, printed in a thirty-two page book as a companion volume to *The General Conference Mennonite Church Report 1959,* give a full account of the conference sessions and include the minutes of the auxiliary meetings, the statements adopted on race and on nuclear power, a register of resolutions, and an index of 750 references.

The cover is a black and white version of the three-color cover on the Conference Report.

There are still a number of copies of the Conference Report book available and will be sent upon request from the General Conference Mennonite Church, 722 Main Street, Newton, Kansas.

CALENDAR NEARS COMPLETION

The 1960 calendar published by Faith and Life Press for the General Conference Mennonite Church is another item featuring the Centennial of the Conference. It will be mailed to all General Conference homes about the middle of December.

Although the calendar has the appearance of antiquity, it is up to date even to the listing of the solar and lunar eclipses for 1960. Besides giving the dates for happenings in the Conference for the year, it gives dates and incidents important to the church in the past.

Write to General Conference Mennonite Church, 722 Main, Newton, Kansas, if you do not receive your copy by the end of the year.

PROGRESS IN COLOMBIA

In Colombia, South America, missionaries do not always have an easy time, so it is encouraging to hear of progress in the Lord's work. Helen Keiser, who with her husband is stationed at Cachipay, writes:

"We have witnessed the working of God's hand in this section of the country in a very wonderful way in recent weeks. There is an awakening of interest in many places, rural as well as in some neighboring small villages. The door is open. We are thankful for our Colombian laymen who feel the necessity of going out to testify, for there is much more than missionary personnel alone can accomplish. We pray for more national workers and more missionaries to share in this awakening."

Gerald Stucky of Berne, Ind., presently on furlough from Colombia, has been presenting the challenge of witnessing to congregations in the United States. Pictures and tape recording tell the life story of a convert whose enthusiastic testimony has won many of his friends and neighbors to Christ.

COMMITTEE WORKING FOR REFUGEES

Action has been taken by the United States Committee for Refugees in a number of areas prior to and since the beginning of World Refugee Year, July 1, 1959.

$2,260,000 has been contributed for refugee needs. Additional shipments of surplus commodities to needy persons overseas were authorized. Certain allowances are being made for refugees to enter the United States; for example, persons suffering from tuberculosis may now join a close relative in the country, and suitable families are permitted to adopt a refugee. A family reunion immigration measure was passed which facilitates entry on visa of some refugees with close relatives who are United States citizens or resident aliens.

After reviewing the accomplishments to date, the United States Committee further recommends the following: 1) Expenditure by the Administration of the $10 million of the President's Contingency Fund authorized by Congress for World Refugee Year needs; 2) New legislation permitting the annual immigration of 20,000 refugees beyond those authorized by existing quotas; and 3) Further allocation of surplus commodities.

THE EVERY HOME PLAN

The General Conference at its Bluffton sessions voted to raise the rate of the Every Home Plan from $1.00 to $1.50 effective January 1. This plan, instituted in 1950 to make church papers available to more people, is a group plan whereby each church pays $1.50 per year for each family in its membership, entitling each home to receive one of the Conference papers, *The Mennonite* or *Der Bote.* The regular subscription rates remain the same: $2.50. For $3.00 per year, a family (ordering through church) may receive both Conference papers.

The Every Home Plan is intended to help both the congregation and the Conference. As the boards report on their activities and projects through the church papers, members throughout the Conference keep informed and thus are able more intelligently to pray for the work of the church and to contribute to its support.

DECEMBER 15, 1959

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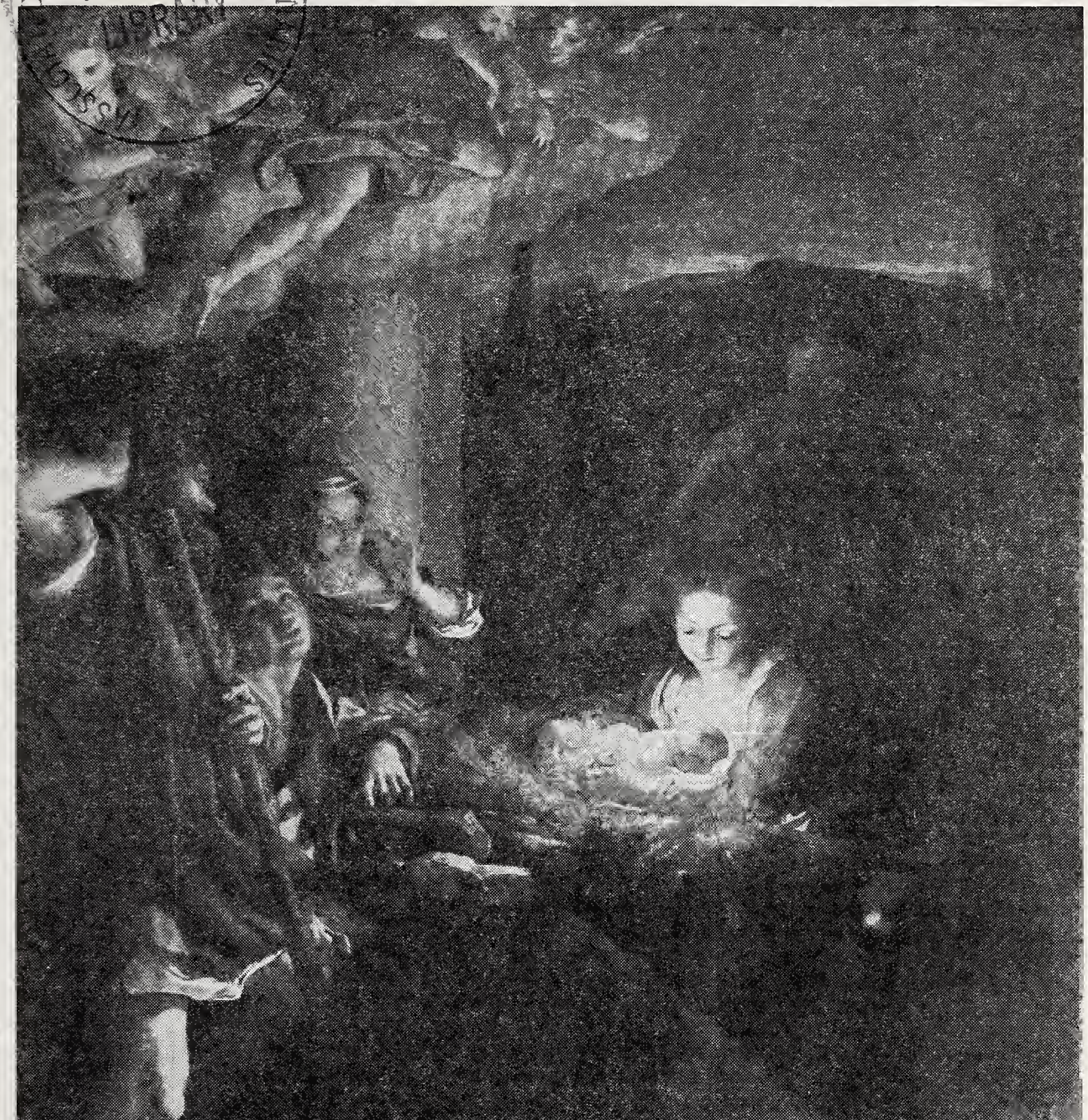

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The artist, Antonio Correggio (1494-1534), named his picture "Holy Night." The picture is reproduced by the courtesy of Gemäldegalerie in Dresden.

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NEXT WEEK

Following a custom of many years, there will be no issue of **The Mennonite**, next week—the week of Dec. 25. The next issue will be dated Dec. 29.

CORRECTION

In the Nov. 10, 1959, issue of **The Mennonite**, page 694, the amount quoted as spent on alcohol in 1958 should be $11,000,000,000 instead of $11,000,000.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J Herbert Fretz, Robert W. Hortzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 **NUMBER 49**

editorials

Menno Schrag, guest writer

THE GLORY OF THE MANGER When this writer toured Palestine some twelve years ago, one of the most impressive experiences was the visit to the traditional site of the manger, in the 1,600-year-old Church of the Nativity at Bethlehem.

Naturally the manger is no longer there. But in its place (if this actually was the place) is a cave-like room of costly ornaments and jewels. The purpose is to hallow the spot where the Savior was born and likely also to symbolize the gifts which the wise men brought.

But it is all so disappointingly inadequate in portraying the real glory of the manger. The glory of that manger, and of that memorable night, involves a divine paradox which can be comprehended only through the eyes of faith.

The glory of the manger lies in its simplicity. Here God's salvation came down in a manner that even the humblest, the poorest, and the most uneducated could understand. Not the officials or the clergy, but the common shepherds were the first to worship the Christ Child.

The glory of the manger lies in the fact that it was a place of birth and not of death. A look at the Incarnate Son brings renewal and transformation. "God gave unto us eternal life, and this life is in his Son. He that hath the Son hath life."

The glory of the manger lies in its timelessness. The Incarnation is not merely an event of past history. It is forever contemporary. The Savior of Bethlehem is our daily companion, counselor and friend. "And hereby we know that he abideth in us, by the Spirit which he gave us." "Lo, I am with you always, even to the end of the age."

As we turn away from the manger scene in the historic church, its ornamentation and artificiality is soon forgotten. But the Christ who was born there the world can never forget, sidestep or ignore. Once again at this Christmastime it is up to us Christians to show that Christ still knocks at the door of the world's heart—and that having Him in the heart really makes a difference. A difference in our affections! A difference in the way we live! A difference in our destiny!

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

LET'S IMAGINE that this Christmas everyone of our more than 50,000 General Conference members would decide to do such an unheard-of thing as to cut their Christmas gift spending in half. The rest of what they normally would have spent would be given to Conference causes. Off the list probably would have to come such items as a new TV, wall-to-wall rugs, an expensive electric train for Johnny, or perhaps even a new car. Nobody can of course know for sure, but we wouldn't be surprised if with a single stroke our nearly one-million-dollar Conference budget would be put over the top—and even a tidy little sum left over.

Christmas -- Day of Joy

J. E. Entz

IN this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him" (1 John 4:9).

Christmas is a day of love, a day of great and holy joy for us. But what was it for God the Father and God the Son? The Father gave the best! Even God could give from His heart—give His only begotten Son, the unspeakable gift of His love! The Son exchanged heaven's glory for a life on this earth of ours in order to bring us back into the fellowship of God. He gave His all that we might be saved.

We see here a blaze of light shining forth the love of God the Father and God the Son. These good tidings of great joy fill the hearts of millions and are the triumphant strain that echoes through church aisles and lifts its choral harmony from home altars in these days.

The glad tidings of the birth of Christ are a truth so full of joy that it caused the angel who came to announce it to be filled with gladness as he exclaimed, "I bring you tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." It was so glad a message that angels could not let it be simply spoken by a solitary voice. The gates of heaven were set open at their widest as the multitude of the heavenly host came forth to this old earth which was but a speck in the universe and serenaded this earth with the music of the land of eternal melody as they sang, "Glory to God in the highest, and on earth peace, good will toward man." For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

O, the love that drew salvation's
plan,
O, the grace that brought it down
to man.

It is delightful to go back in thought to the time when the hills were born, when the hoary mountain was yet an infant, and when the aged ocean was but a babe. But if we go back as far as that we have not begun to get anywhere near the time when God thought of us in His infinite and eternal love.

We have here before us the great mystery of the Incarnation. An event so inconceivable that we could never have imagined it possible and would never have thought of it to come to pass as it did had it not been revealed by God. The Incarnation points to the fact that the Son of God should enter our race as a little child, that the One who inhabits eternity would be seen among sinful men, that He who from everlasting has dwelt in light unapproachable, would assume the form of a man's body of flesh and blood and make His entrance upon this globe—that the Invisible, Everglorious, whom no man had seen or could see, the Eternal forever concealed behind stars and suns—would veil His divine glory and come into our flesh. He laid aside the outward glorious form of deity which He was seen to resume for a moment on the mount of transfiguration. As God-man, He was the true Mediator and finished our salvation.

In God's redeeming love, in His mercy to sinful man, we see His greatest glory. Let us give our all to Him who loved us so and live alone for Him. The praise and service of redeemed souls for whom Christ has come, exalts God more than even that of angels.

Christmas joy will come to us ony in one way: by standing in deep humility and with a penitent heart before the Christ, taking Him in faith as God's greatest gift of love to us—the Savior who has redeemed us from sin and gives eternal life. He has opened the way to the Father's heart and house. God's eternal Spirit has deigned to dwell in these hearts of ours. He quickens death into life; He fills the thirsty soul with rivers of divine grace.

O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

J. E. Entz is pastor emeritus of First Church, Newton, Kan.

Let us go unto Bethlehem and see

The shepherds came wondering; hearts open, eyes wide
To behold God's plan. They could not push the years aside
And know the shadow of the cross—the glory of the tomb
Lay hidden in that humble, star-lit room.

Now joy is linked with wonder; throughout the troubled earth
We see His footprints. We watch the mystery of rebirth
In barren lives. Lifted high in far-off places
The cross unites all colors, lands, and races.

Grant deeper vision, Lord; enlarge our inner sight;
Make clear our path by Bethlehem's holy light.
Sharpen thy tools, Lord; make instruments strong—
Then use us!
Lightened by thy Spirit; and, in our hearts, a song!

—ELSIE V. ROWE

Believing Is Seeing

Dora Hall McCandless

RUTH LOOKED at me with an amused twinkle in her eye. "'Believing is seeing'? Why, you've gotten the cart before the horse! You mean 'Seeing is believing', don't you?"

How much alike, I mused later, are modern day folks to the Israelites of Christ's day—always demanding a sign. Like those Jews, their constant plaint is "Show me something I can see." Lacking outward evidence, the subject is dismissed and their minds are closed.

Yet these same people who refuse to commit themselves to the Lord Jesus Christ for lack of "sufficient evidence," are daily jeopardizing their lives when they carelessly hop into an unpredictable car and swing onto our heavily traveled highways. They haven't the slightest doubt but what approaching drivers will be on their own side of the road, properly observing all the traffic laws that make for safe and sane driving.

So that the excuse offered for not yeilding to Christ, namely, that they must first "see," is no excuse after all because they do not want to "believe." Even were they vouchsafed a sign, most of them would probably be like Judas Iscariot who, although he saw many of the miracles the Lord performed, nevertheless refused to accept Him as the Messiah.

Why, then, is it so hard to apply the same principle of trust to spiritual matters? For, unless belief does come first, sight seldom comes later, because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

But we Christians have received the Holy Spirit that we might know the things that are freely given to us of God (1 Cor. 2:12). Therefore only those who through faith have been made partakers of His Spirit can comprehend spiritual truths and it is only to these believers that the Lord has revealed himself in an intimate, personal way.

And just how does He reveal himself to His own? First of all, through that flood of joy that surges through our being when the Holy Spirit does enter in and takes possession. One of our hymns expresses it very fittingly: "In my heart there rings a melody," and it is this melody within that causes every nerve to thrill with the priceless assurance of our salvation.

Again we "see" Him within the pages of His Word. Not through careless reading but by incorporating its teaching into our everyday living. Christ stated a solemn truth in John 14:21, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." In short, it is only when we strive to live daily in obedience to His will that He does manifest himself. As we continue to walk each day in conformity to His teachings, the first "joy" of our salvation deepens and we become increasingly conscious of His presence in the deep sense of peace that fills our being.

To these the Spirit opens up the Scriptures and gives the enlightenment that is "foolishness" to the natural man, thus fulfilling Christ's promise: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

God reveals himself, too, through prayer. As we talk with Him, we can not only sense His nearness in a real and vital way, but we can also see very clearly His interest in us and in our everyday affairs through answered prayer. This does not necessarily mean that He always grants our petitions any more than we give our children everything they may think they want or need. Like all wise fathers, He frequently says "no." However many times He does graciously give us the desired favor.

Then, too, the Lord talks to us by means of a still, small voice. He may speak to us any time, anywhere. One afternoon an inner voice suddenly said, "Take your Bible and go over to Helen's and talk to her about me." Immediately I remonstrated, "But, Father, I can't go today. I've got just too much to do." But the urge persisted and finally, very reluctantly, I left my work and went and I had the wonderful privilege of leading her to the Lord.

Moreover, every day we can discern His hand in the commonplace events of our lives, in His loving care, His wise provision for our needs, His turning our disappointments into blessings.

Thus we find Him announcing His coming into our heart by that first soul-stirring joy. We get acquainted with Him through the Bible. We come to know Him as guide, counsellor, sustainer, through prayer. He talks to us intimately and personally through an inner voice and we see the tender hand of a loving Father in our daily lives.

And just what set this program in motion? Was it because we saw all these various operations at work in our hearts and in our lives that we came to believe in Him as Savior? Far from it! It all came about because we first "believed." Believing is the cause—seeing is the effect. "Believing is seeing?" Yes, indeed, there is no other way.

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Christmas in the Hospital

HOW DO YOU describe Christmas in a hospital? How do you put on paper the various emotions—the little pleasantries, the human tragedy, and the profound sense of compassion — that only a hospital can know during the holiday season? How do you put loneliness into words?

Truly Christmas is the epitome of the concept underlying medical and hospital care—the great humanitarian spirit, the selflessness, the tenderness of thought and action, the annual renewal of man's belief in goodness and brotherhood, and in doing unto others. . . .

The hospital is a sad place at Christmastime, but it has its joys as well. Most of the patients who were able to leave have gone home. Only those who are seriously ill or disabled remain—and those to whom home is just a dream, a memory, or a hope.

With the younger patients there is brightness and cheer, and the youngsters are proving that Christmas really is for children. Maternity, too, is a happy place, for what could be more delightful and more hopeful for the future than a baby born, like another infant twenty centuries ago, at Christmastime? And what could be more tragic, more shattering, more soul searing, than the loss of a loved one at Christmas?

The hospital sees all these things, and shares all these emotions.

And after the visitors are gone and the carolers have departed and the hospital is left once again to the patients and the nurses, to the maids and porters, the cooks and dishwashers, the maintenance men, the technicians, and the doctors, who have given up so much of themselves to work as one in a common purpose, an odd sort of quiet settles over the hospital.

Perhaps from the student nurses' quarters comes the muffled sob of a girl spending her very first Christmas away from home. And on the wards a patient stirs fitfully and wonders what it would have been like to have had just one visitor, and perhaps he dreams of other days when there was someone who cared. To some the hospital is always home when holidays come.

But those who work in hospitals can have satisfaction in knowing that they are living the Christmas spirit, not just at Christmastime but all the time, and this is the noblest aim to which man may aspire. To this end may the spirit of Him whose birth we celebrate ever richly abide in our institutions.

—Board of Trustees
Mennonite Hospital
Bloomington, Ill.

BEHOLD THE HANDMAID OF THE LORD: BE IT UNTO ME ACCORDING TO THY WORD

The angel said:
Hail thou highly favored—blessed art thou among women.
But—When she was found to be with child of the
Holy Ghost, Joseph was minded to put her away.
The angel said:
Thou hast found favor with God.
But—When the child was to be born there was no
room for them in the inn.
The angel said:
Thou shalt bring forth a son and shalt call his name Jesus.
But—Simeon said to her, "Yea, a sword shall pierce
through thine own soul also."
The angel said:
He shall be great and shall be called the Son of the Highest.
But—The people sneered, "Is not this the carpenter's
son?" And they were offended in Him.
The angel said:
The Lord shall give Him the throne of His father David.
But—The only crown He wore was one of thorns.
The angel said:
But—When Pilate said, "Behold your king," the
He shall reign over the house of Jacob forever.
multitude cried, "Crucify him. We have no
king but Caesar."
The angel said:
That holy thing which is born of thee shall be called the Son of God.
But—Because He said He was the Son of God, they crucified Him.
Though Mary could not understand all that happened, yet she kept all these
things in her heart and when her son grew to full manhood—
She recognized His power for she said to the servants at
the Cana wedding, "Whatsoever He saith unto you, do it."
She saw His great love poured out on the cross when the
sword pierced through her heart.
She believed on Him and was found among the believers at
the prayer meeting in the upper room.
She remained the handmaid of the Lord to the very end.

—CHRISTENA DUERKSEN

Black and White

Heinz Janzen

WHILE browsing through the *US News and World Report* recently I noticed the ads for the shiny new 1960 models, symbolic of rich America. Paging a little further took me from the glitter to the ghastly as the title read, "Black Supremacy Cult in US—How Much of a Threat?" Shades of the Ku Klux Klan. Truly the iniquities of the (white) fathers are visited unto the third and fourth generation. I had been told about the Wicked White Warriors taking advantage of the needy Negroes. Here was a new wrinkle to race.

The day before my wife had read another shocking excerpt from no less than *Christian Living,* noted for its emphasis that Christian Living is rural living. One Jan Gleysteen had the audacity to ask:

> Why do Mennonite writers have this compulsion to mention the negative side of city life only? Why do they always contrast the city (worldly, evil, ugly) and the country (quiet, inspiring, religious)? Is it impossible to worship God in the city? Can we maintain this viewpoint when sociologists tell us that because of improved communications "the country bumpkin and the city slicker are far more alike than either one of them would admit" (Dr. Lynes)?
>
> (quoted from Nov. '59 issue)

Parallel illustrations could be multiplied such as the myth that all the poor lost heathen live across the ocean. While it is true that multitudes are lost over there, we find ourselves surrounded by poor lost heathen, lost from God and Christ, in the midst of respectability and creature comforts.

The point of all this is to remind us of the ancient truth so succinctly stated by Paul, "For there is no distinction to be made anywhere: everyone has sinned, everyone has fallen short of the beauty of God's plan" (Rom. 3:23, Phillips).

The sin of racial prejudice needs to be eradicated from the white race—and the colored. The city slickers need to be saved—and the rural Mennonites. The gospel has to be preached to heathen Japan—and to heathen America.

All of us, myself included, are tempted to ride hobbies and to take one facet of truth almost as far as the point of heresy. (Heresy is truth out of context.) We are tempted to categorize races, nations, and social groups. Therefore we need to absorb ourselves again in the Word of God, particularly the New Testament, that the Spirit may speak to us, correcting our errors, prejudices, and misinterpretations, and bring us face to face with Him who is the way, the truth, and the life.

Black and white truths, seen from our perspective, are so clear cut and definite. We can crusade so vehemently for such truths. How upsetting it is, when confronted by God's Word, issues are seen from a new perspective, and often we see our whites become black, and our blacks white.

May God grant us grace to see all things from the viewpoint of our forefather Menno who re-affirmed that "The foundation is laid all ready, and no one can lay another, for it is Jesus Christ himself" (1 Cor. 3:11, Phillips).

Why the Difference?

Orlin F. Frey

WE HAD no cranberries for Thanksgiving. We may not have them even for Christmas. And we thank our national and state health departments for being alert to the dangers of contaminated foods.

There are, however, two other things that the American public has been warned about repeatedly as contributive to the growth of cancer. On these our public health departments have not taken any action, official or unofficial.

The American Cancer Socitey has put the statistics before us showing that cigarette smoking is a contributive factor to lung cancer. In 1959 the people of the United States will consume a record-breaking number of cirgarettes.

Continued use of alcoholic beverages has also been proven to be a strong contributive factor to cancer of the liver. But the American public goes right on drinking record amounts of beer, wine, and other alcoholic beverages.

One expert has said that it would be necessary to eat 15,000 pounds of contaminated cranberries to produce the same cancerous result in a human being that was produced in laboratory rats. We don't have the figures on the number of cigarettes or gallons of alcoholic beverages it takes to produce cancer in rats or human beings. We do know that they, like the aminotriazole treated cranberries, do cause cancer.

Why haven't the tobacco and alcoholic beverage stocks on hand been seized by the public health departments? (Huge financial losses have been suffered by both the farmers and dealers of cranberries that have been contaminated by the weed spray aminotriazole.) The person who dies of cancer caused by tobacco or alcoholic beverages is just as dead as the person who gets too much aminotriazole.

Is it consistent to make the cranberry farmer look like a criminal, and then do nothing about the other cancer merchants?

A Striking Contrast

Aganetha Fast

ONE day as I stepped into a Chinese courtyard, I found a very dejected group. A young woman in their midst, gripping at her heart, looked distractedly toward the gate. A man slipped past, bearing a burden on his back. Wrapped around a straw mat was a thin rope, which hung from a pole borne on his shoulder.

The man looked sort of guilty, furtively sideways like a fugitive who was trying to get away in the dark. His fleeing form was followed by the eyes of the women, but they seemed to be trying not to watch him.

I looked back at the fleeing man. He slipped through the gate and then, hugging the walls along the street, disappeared in the darkness.

"What does this mean?" I asked.

The women replied: "The father is carrying his dead child into the field to throw it away."

My heart cringed. The mother disappeared in the shadow of the dark room and began a pitiful wailing.

The next day was a beautiful day. I walked along a path beside a road that led to a village. A dog ran across the field and in its mouth was a child's arm. I shuddered. Thrown away . . . discarded. Did that settle it for the grieving father and mother?

Some months later I stepped into a courtyard on another occasion. A group of people with loving hearts and hands were lining and covering a coarse wooden box with white cloth. Then they tenderly laid a small child into its last bed. They put a few sprays of flowers beside its head and into its hands. The father and mother stood back a little—sad, but with such a peace evidenced on their faces. There was no haunting expression.

As I stepped close to them, they said quietly, "A little child, a little girl, counts as a being. It has a soul. The Lord has received it."

What made the difference? God, a loving heavenly Father, the Creator of life, body, and soul. He had entered into the experiences of the parents and those who ministered so tenderly to the body of the child.

Again and again we have heard Christians and non-Christians remark that they came to believe and regard the Christian religion because of the reverence and dignity of Christian funerals, regardless of whether the funeral was for a man, woman, or child. It had pointed to a loving God and Creator from whom the soul came and returned again. And we thanked the Lord for Christian funerals.

The body of a Christian is the temple of the Holy Spirit, it has a soul, a *great* soul with which God, in His great and infinite love and mercy, has dealt with all its life. Because of it and for what it stood, we reverently lay the body to rest, and then let it rest. After that, we look up, for real life is now beyond the grave.

Aganetha Fast is a former missionary to China.

Lo! The Morn of Gladness!

Sin's dark night is ending,
Dawn is drawing near,
God, the light, is sending
In His Son so dear.
Lo! The morn of gladness!
How earth's shadows flee!
Trouble, woe, and sadness
Turn to melody!

Sweeter in fulfillment
Than by seers foretold.
Risen, Lo! Triumphant
Over death's dread hold.
What could be more glorious
Than the dawn we see—
Flooding life victorious.
Truth to make men free!

God in flesh appearing
Comes with man to dwell.
Heaven on earth is nearing—
'Tis Emmanuel!
Close as touch—and eager
Life down here to face.
Healer He—and seeker
Ill all to erase!

Eden so returning
Gardens earth anew,
Men hate's way unlearning
Love's sweet will now do,
Race and creed heart-binding,
All one family—
Seeking God—and finding
Through eternity!

—RALPH W. BERKY

Mennonite men

Survey Completed

RECENTLY, the officers of General Conference Mennonite Men worked out a survey questionnaire that was sent to the churches of the Conference. The purpose of the questionnaires was to discover information about local brotherhoods, their problems, concerns, interests, and suggestions.

A total of 265 copies of the survey was sent, one to each General Conference congregation. These were sent either to the minister, president of the local organized group, or to some key layman. The Board of Christian Service was in charge of printing and mailing of the letters. A self-addressed stamped envelope was included in each questionnaire and the complete questionnaires were sent to the president of the Conference Mennonite Men.

The response was somewhat disappointing. Out of the 265 copies sent, 124 were returned which is some less than fifty per cent participation. Of the 124 groups that responded, 61 indicated they had organized brotherhoods and 63 indicated they were not organized. A few indicated their group had been organized but discontinued for various reasons. Others stated that they were in the process of organizing.

One of the questions included in the survey questionnaire was: "If not organized, why not?" Such answers were prevalent: "congregation too small," "not enough interest," "feel no apparent need," "too many organizations in the church already," "lack of time."

To the question aimed at organized groups "What are your major problems?" these were given: 1) attendence, 2) programs, 3) lack of interest, 4) boys not in attendance.

Most groups showed interest in local areas. It was expressed that General Conference work seems so distant.

Comments regarding contributions were that they 1) meet local needs, 2) that they are relatively negligible, 3) that they are used primarily for fellowship, outreach (disaster service and Pax), and for boys' work.

These comments were included on some completed questionnaires: "It has shown spiritual potential of some of our members"; "Have learned to work as a group"; "We have now become a part of our church life"; "Added stability to our congregations."

The results of this survey are both encouraging and discouraging. It is apparent that some groups have been challenged and encouraged by organization. They see the advantages that organization affords both in opportunities for service and fellowship.

On the other hand some groups find organization burdensome and unchallenging and feel they can be of service without formal organization. Still other groups seem totally unaware of any opportunities of service and do not want to be bothered by any new responsibilities. However, it is clear that in whatever category we find ourselves, many problems are apparent and much work is still unfinished in Mennonite Men circles.

Trans-Chaco Roadway

Work on the Trans-Chaco Roadway program will be accelerated as a result of additional assistance by a US construction firm. Work on the roadway was begun more than three years ago at the Asuncion end which is the south end of the project. Recently the Paraguayan government and Williams Brothers Company, a large pipe line construction and engineering firm from Tulsa, Oklahoma, have entered into a contract in which the construction firm will begin work at the Filadelfia or the north end of the project. Until recently, the Williams Brothers Company was employed by the Pure Oil Company in their effort to discover oil in the Chaco of Paraguay. Since the Pure Oil Company has terminated their effort for oil discovery, the Williams Brothers Company was made available for the roadway project.

More than a half a million dollars worth of road equipment will be available for the new company's construction work. They will proceed immediately with construction on the north end of the project which is near Filadelfia and will move southward toward Asuncion.

About sixty miles of the two hundred and fifty miles have already been completed by the joint efforts of the Mennonite Central Committee, US Point Four, and the Paraguayan government. The work thus far has proceeded rather slowly through swampy forest land; however, with less topographical obstacles the northern end of the roadway should be completed with much less difficulty than the marshy southern area.

Since Williams Brothers construction work will begin near the Mennonite colonies, Filadelfia will probably become an unofficial base for the company's building activities. The city will receive economical benefits brought about by Williams Brothers purchasing food stuffs, timber for bridges from Filadelfia's mills, and materials needed for the company road building camps. Undoubtedly men from the colonies will be employed by the company and as much material as possible will be obtained from local sources.

This new turn of events will certainly be welcomed by the brethren in Paraguay and should be an encouragement for our Conference Mennonite Men, who have a definite part in the roadway project.

Editor: Richard F. Graber, Moundridge, Kan.

To and From a Pastor

Why Christmas?

DEAR Pastor,

Christmas used to be such an exciting time for me. I could hardly wait for Christmas morning to see the tree and all. This year things seem different. I can't get excited about lights, or presents, or hardly anything. The music and decorations everywhere are pretty all right. But it doesn't seem to me that Christmas is just music and lights.

I don't see any sense in fussing about Christmas if it doesn't mean anything. I feel guilty about it, because I know that it celebrates Christ's birth and it was important. But all that seems so far away from me.

I'm not even sure that I know what does bother me. I guess I just want to know what Christmas means for me. Joe

DEAR Joe,

Christmas means different things to different people. It may mean extra profits, Santa Claus, enjoyable family gatherings, or just another day off. It's easy for us to become distracted by all the tinsel and glitter and lose real meaning.

I like to think of Christmas this way. Christmas was the beginning of a Life that literally changed the world. It changed my life, too. Basically, then, it is a time of rejoicing in the deepest sense.

It might not be a bad idea for you to sit down and make a list of things that benefit you that have come into the world because of the birth of Jesus. Let me get you started:

1. The knowledge that God looks on us kindly and desires fellowship with us. We no longer need to fear Him (as men used to) but simply accept His love.

2. The worth and dignity of each human in God's sight, no matter how high or low he appears to men.

3. The knowledge that this life is not all, but merely a prelude to a much greater life.

4. A world in which human freedom is honored. Think how fortunate we are to be living in a land where Christian ideals have become a part of life.

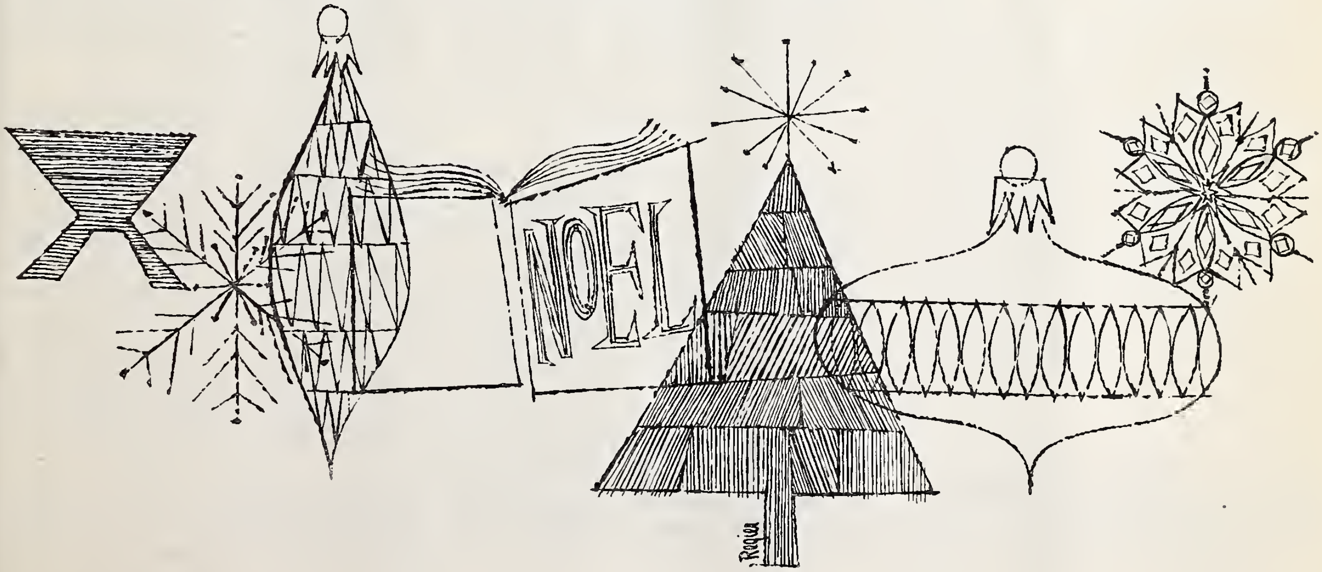
5. Educational systems largely begun by the Church.

6. Hospitals — an outgrowth of Christian concern for needy and ill.

You can finish the list. These are only a few of the major gifts given to us personally and to the world. This is why we call Christ a gift to man. He really was a gift from God, and His life set off a chain of love that magnified the influence of His personal life.

When we realize how much we have received through Christ, Christmas becomes a time when we feel we must give thanks in deep humility. It is a time of rejoicing. It is a time for thorough soul-searching. (Have I fully used those gifts? Have I been anxious to help others receive them?) And it is a time of commitment, when we once again renew our vows to serve this great Gift-giver through our own lives.

I think if you look at Christmas this way the real meaning of Christmas will warm your soul. And Christmas will become a real spiritual experience that will lead you to greater service to God out of your gratitude for His generosity to you. Your Pastor



keep in touch while they're away

adapted by permission from an article by Lawrence Fitzgerald in the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

CONSCIENTIOUS objectors doing alternative service are known as "the forgotten men of the churches." If this is true, it is tragic.

Each family usually does a pretty good job in sending letters and packages and keeping in touch with their absent member.

But what about the church? Isn't it a family, too? Shouldn't it be concerned to keep in touch with its young people who are expected to be away for some time?

Unfortunately, some churches do not even know who these people are, how many there are, or where they are.

If your church is in this embarrassing predicament, one of the first things to do is to have a committee, or perhaps an individual, compile an up-to-date listing or card-index file of those who are away with information on where they are. There are people in every church who can do this well and who will do it if they see the need.

Every name listed stands for a person, and every person is important in his own right. Also, the list must be kept up to date, and that will take some doing. But the end in view makes it worthwhile.

Now for some ways in which your church can keep in touch with its absentee members. The following suggestions are not theoretical; they come directly from the absentees themselves, who know best what is appreciated.

Write personal letters. For keeping up morale, as someone has said, nothing is so effective as "warm socks and letters from home."

Letter writing is not only the most satisfying way to keep in touch, but it costs very little. Personal letters from the pastor and members of the youth groups are always welcome. Be sure to make them newsy, cheerful, and spiritual in tone. Occasionally you will want to include snapshots of some of the people back home and some of the activities going on.

Avoid the possibility of this complaint from one member who had been away: "The only time I ever got a letter from the church was when it was time for raising the annual budget. And then all I got was a mimeographed form letter signed by the pastor and the chairman of the church finance committee."

Granted that the budget is important, it is a serious indictment of a church if that is the only communication received by its members.

Some churches encourage the congregation to write to absent members by publishing the name and address of a different person each week in the church bulletin. But there is no guarantee that a fellow will ever get another letter from anyone in the church for the rest of the year.

While this method assures that no one is overlooked, it would be preferable to have fewer people write regularly and more often to every absent member.

Send printed materials. Church papers, bulletins, Sunday school quarterlies, youth fellowship materials, devotional booklets—these are always well received. Some youth groups issue a mimeographed publication which they send out regularly to those in service, reporting youth activities and items of special interest to them.

How about a subscription to some other religious publication or to a favorite secular magazine? Or the young man or woman might like a copy of an important new book. And of course there's always that best seller: the Bible. Even if he already has one, he might welcome a new copy or a new translation.

Another idea is to send him a church hymnal. Many young people enjoy singing familiar hymns as they learned them at home.

Send occasional packages. There's a difference of opinion about sending food to those in service, though. Some say, "Don't. They've got everything they need."

Others recall that a boy wrote home, "Say that box of cookies sure was good—even if they were all crumbled."

But you don't always have to send food. In addition to the proverbial handmade socks, you might include a personalized desk calendar. There are many useful and original or amusing articles that would please him and that you would have fun buying or making. The important thing with any gift is that it be carefully chosen just for him.

Remember birthdays and holidays. While you don't always have to send a gift on these occasions, it would surely be appreciated. Always welcome is a gift of money so that this young person can take a trip to some famous place not too far from where he is serving, or to do something else that really interests him. In any case, be sure to let a fellow know you're thinking of him by writing a letter or sending a greeting card with a note enclosed. The note will mean much more than the printed message.

A wonderful surprise, if it's at all possible, is a telephone call. Two or three of you might share the cost and the conversation, so that your friend would have a real telephone visit.

Send a tape recording or a filmstrip. Here's a personal greeting that will really warm a fellow's heart. Some young adults who got together to tape-record a message to one of their absent members living in Germany invited his family to be in on it too. Another group took slides of their Christmas party, which they then sent along with greeting cards bearing beautiful reproductions of the church interior.

It would be a nice idea to record on tape the special church events, such as a youth service or play, or some animated discussion. You might even include a selection by the church choir or organist. And by all means include the pastor. The quality of your work will reflect your regard for the person for whom it is intended.

Above all, remember them in prayer. Pray often for those who are away, both privately and in group devotions. The pastor should mention them in his prayer in the Sunday morning service as well as in special prayer meetings. Remember what the prophet Samuel once said to the people of Israel: "Far be it from me that I should sin against the Lord by ceasing to pray for you" (1 Sam. 12:23).

How can you honor them publicly? When young people come home, make their church homecoming a joyous occasion. Greet them warmly and welcome them into the groups where there are old acquaintances. 1-W men and couples and Pax men usually come back unannounced and are easily overlooked.

You may want to do what some churches are doing in setting aside on day a year as Peace Sunday. Plan a special service for that day, built around an appropriate theme such as "A Program of Peace" (Luke 4:16-20 and Psalm 67). Extend invitations to all fellows returning home as well as ex-servicemen to serve as ushers, choir members, or speakers. After the service, there should be opportunity for fellowship in another part of the church building. As many of the congregation as can do so will want to invite the men into their homes for dinner that day.

But remember that a special tribute to those in service can only be a fitting climax to a year-round program of Christian friendliness and concern. A church that includes in its circles of love the members who are presently away from home is the church that remembers them the year around.

The Great Glad Tidings Tell

"The Princeton campus was quiet and beautiful in the falling snow, and the carol singers in the distance were an added touch to the Christmas Eve scene: I was walking my dog when I met the carolers going into the garden entrance of Dr. Albert Einstein's home. One of the boys started to sing, 'O little town of Bethlehem, how still we see thee lie,' and the others took it up. The front door opened suddenly and Dr. Einstein stood there for a moment. Then he turned back into the house and reappeared with his violin. Without a word he started to play with the singers—each verse through the hymn.

"Without a word to break the spell, the young people turned away silently, and Dr. Einstein closed the door slowly on the snowy scene. It was a Christmas Eve to remember."

Frank S. Mead in TARBELL'S TEACHERS' GUIDE
(Fleming H. Revell Company)

Alternatives to War

1-W service has serious implications. The church cannot take it lightly. Teaching preparation early in a boy's life will enable him to understand the total scope, the religious and ethical consequences of the nonresistant position. Nonresistance is more than a "passive feeling." It is a firm, integral part of the life of our church.

1-W service demands maturity and helpfulness. Fellows need to understand why they oppose army participation. Perhaps the church can give them a form to prepare like Form 150.

1-W workers must appreciate work. The church insists that the only grounds for the nonresistant stand is based on Christian love—on an experience of Christ's love. Since 1-W service is a witness for the church, its demands naturally go beyond the limited concerns of military requirements.

The church must continue to provide constructive opportunities for its 1-W men. If the church neglects developing a challenging service setup, difficulties in the program and in its personnel are inevitable.

—*The 1-W Mirror*

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 722 Main St., Newton, Kansas.

our schools

CMBC SYNOPSIS

Ninety-two students are enrolled at Canadian Mennonite Bible College this term. This is a record number for the fall term.

The formal school opening was held Oct. 18. The installation of Henry Poettcker as president of the college took place, with J. J. Thiessen officiating. J. M. Pauls assisted in the service. The main message, "Verantwortung mit Gefahr," was given by David Schroeder. The choir, under the direction of Vernon Neufeld, served for the first time. (The regular conductor, George Wiebe, is at present continuing his music studies in Los Angeles.)

Deeper Life Week was held Oct. 20-23 with J. J. Thiessen as speaker and counselor.

On Oct. 20, Harvey Taves and Ted Miller were speakers for the chapel service and acquainted us with challenging opportunities in Voluntary Service.

On Oct. 23 a group of six students from CMBC left for Matheson Island to help the Larry Kehlers (alumni of CMBC) in their mission work among the Metis Indians. Physical help was rendered in the construction of a new building.

Jack Wyrtzen, director of "Word of Life," was in Winnipeg, Nov. 14-22 for a "Crusade for Christ" campaign in the civic auditorium. Students of CMBC helped in counseling those seeking the Savior.

Our twenty-six-voice a cappella choir toured Southern Manitoba Nov. 22, presenting programs at Morden, Winkler, and Plum Coulee.

NEW PROBATION PROCEDURE

A new academic probation procedure has been adopted by faculty action at Bethel College requiring students who are in difficulty because of low grades to spend more time in study and eliminating such students from extracurricular activities in which they might represent the school.

The statement of procedure eliminates students on probation from such activities as intercollegiate athletics, public performances in music, forensics, dramatics, and deputation on teams. Heretofore, only athletics was formally involved.

The policy is a move in the direction of higher academic standards and eliminates the one-quarter which up to now has been a "grace" period.

Not many students are on probation at present—perhaps four per cent. It is hoped the percentage will drop even lower in view of this requirement.

The probationary standard at Bethel is 1.6 grade points for freshman and sophomores, 1.8 for juniors.

While on academic probation, the student must observe regular study hours from 7:00 to 10:00 p.m. Monday through Thursday evenings. After a second consecutive quarter on probation, the student will be dismissed and may not re-enter within one year from that time.

Students in academic difficulty are referred to appropriate faculty advisers and student counselors as soon as possible. Freshmen entering college "on condition" are not on probation for the first quarter by definition of this policy.

MISSION EMPHASIS WEEK

Robert and Alice Ramseyer, missionaries on furlough from Japan, were the speakers for Bluffton College's annual mission emphasis week, Dec. 9-11. They spoke at joint house devotions, in chapel, and at the meeting of the Student Christian Association.

The topics for the chapel talks were: "The Call: Deaf and/or Dumb"; 'The Motive: What Difference Does It Make"; "The Message: Is There Only One?" For the SCA meeting, the topic was "Our Mission in Japan" and included an illustrated talk with recorded Japanese music for background.

Mr. and Mrs. Ramseyer have served a term in Japan. They were most recently located at Miyazaki City on Kyushu Island. They have three children.

DISCUSSIONS OF GREAT BOOKS

Professor John F. Schmidt of Bethel College is serving as co-chairman of one of the two sections meeting in Newton holding discussions on great books.

A number of North Newton residents are participating in the twice a month sessions meeting in the library of the Axtell Clinic. Schedules and discussion patterns are furnished by the Great Books Foundation in Chicago. The most recent meeting was held November 19 with a discussion on the Book of Matthew in the Bible.

SCHOLARSHIP FUND

Arrangements have been completed in the setting up of the Henry J. Brown Scholarship Fund at Mennonite Biblical Seminary, created in honor of Mr. and Mrs. Henry J. Brown, pioneer General Conference Mennonite missionaries to China, by their children, other relatives, and friends. This scholarship fund provides that earnings or interest gained through the investment of the original amount shall be made available as a scholarship grant to national students coming from foreign mission fields to attend Mennonite Biblical Seminary in preparation for returning to their own land to carry on Christian service. Preference is to be given to students from China and Formosa.

While an initial amount has already been received for this purpose, the fund remains open at this time for additional contributions from those who may desire to contribute to the cause of missions and Christian training in this way. Additional contributions to the fund may be sent to Mennonite Biblical Seminary, 3003 Benham Avenue, Elkhart, Ind.

Mr. and Mrs. Henry J. Brown were pioneer missionaries to China, who first went out in 1909 and helped to found the General Conference Mission there in 1914. After forty years of active service they made their home at Freeman, S. D., Mrs. Brown's home community. Rev. Brown, originally of Mt. Lake, Minnesota, died September 18, 1959. The children are Linda (Mrs. John Warkentin) of Atlanta, Ga., Jessie (Mrs. Menno Gaeddert) of Newton, Kan., and Dr. Roland P. Brown, temporarily of Detroit, Mich.

CONGRESSMAN IS GUEST SPEAKER

Congressman George McGovern, representing the First District of S. D., was the guest speaker at the November faculty social at Freeman College Nov. 16. His talk on "Christianity and the Impact of Communism" was followed by a question and answer period. Dr. McGovern served a S. D. church college as professor of government before he became a congressman and now has the exceptional opportunity to combine theory with practice in the field of government. Ministers of the area churches and their wives were also guests of the faculty. Hosts for the social hour and the tea which followed were Mr. and Mrs. Gerhard Buhler and Mr. and Mrs. Arlan Ortman.

FOUNDERS DAY

Freeman College commemorated its annual Founders' Day Dec. 14. Arnold Nickel, pastor of the Eden Mennonite Church of Moundridge, Kan., was the speaker for the day. At the forenoon program his subject was "Gates Without Walls" and for the afternoon session he will speak on "Serving the Present Age." The college a cappella choir under the direction of Miss Lavera Schrag sang in the forenoon and the College Ensemble in the afternoon. In the evening the band and the Academy Choir will present their annual Christmas concert. Both are directed by Miss Dorothy Imhoff.

During the noon hour the home economics students, under the supervision of Miss Mary Bixler, served the traditional fellowship luncheon.

FACULTY MEETINGS

The Bethel College Faculty Fellowship and Devotional Hour is observed regularly Monday evenings at 4:00 p.m. Participants decided to meet quietly for meditation, and sharing of concerns but to do this in an unstructured way. No one is asked to prepare specially — the meetings are to be "Quaker type," unstructured but with ready listening and discussion if someone has something to share.

COLLEGE RELATIONSHIPS DISCUSSED

Two seminar groups of college, pastoral, and community leaders in the Newton, Kan., area are meeting regularly at 4:00 p.m. the second Thursday of each month to consider readings from Elton Trueblood's book "The Idea of a College." New discussion leaders are elected from the groups for each succeeding meeting. The relationships of Bethel College to her constituencies are discussed in the light of readings agreed upon.

MCC news and notes

TYPHOON REHABILITATION

JAPAN—"The dramatic push is now over, and people are faced with the long slow struggle to come back," reports Japan MCC peace worker Paul Peachey in recapitulating some of the events of the Japan typhoon clean-up activity. Extensive work by many churches has gone into rehabilitating storm victims. Clothing and nutrition needs have had to be met. Camps, set up by volunteers to clean up badly stricken communities, have operated for several weeks with varying degrees of success.

Workcamp

The Mennonite sponsored workcamp program established Oct. 16 has been temporarily ended after six continuous weeks of operation—five weeks in Kuwana and one in Tsushima. "We are helping other groups take up the workcamp program where we felt compelled to drop it," Peachey says. In a few weeks the camp program will be resumed.

"The workcamp has been a most gratifying effort. Participants came from a number of schools and denominations to help. The fourth week's camp work was one of the most eventful. One evening as many as twenty persons assisted in the camp. Seven came from a missionary language school in Kobe; with them our hope of a missionary group coming as a group and making an impact as missionaries was realized when the event was singled out by the press."

A Church of Christ group from their Bible School in Osaka also helped. These people worked on the neighboring island in the river mouth in the town of Nagashima. Samuel Lee (one of the Japanese men helping with the camp rehabilitation) served as a go-between for a chaplain-led group of marines who came to work there after reading about the camp. The entire group went into Nagashima to clean out the narrow little streets filled with washed in debris.

In Kuwana some of the work had to be repeated recently, since in the heavy Nov. 2 rain dikes broke and water again rushed in. Workcamp volunteers cleaned a hospital, a home for the aged and a nursery, as well as doing some street work. The group was asked to disinfect the outlying villages. "The city staff is understandably overtaxed at present," reports Peachey.

Feeding Program

MCC's immediate interest focuses on two milk projects. In a village adjoining Tsushima (with a population of 44,000) a daily bread and milk program which is to run daily until Christmas was started on Nov. 27 in a recently resumed school of nearly 300. The families represented by the children are rice farmers who lost their income, whose houses were severely damaged and who are too poor to furnish school lunches for their own children. Fresh bottled milk is being purchased as an emergency measure until the city can make other arrangements.

In Kuwana on Dec. 7, milk will be given to nearly 1,000 children. Other possible food projects are being studied. In addition to milk and clothing, scores of futons have been distributed within the last six weeks. (A futon is a special Japanese bed and cover combination which is used to sleep directly on the straw mat covered floors.) The first futon distributions were made Oct. 29 to families in evacuation centers in Nagoya, Kuwana, Aichi Ken and Tsushima.

Area of Need

The pocket of real need, reports Peachey, is a sort of triangle in Aichi Ken, the apex of which is Tsushima and the base formed by Kuwana and Nagoya. On Nov. 12

To us the thought of shepherds watching their flocks is romantic and as far removed from life as a picture on a Christmas card. But the shepherds were just men going about their daily work. To these men came God's sudden revelation. Christianity is not man's search for God but God's good news to man; not the elevation of man but the revelation of God.

Donald T. Kauffman in the GIST OF THE LESSON
(Fleming H. Revell Company)

the dike was temporarily closed for the first time which enabled the water to be pumped from Tsushima. No private agencies have worked in Tsushima thus far. With the water starting to recede, the inundated part of the city is now at the point where Kuwana was nearly a month ago when the workcamp team arrived there.

"Publicity given the Mennonite sponsored project has brought over $4,000 from various groups, some of which came out of the blue and which was really more than we were prepared to handle at the time. One of the important and thrilling by-products of our effort has been stimulation to other denominations," asserts Peachey.

CANADA APPROVED FOR TRAINEES

OTTAWA—Canadians will be able to participate as sponsors in the 1960-1961 MCC international trainee program. In early November, Canada approved the entry, on a temporary basis, of six of approximately 45 young people to come to North America in August, 1960. Their approval resulted from negotiations between Canadian immigration officials represented by Colonel Luvel Fortier and MCC represented by Rev. J. J. Thiessen and Harvey Taves.

The six trainees will live with Canadian Mennonite families and become acquainted with as well as participate in the social and religious activity of the community in which they live.

According to the Mennonite Central Committee agreement with Canada, Canada will accept a limited number of trainees from five countries: Germany, Netherlands, France, Switzerland, Luxembourg.

The 38 youths which are a part of this year's trainee arrangement are presently working in all kinds of professions or trades in thirteen states from Maryland to Oregon. Feb. 21 they will be moving to new areas of work and living.

All trainees report exciting and educational experiences, says trainee administrator Pauline Jahnke, even though many are not working in their native occupations. Quite a number, for instance, serve on farms although they had never been accustomed to agriculture work previous to their US life.

Miss Jahnke emphasizes the need for more families to sponsor the 38 youth for their second six-month period. Sponsors from all across the US are wanted, particularly from West of the Mississippi. Among occupations from which sponsors are especially welcome are baking, hospital laboratory technician, office work, plumbing, and farming.

ROADWAY BUILDING PROGRESSES

PARAGUAY — Steady building progress for nine months is unprecedented in Trans-Chaco construction history, reports Paxman James R. Plummer (Waterloo, Ont.). Although some machines are waiting repairs, about one-half of the equipment has been maintained in constant operation.

The road has reached Kilometer 89, about 3½ kilometers past the Rio Aguay-Guazu (Riacho Jhe-e). Because there are still about 15 kilometers of unfinished road before reaching the river, workmen are divided into two groups—one working at Km. 76 and the other at Km. 89.

Two bridges are being built at the Rio Aguay-Guazu. One, a timber pile bents structure, is about half finished. Fortunately the river has been low, facilitating ease of construction. The second bridge is supported on two masonry abutments and is well on its way to completion.

"We hope to be using both these bridges within the next few months," Plummer continues. "The completion of these structures should certainly boost the Trans-Chaco road in the esteem of the Paraguayans."

PORTABLE CANNER NOW AT WORK

AKRON — Since early November the MCC portable canner has been operating its annual meat canning program. To cover over twenty-five communities, the canner will be serving about 200 churches which will solicit and process contributed meat in the next three months. MCC processed meat is used in at least seven countries to supplement the low nutritional-value food that many victims of war, natural disaster or under-developed countries receive.

Maintained by Maurice Slagell (Hydro, Okla.) and Melvin Bitikofer (Salem, Ore.), the canner will be operated until March in the Mennonite communities: *Kansas* (Inman-Buhler, Hutchinson, Hillsboro, Moundridge, Pretty Prairie, Whitewater-Burns, Hesston-Newton, Protection-Greensburg, Harper, Scott City, and Copeland-Montezuma), *Nebraska* (Beatrice, Shickley, Henderson, Hampton, Beemer), *Minnesota* (Mountain Lake), *Illinois* (Freeport, Tiskilwa, and Morton), *Indiana* (Wakarusa and Montgomery), *Ohio* (Archbold, West Liberty, Hartville, and Wayne-Medina), *Missouri* (Versailles and Harrisonville).

Two-thirds of the world's population is undernourished. In many countries available food supplies make well-balanced diets impossible. Meat, though high in nutritional value, is absent from the diet of many because of its scarcity and expense. Meat is needed in Asia to supplement the rice diet, in Europe to supplement potatoes.

Because of this special need, MCC has distributed over a million cans of meat during the last six years. Last year meat went to Austria, Germany, Hong Kong, Indonesia, Jordan, Korea, and Vietnam. Even though the need is great, MCC is the only relief organization that distributes meat in large quantities overseas, making this a unique and highly appreciated contribution of Mennonites.

mutual aid placement

A brotherly service for the upbuilding of the church community through a mutually helpful agency providing free services in the interest of placement or relocation.

JOB WANTED

Registered nurse looking for position as clinic nurse or doctor's assistant preferably in Mennonite community. Has had two and one-half years experience in the field of nursing.

POSITION OPEN

Beginning January 15 to 30 the Mennonite Publication Office needs a man (or woman) with mechanical aptitude to serve as mailing room supervisor and multilith operator. Previous experience helpful but not required. This position is cleared for 1-W service. Apply or write to Walter D. Unrau, Manager, 720 Main Street, Newton, Kan.

into the beyond

Mrs. Cornelius K. (Sarah Hiebert) Janzen, member of the First Mennonite Church, Newton, was born Jan. 31, 1886, and passed from this life on Oct. 13, 1959.

Hans Bartsch, member of the First Mennonite Church, Newton, was born June 3, 1884, and departed this life on Sept. 14, 1959.

Eldon Voth, member of the First Mennonite Church, Newton, was born Feb. 17, 1914, and died Aug. 30, 1959.

Preston J. Hunsicker, 61, of Emmaus, Pa., member of the First Mennonite Church, Allentown, Pa., was born Oct. 11, 1898, died Nov. 12, 1959.

Mrs. Sarah (Widmer) Wenger, member of the Eicher Mennonite Church, Wayland, Iowa, was born Aug. 13, 1883, and died Nov. 2, 1959.

Lewis Hering, 76, member of the Eicher Mennonite Church, Wayland, Iowa, died Nov. 15, 1959.

Jacob G. Graber, 77, a member of the First Mennonite Church of Pretty Prairie, Kan., was born Sept. 17, 1882, in Marion, S. D., and died Oct. 9, 1959.

George W. Schroeder, 61, a member of the First Mennonite Church of Pretty Prairie, Kan., was born Feb. 22, 1898, near Pretty Prairie, and died Nov. 14, 1959.

Carl Muller, of Reedley, Calif., and member of the First Mennonite Church, Reedley, was born Nov. 23, 1878, and died Nov. 25, 1959.

Funeral services were held in the Pretty Prairie Mennonite Church for Mrs. Elda Graber Coplen, 24, a former member of the church who was born Oct. 12, 1935, at Pretty Prairie, and died Nov. 20, 1959, in Wichita, Kansas.

H. J. Brown, former missionary to China, was born Dec. 9, 1879, and died Sept. 18, 1959.

Cornelius Pankratz, member of the Salem-Zion Mennonite Church was born June 11, 1876, and died Nov. 8, 1959.

Mrs. Peter Schroeder (nee Martha Knak) of Hillsboro, Kan., and member of the First Mennonite Church, Hillsboro, was born Dec. 13, 1896, and died Nov. 19, 1959.

jottings

LAMONT WOELK ACCEPTS CALL

Hoffnungsau Church, Inman, Kan.: Sept. 20, Mr. and Mrs. Alvin Becker, who spent two years in S. America, told of their work and showed slides. The week of Sept. 27 our church took part in community meetings when J. N. Smucker was guest speaker. His topics were from Psalm 23. Oct. 4 our church had holy Communion. Oct. 29 our men's brotherhood and their wives visited the aged, sick, and shut-ins. Our church retreat was held at Camp Mennoscah Oct. 31. Roland Goering was our guest speaker. Nov. 1-3 Lamont Woelk from Fairfield, Pa., was our guest speaker. The week of Nov. 2, the relief canner was in Buhler. Our church also canned one day, chicken, pork, and beef. Nov. 5 was our annual mission supper and sale. Nov. 18 we had our annual church business meeting. Our church extended a call to Lamont Woelk for a three year term and he accepted the call, beginning July, 1960. Starting Jan. 1, 1960, P. K. Regier will be interim pastor. Our Thanksgiving message was brought by P. K. Regier. Dec. 2 our midweek Bible study classes for all ages began. Dec. 3 the Senior Mission Society had their annual Christmas program. A daughter, Kirsten Dineen, was born Oct. 29 to Mr. and Mrs. John Calvin Franz.—Kathryn Klassen

CORNERSTONE LAID

First Church, Pretty Prairie, Kan.: The cornerstone laying ceremony for the Prairie Sunset Home was held Aug. 30 at the time of the 75th anniversary of the church. Work on the home is nearing completion. A very stimulating report of the conference in Bluffton was given Sept. 6 in the form of a panel discussion by six of the delegates, led by the pastor. Sept. 23, the Alexanderwohl CE gave a CE program in our church. Oct. 7 Mr. and Mrs. Arthur Thiessen spoke and showed pictures of their medical work in India. Andrew Shelly was the guest speaker at our Harvest Mission Festival Oct. 11 and for the fall evangelistic services held that week. A commissioning service for Betty Schrag, who is serving under the Go Ye Mission, was held during the morning service Oct. 11. She is the seventh missionary being supported by our SS. Oct. 25 Herbert Dalke of Clinton, Okla., brought the morning message. Nov. 1 Mrs. P. R. Linscheid spoke about her experiences in Newfoundland. Our junior choir took part in the Junior Choir Festival held at North Newton Nov. 8. The evening service on Nov. 29 was in charge of the Gideons. Dec. 6 Willard Claassen gave an illustrated message on our Conference work in education and publication. Members of the Bethany Church of Kingman joined with members of our church Nov. 27 and 28 in canning for relief; 900 cans of beef, 1,071 pork, and 849 cans of lard were processed.

WEEK OF SPECIAL MEETINGS HELD

Spring Valley Church, Newport, Wash.: We had special meetings the week of Nov. 9-15. Our speaker was P. D. Unruh of Colfax, Wash. Nov. 19 Martha Burkhalter, a missionary of India, spoke to the Willing Workers in the afternoon. In the evening we had our annual sale followed by a message by Miss Burkhalter. A children dedication was held Nov. 22. There are four little ones who have come to parents from our congregation since last summer. Joan Woelk and Sylvia Hiebert are in school at Grace Bible Institute, and Eva Marie Hiebert is in Bethel of Newton, Kan. We wish them all the best and the Lord bless them.—Mrs. J. W. Riffel

MCC WORKERS COMMISSIONED

Salem-Zion Church, Freeman, S. D.: Mr. and Mrs. Larry Eisenbeis were commissioned for service in Greece under the MCC in spring. In Aug. Mr. and Mrs. Don Kaufman were ordained for service in Indonesia. Mr. and Mrs. W. C. Voth were the speakers at our mission society meeting Oct. 26. Edmund Miller of the First Church of Moundridge, Kan., had a series of meetings in our church during Thanksgiving week. His messages were based on the N. T. concept of the Church. The high school and college age girls have organized a Junior Mission Society. In Nov. they gave a program for the King's Daughters of the Salem Church. The junior choir is rehearsing again and rendering the special music for the morning service once a month. Virginia Ortman is the director. The Salem Church people were our guests this year for the joint Thanksgiving service. J. Herbert Fretz of the Salem Church brought the message entitled "Treasures in Heaven." The annual church business meeting was held Dec. 4. The Freeman Jr. College vocal ensemble presented a sacred concert in our church Nov. 29.

The challenge of simplicity is a magnet to the human spirit. Much of the beauty of Christmas lies in its challenge to look further, deeper, until we find its secret in the heart of God.

Dale Evans Rogers in CHRISTMAS IS ALWAYS
(Fleming H. Revell Company)

conference notes

CONFERENCE ON RACE HELD IN EASTERN DISTRICT

A race conference, sponsored by the Eastern District Conference Missions Committee and the Peace and Service Committee, was held in the Deep Run Mennonite Church, Bedminster, Pa., Nov. 20 and 21. Speakers at this conference were Elmer Neufeld, secretary of the MCC Peace Section, Akron, Pa., and Vincent Harding, associate pastor of the Woodlawn Mennonite Church, Chicago, Ill.

Saturday most of the time was given to discussion. Short presentations were made in the morning by David Habegger, pastor of the First Mennonite Church, Allentown, Pa., and Curtis Bedsworth, pastor of the First Mennonite Church, Philadelphia, Pa., to stimulate discussion. Their topics were: "The Race Question and Mission Work at Home and Abroad" and "Mission Work with Negroes—Why and How?" The discussion groups were led by J. Richard Burkholder, Lamont Woelk, and Howard Habegger.

Saturday afternoon the discussion was stimulated by a panel that discussed the questions of interracial housing, employment, and marriage.

The conference did not seek to come forth with a statement, but the discussion recorders did present findings. Crucial to the whole matter of race relations, the group felt, was the concept of the church as a fellowship of believers under the Lordship of Christ. If Christians recognize all men as in need of the forgiving grace of God, and see that in Christ there is no discrimination, then we must accept all believers as brothers and be willing and happy to fellowship with them irrespective of racial background or social class. This conference will be long remembered for the freedom of discussion and the intense fellowship that was experienced.

—David Habegger

A GREAT PROJECT COMPLETED

The release last August of Volume IV of the *Mennonite Encyclopedia* brought to completion a major publishing project. It actually turned out to be much more time-consuming and expensive than was anticipated when the project was undertaken by three co-operating publishing houses—Newton, Hillsboro, and Scottdale—in 1946.

Total editorial costs of more than $40,000 are being absorbed by the publishing organizations of the three largest Mennonite groups of America. From the sales of the Encyclopedia it is hoped that most of the printing and merchandising cost can be recovered.

This heavy investment of time and money has produced such a source of denominational information as probably no other denomination has provided for its people.

It is not only Mennonites whom this encyclopedia will serve. In the libraries of non-Mennonite scholars and in university and public libraries throughout the world it will be the authentic answer to the questions that thousands are asking concerning the Mennonite Church. This is an effective part of the Mennonite witness to the world.

The files of material are joint property but will be held in custody at Goshen, Ind., by a Committee of Voluntary Editors which will continue on its own expense to collect materials and record any errors in the encyclopedia. Anyone discovering errors should report them to any of the publishers. No plans are being made for a future reprint. Complete sets are still available and can be ordered from any of the publishers. An alphabetical index of articles with writers is being prepared in multilith form, and can be ordered from Scottdale.—Paul Erb.

WHAT MAKES A FURLOUGH?

On Dec. 12, 1959, Arthur and Jeannie Thiessen, medical missionaries to India, left the States with their four daughters. They had just completed their first furlough.

A little girl is supposed to have once said that when she grew up she would like to be a missionary on furlough. Before leaving, Mrs. Thiessen summarized what constituted their furlough.

From their apartment headquarters in Wheaton, Ill., the Thiessens sent out three major mailings (200-500 letters). Mrs. Thiessen audited a two-week course at Wheaton College while Dr. Thiessen took advantage of facilities at the medical center in Chicago. Speaking engagements for Mrs. Thiessen totaled forty. Dr. Thiessen counted eighty-seven.

The major trips taken during the furlough period (twelve months for Mrs. Thiessen, nine months for Dr. Thiessen) were to the following places: Kansas in March; Bluffton, Ohio, in April; Central, Northern, and Pacific District conferences held respectively in Goshen, Ind., Freeman, S. D., and Barlow, Ore., in spring; Kansas in June; Eastern Ohio in July; Camp Friedenswald and conference at Bluffton in August; Iowa, Kan., Mo., and Okla. in Sept. and the beginning of Oct.; Ontario in Nov.; and Kan. in Dec. The family went along to Kan. and to the General Conference sessions and retreat.

Not to be overlooked are the inevitable duties of housekeeping, unpacking and washing and then packing again for another trip, and finally shopping and sorting for the next six years. And there was the important event in May when the proper people took time out to add another daughter to the family.

A concern mentioned, somewhat ruefully, was that it becomes difficult to find time for reading, relaxation, inspiration, and "intake" during a furlough. Another thing, which becomes a problem, is trying to maintain a sense of security for small children. For the Thiessens this was partially accomplished by taking three small pillows everywhere three small girls went.

Looking back on their furlough, the Thiessens express gratitude for relatives and friends who went the second and third miles, for the hospitality and graciousness of churches, for strength and health given by God.

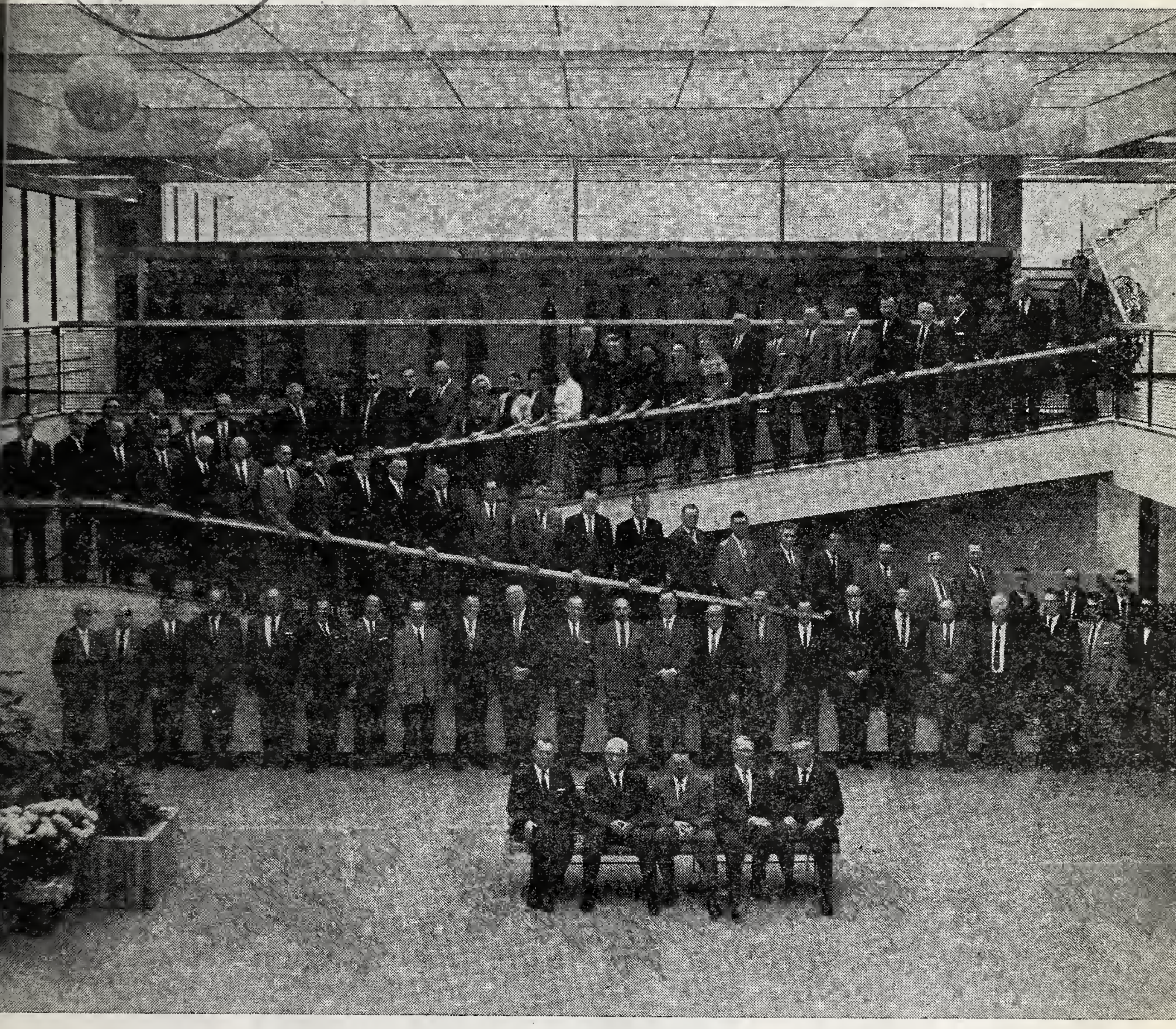
Dr. and Mrs. Thiessen will again be working at the leper hospital in Champa, M.P., India. It was due to lack of medical help at this hospital that they stayed here only a limited time.

DECEMBER 29, 1959

THE MENNONITE

OTHER FOUNDATION CAN NO
MAN LAY THAN THAT IS
LAID, WHICH IS JESUS CHRIST

ELKHART LIBRARY SEMINARIES



1959 Council of Boards

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Cover, page 791: Leland Gerber.
See back page for cover caption

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ABOUT THE BUDGET

November budget receipts reached an all-time high for November ($117,000). If December gifts this year run about the same as in December 1958, Education and Publication, and Business Administration will not meet their budgets; Missions will very nearly meet its budget; and Christian Service will reach "the top." We would urge church treasurers to send in contributions promptly so that they can be applied to this year's budget.

Wm. L. Friesen, Conference Treasurer
Edna Ruth Mueller, Asst. Conf. Treas.

THE MENNONITE

Editor: J. N. Smucker. **Associate Editors:** J Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Assistant:** Muriel Thiessen. **Layout Consultant:** Robert Regier.

VOLUME 74 NUMBER 50

editorials

J. Herbert Fretz, guest writer

BEYOND PLENTY The sands of 1959 are running out. Perhaps this year shall be known in America as the year of the great steel strike and infamous TV scandal, the year of Christmas gifts for "the-man-who-has-everything" and "the-man-on-his-way-up." Whether in wages or winnings, conspicuous consumption or status-seeking, it has been a year of material plenty across America. But these have also proved harbingers of an uneasy national conscience. Is material plenty the purpose of our society?

The Khrushchev visit pointed up two rather amazing things: compared to Russia we lack a clear-cut sense of national purpose. Yet, at bottom, and though differing in ideology, Russia and the United States seem to have in common a kind of contemptuous materialism which crys out, "We will have the biggest and best!" Already Republicans and Democrats are predicting that "national purpose" will be a more important issue in the 1960 campaign than in any previous campaign.

As Mennonite Christians we welcome this new emphasis upon "national purpose." Indeed, here is an opportunity for us to show that the gospel of Jesus Christ in our own lives is the purpose that carries us beyond material plenty, or are we, too, so enmeshed in materialism to rise above it? Can we live in this day and still show that beyond the plenty of our lives there is a power and a purpose in our Lord Jesus Christ that transcends mere things? Last April the poet Robert Frost told a group of Iowa students that a poem always says something beyond its words: "I call this ulteriority. An old farmer I know says, 'There's allus somethin' more to everything.' "

TIME PROVINCIALISM The dawn of 1960 approaches. During the coming year we can expect new advances in space, whether they be between nations on earth or toward planets beyond earth. We live in a day when mankind seems to be more conversant with space than with time. Everyone wants to "live in the present" and be "relevant" to an age of rock and roll, delinquency, space travel, sex, and conformity.

Van Wyck Brooks, quoting Professor Whitehead's phrase, "Men can be provincial in time as well as in place," comments: "Americans, more than other people, feel that they must be up to the minute, as if this last minute were more important than any of the great realities of life and death." Our forebears too had to face a world of austere reality, but, he adds, "It was their reading of the Bible and the classics that saved them from time-provincialism; and, having, in consequence, equipose and a standard of value, they knew their present better than we know ours."

Certainly the General Conference Centennial year marks an ever increasing emergence of Mennonites into the mainstream of American life, but let us never forget our singular heritage in history and the Scriptures. There is a power and purpose in Jesus Christ beyond the plenty of our lives today, because He once entered human history and once died for all.

1959 Council of Boards

A MILLION-DOLLAR partnership program of missions, relief, stewardship, and education is the 1960 goal for the General Conference Mennonite Church.

The almost one hundred men and women elected to plan the outreach and nurture activities of our 60,000-member denomination met this year at the First Mennonite Church, Berne, Indiana, Dec. 1-5.

The annual business meeting got under way on Tuesday morning, December 1, with an all-day meeting of the Conference's eleven-man executive committee which reviewed and acted on recommendations coming from last summer's conference at Bluffton. Most of these items were assigned by the executive committee to one of the Conference's four boards for action.

The annual meetings of these four boards—missions, Christian service, education and publication, and business administration—began on Wednesday morning, following an opening address by Conference President Erland Waltner. The board meetings concluded on Friday with a special budget session in the First Mennonite Church of Berne, though the executive committee continued in session through Saturday.

At a special community service on Wednesday evening, messages highlighted the important areas of Conference activity. William L. Friesen, Newton, Kansas, outlined the purpose of the Council of Boards in the program of the Conference. Descriptions of the church's teaching program, world refugee year, and new frontiers in missions were given by Willard K. Claassen, Newton, Kan.; William T. Snyder, Akron, Pa.; and Andrew R. Shelly, Newton, Kan.

Growing political unrest in the Belgian Congo threatens the missions program of the Conference. Feeling the need to preserve the gains of its fifty years of activity in the Congo, the Board of Missions, in co-operation with other Mennonite groups involved in this program, will send a special deputation to Africa early in 1960 to initiate a leadership program that will bring Congoese Christians into responsible positions in the building of the church. Lotus E. Troyer, Meadows, Ill., will represent the General Conference on this expedition.

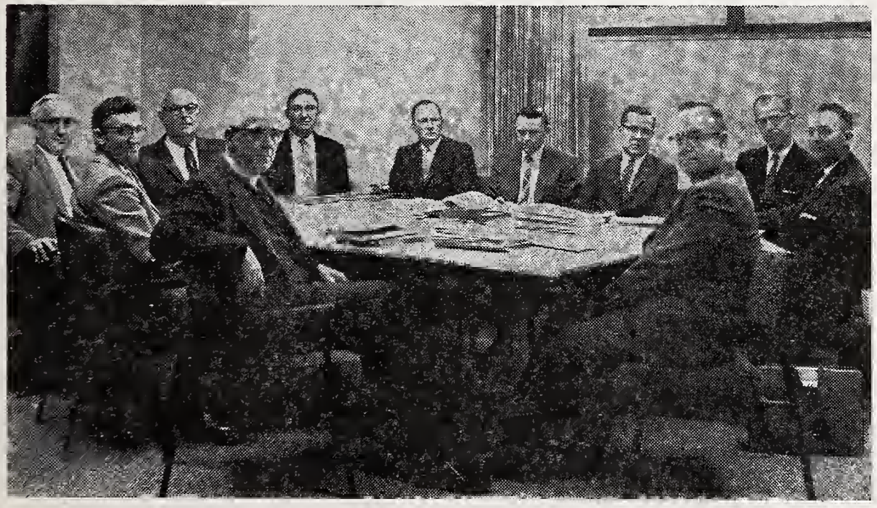
As a result of a joint decision by the Boards of Missions and Christian Service, the Conference will raise, in co-operation with the (Old) Mennonite Church, a total of $110,000 for the enlargement of a seminary and Bible training school in Montevideo, Uruguay. This school will train ministers to work with South American nationals and aborigine Indian tribes as well as in the colonies of German-speaking Mennonites.

While over half of all General Conference students attend one of our four colleges, other students are attending other colleges and state universities for specialized training. To maintain contact with these students, the Board of Education and Publication will establish a co-operative program of student fellowships with the (Old) Mennonite Church and possibly other groups. These fellowships, in addition to enriching student life, will aid students in finding areas of service in the denomination.

Partnership with other Mennonite groups is not a new thing for our Conference. In addition to the new programs outlined above, we have long participated in joint relief activities as well as Sunday school publications. Founded to provide an outreach organization for all Mennonite congregations, our Conference will sponsor a study conference at Donnellson, Iowa, next June to study still further avenues of inter-Mennonite co-operation. This study conference will be a part of the observance of the Conference's one hundredth anniversary.

Elected to serve as chairmen of the four boards were the following: Willard Wiebe, Mountain Lake, Minn., missions; Robert E. Kreider, Bluffton, Ohio, Christian service; Lloyd L. Ramseyer, Bluffton, Ohio, education and publication; and C. J. Dyck, Elkhart, Ind., business administration.

Also meeting during this period were the following organizations: Committee on Women in Church Vocations, Committee on the Ministry, Program Committee, Women's Missionary Association, and the presidents of the district conferences.



Conference Executive Committee in session at Berne, Ind. Around the table left to right: I. I. Friesen, vice president; Henry Poettcker and Lloyd Ramseyer, representing education and publication; August Epp, representing business administration; John P. Suderman, missions; Albert Gaeddert, Christian service; Harris Waltner, secretary; Carl Lehman, business administration; Willard Wiebe, missions; Erland Waltner, president; William T. Snyder, Christian service.

Prayer -- Neglected Power

THE week of January 3-9 has been designated as the "Universal Week of Prayer." The first full week in January has been observed as such since 1846 in Protestant churches throughout the nation, to emphasize how vital a force prayer is for developing a closer relationship with God and ourselves. It is a fitting way to begin the New Year.

It is important to correct some wrong impressions of prayer. It is not trying to change God's plan to suit ours. It is not a substitute for work by making God our errand boy. It is not some last resort to which we can turn and have some magic performed. It is not begging, "Give me what will make life easy and comfortable." Too often we do not fully outgrow these childish conceptions of prayer.

Prayer is resting in a great fellowship. There are two sides to life: the outer activity and the inner serenity. The continual strenuous activities in which we engage must be balanced by resting back in the divine fellowship of Him who said, "Come unto me all ye that are weary and heavy-laden, and I will give you rest." But we need something permanent to rest upon, and we find that "underneath are the everlasting arms." Such a serene communion with God causes the soul to be repaired, adjusted, and sustained. Here the roots of life feed upon God and the fruitage is a natural result.

Prayer is affirming a dominant desire. It is far more than pious words. It is the hunger and thirst of the soul. Prayer must represent the soul's sincere desire, and unless that desire is in line with the character and will of God, no great results can be expected. We need to have our souls filled with the great affirmations of the spirit that focus our attention on God, rather than on our little troubles.

Prayer means victorious power. It is tapping the great and limitless resources of God and channeling them into our lives. Our conflicts, problems, and deep desires are brought into God's presence and exchanged for victory through Him! We do not create power. We only give it an opportunity to be released and to flood our lives. Abiding in Him, we are constantly on the overcoming side. This is victorious living!

—J. N. Smucker

Mass deception of the masses

Focus on Christian Concerns

THE AMERICAN PUBLIC pretends to have been shocked by the uncovery of mass deception in the mass media during recent months. We say "pretends" because we don't think the shock is genuine. Much of the expressed surprise and professed ignorance may be partly true, but in essence it is a self-righteous washing of the hands.

This mass deception thus far has been pinpointed on three fronts:

- Rigged television quiz shows on which contestants were given answers in advance and then made to pretend otherwise.
- Payola, a term now denoting the payment of fees to disk jockeys by large record manufacturers for the 'favor' of plugging their records on the air.
- Deceptive advertising as in misleading commercials on certain products, e.g., reducing pills.

Government policing agencies are pressing for a clean-up. This clean-up we fear may turn out to be another deception. By shouting loudly about these specifics, like rigged shows and payola and false commercials, the disease of deception itself may remain untouched. They will cry "clean" when all is not clean.

A case in mass deception in another area may soon shape up. When all the facts are in, a shameful story of fraud in advertising will be revealed that should make our "Christian civilization" turn crimson red in its face.

Since the cigarette cancer scare of 1953, the tobacco trusts with the help of their motivational researchers and advertising agencies have staged a colossal selling campaign —very cleverly conceived, very liberally financed, and dished out without conscience scruples to the American public.

As the public health service officials press their warnings this selling campaign will intensify. The underground war, in which the Goliath of tobacco profits and the subtlety of the hidden persuaders stand up against the courage and honesty of public officials, is already under way. Labelled as "do-gooder bureaucrats," many of these initially courageous Davids will be driven into hiding.

Before we can witness to this mass deception, we Christians need cleansing and healing for ourselves. But from whom shall leadership and guidance come for Mennonite believers? And through whom shall they present their corporate witness?

The MCC Peace Section in the US and the Historic Peace Church Council of Canada serve them in matters of peace and war. But who carries the ball on issues of mass deception, alcoholism, political corruption, gambling, and wheat surpluses?

Is it not time that the MCCPS and HPCCC be requested to enlarge the tents of their (our) concern and witness?

Frank Epp

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Mennonite youth

IN simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

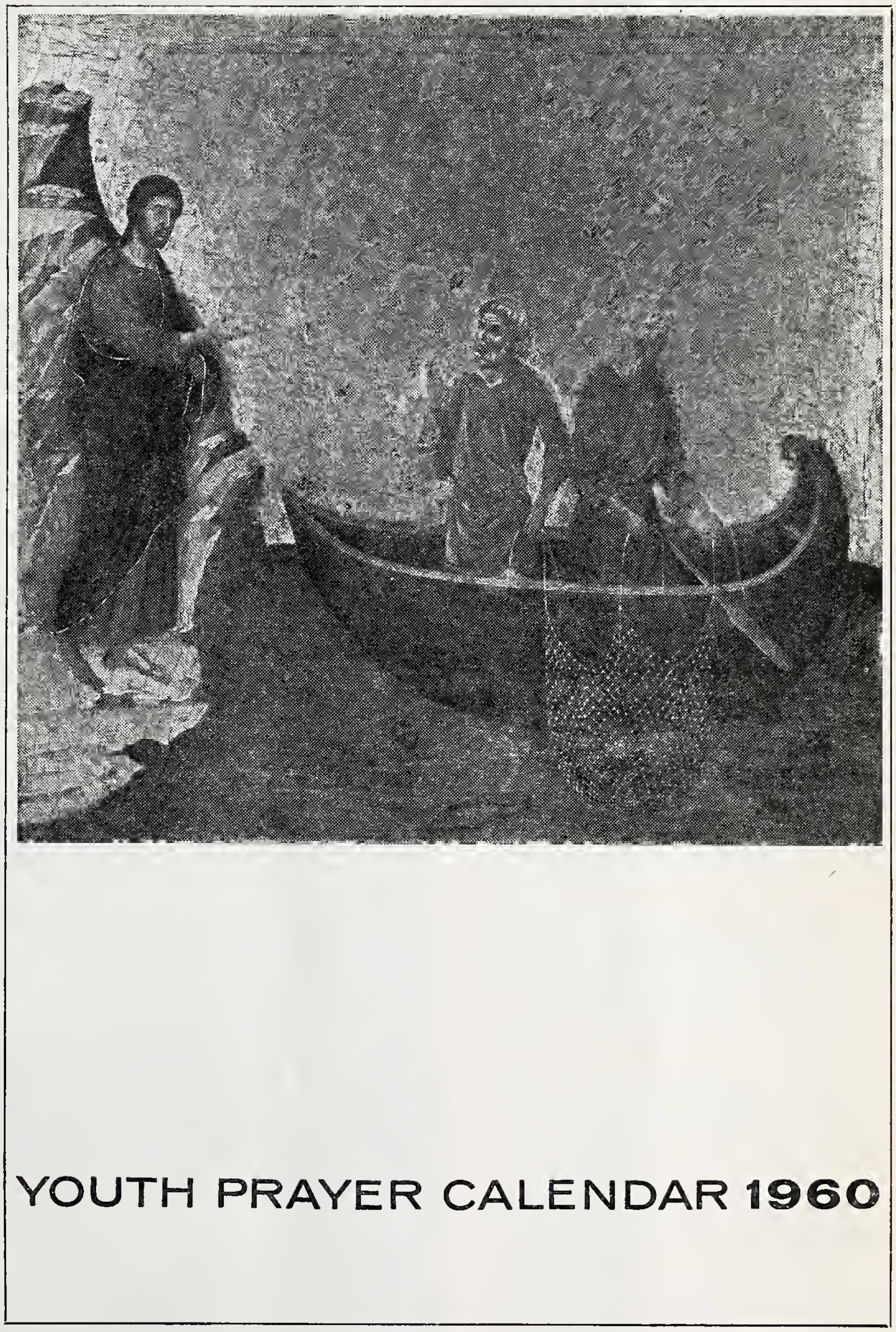
It is in the spirit of these words of John G. Whittier that we dedicate the 1960 Youth Prayer Calendar—to you as members of the Young People's Union and to God, with the prayer that He will speak through our guided and united prayers.

The theme for the month of January — "Dedication" — sets the tone for the whole year. Pointing us toward this area of prayer is the verse: "Then Jesus said to his disciples, 'If anyone wants to follow in my footsteps he must give up all right to himself, take up his cross, and follow me'" (Matt. 16:24, Phillips).

At the back of the calendar is a prayer memo. Perhaps your youth fellowship would like to discuss and then decide on specific prayer concerns for a certain week or month. This would help us pinpoint rather than forget the often repeated request to "Remember us in prayer." To do this as a group adds strength, both to the prayer and to the group.

1959 marks the nineteenth birthday of the prayer calendar. This year Vern and Marion Preheim served as editors. Every young person is entitled to a free copy, made available by the Young People's Union. The calendars have been sent to you through your pastor. Additional copies may be received by writing to 722 Main, Newton, Kan.

This year the calendar has been distributed to young people in our Mennonite churches, colleges, and Bible schools in U.S. and Canada; to Mennonite students in non-Conference schools; to those in 1-W, VS, Pax, and MCC service; to young people whom our mission workers have learned to know in Taiwan, India, Japan, Colombia, Montana, Arizona, and Gulfport, Miss. A special imprint was made for the Brethren in Christ Church. This is our prayer fellowship for 1960. A united youth in Christ is also united by prayer when each member prays.



YOUTH PRAYER CALENDAR **1960**

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Reporting:

1959 Young People's Union Council

HERE is a flashback on the Young People's Council meetings held at Winnipeg, on Nov. 27 and 28.

A period of worship together with the students of Canadian Mennonite Bible College marked the beginning of the meetings. The rest of the morning was filled with welcomes, introductions, and reports from the district youth fellowships and colleges. In the afternoon came the reports of the president, director of youth work, treasurer, and a report of publications. Here are some things that stand out as one thinks back about the 1959 council.

Northern District is the one that tops its budget. When asked, "How do you do it?" Prexy John Harder replied, "We give most of the credit to having individual and group projects at various times through the year."

The Western District Youth Fellowship is beaming toward stronger organization on the state level, in order to spread district activity further into the outlying areas and to strengthen contacts with young people in these areas. Momentous for this fellowship in the past year has been the turning over of Camp Mennoscah administration to the Western District Conference.

The big problem of the Pacific District YPU continues to be distance, within the district and from other districts. A unique project last year was the preparation of a complete program on missions in Japan, centering around the work of Paul and Laverne Boschman. (LaVerne is from Idaho.) We regretted that Pacific District was not able to have a representative at the council meeting.

Central District notices, with a certain amount of concern, that almost all the members of its executive are in college. A highlight of the year was the recent workcamp held in Chicago. Success was reported in organizing areas within the district, but there was also weakness observed in following through with activity.

Eastern District's main concern is that its activities are strong in the area of fellowship, weak in the area of service. Although several age groups are represented on its executive, this district finds that the young people's work centers in the high schoolers.

The Canadian young people have most of their activity — retreats, workshops, support of radio programs—on the provincial level. The CMYO (Canadian Mennonite Youth Organization) as a whole has some interesting items on their budget. They set aside $200 every year for gift subscriptions to *The Canadian Mennonite,* $100 for a music scholarship, $150 for the sponsoring of a foreign representative to the Mennonite World Conference.

Since the problem of contact with areas within districts came in almost every report, some suggestions were made: 1) Add a representative from each area (state or geographical) to the district executive. 2) When an activity—like a leadership clinic—is held in any particular area, this representative is then the key person, working with local youth group presidents.

Milton Harder requested that carbon copies of secretaries' minutes be sent to him so that if he is traveling in or near your area, he will know what is going on.

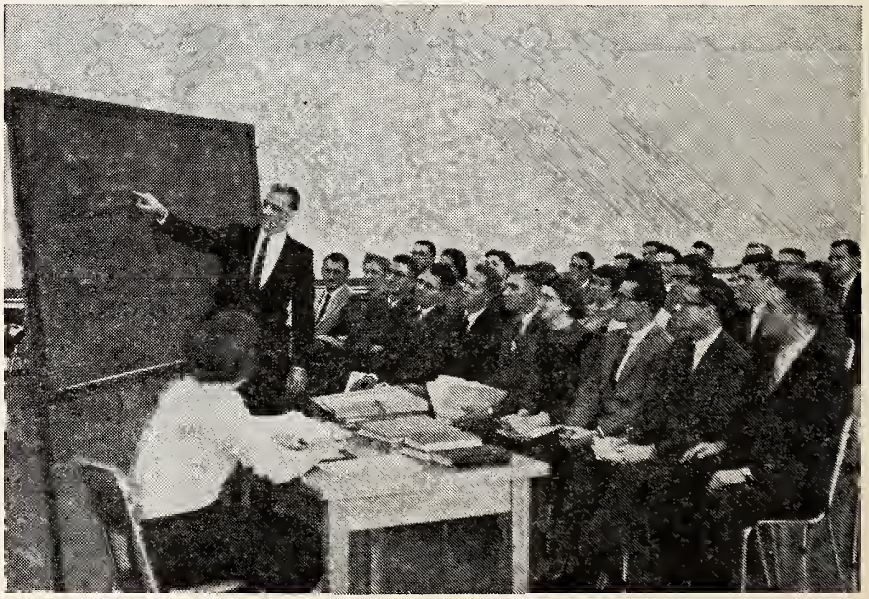
During the past year John Bertsche (outgoing Faith and Life chairman) made a study and survey on the Program Helps Calendar put out by the Young People's Union. This was both discouraging and encouraging. Program Helps plans for 1960 include the preparation of five separate editions, each with five programs, and the introduction of a $5.00 honorarium for writers. The first edition of Program Helps will be released Feb. 15.

Big news at this year's council meeting was the election of a new Faith and Life Area chairman. Duane Friesen, sophomore at Bethel College is the new member of the Young People's Union cabinet.

On Saturday our meeting centered on a skit presented by the CMBC students. The topic, "Evangelism." The medium was role-play. The follow-up was discussion. The result was an explosion of thoughts, reverberating into resolutions for action. This skit will be spelled out for your use in the February Program Helps. Here is a good chance to follow up the theme of last summer's retreat — "Evangelism and YOUth."

With the business sessison Saturday afternoon, the council meetings came to a close. Those of us who were guests appreciate no end the chance of getting acquainted with CMBC and all the people in it.

P.S. Next year's council meetings will be at Bethel College.



our schools

BLUFFTON QUARTETS ITINERATE

Men's and women's quartets from the Bluffton College Gospel Team are traveling Dec. 26-Jan. 4. The women's quartet began its tour Dec. 27, singing at Hopedale, Ill., in the morning and Carlock, Ill., in the evening. The rest of the itinerary is as follows: Dec. 28, at the Mennonite Hospital, Bloomington, and at Tiskilwa, Ill.; Dec. 29, Eicher Church, Wayland, Iowa; Dec. 30, Pulaski, Iowa; Dec. 31, Fortuna, Mo.; Jan. 1, Summerfield, Ill.; Jan. 2, Congerviile, Ill.; Jan. 3, Normal, Ill.; Meadows Home for the Aged; and Goodland, Ind.

Members of the women's quartet are Kathryn Conrad, Toledo, Ohio; Jeannette Sprunger, Elkhart, Ind.; Nancy Mees, Paulding, Ohio; Sara Radebaugh, Findlay, Ohio. Speaker is Robert McCrory, Oaklawn, Ill., and Edna Ramseyer, dean of women, is the adviser.

The itinerary for the men's quartet began Dec. 27 at Lancaster and Allentown, Pa., and continues as follows: Dec. 28, Upper Milford Church; Dec. 29, Eastern District Young People's party; Dec. 30, Lansdale; Dec. 31, Deep Run and Flatland; Jan. 1, First Mennonite in Philadelphia; Jan. 2, Mennonite Home for the Aged, Frederick; Jan. 3, Schwenksville and Souderton.

Personnel of this quartet are: Merlin Marshall, Bluffton, Ohio; James Hahn, Antwerp, Ohio; Gary Lora, Columbus Grove, Ohio; Willis Stemen, Ft. Jennings, Ohio. Lloyd Geissinger, Zionsville, Pa., is pianist; James Smith, Des Moines, Iowa, is speaker; Paul Shelly, faculty adviser for the Gospel Team, is accompanying the group.

63rd RENDITION OF THE MESSIAH

Two hundred voices of the Bluffton College Choral Society presented the sixty-third annual rendition of Handel's *Messiah* on December 13, 1959.

Conducting the *Messiah* for his thirtieth season was Russell A. Lantz, professor of school music.

The soloists were Lillian E. Weichel, soprano from Willowdale, Ont., Canada; Ruth Slater, contralto from La Grange, Ill.; Jeff Morris, tenor from Lima, Ohio; and Miles Nekolny, bass from Chicago, Ill.

CHRISTMAS OPERA GIVEN

"Amahl and the Night Visitors," a one-act Christmas opera by Gian Carlo Menotti was given by the Bethel College choir December 17.

The opera followed the all-school Christmas banquet, given by the faculty in honor of the students and staff.

The opera tells the story of a poor crippled boy who experiences a remarkable evening on the night of the birth of the Christ Child. Cast members and the parts they played for the presentation were: Amahl, a twelve year old boy by Rita Fliginger; the mother by Elaine Banman; the three kings by Don Peters, Harvey Harms, and Arlo Kasper; the page by Charles Flowers; and the chorus of shepherds by the choir. Professor Gordon Corwin directed the production.

DRAMA PRESENTED

On November 29, Canadian Mennonite Bible College was the scene of the presentation of "The Return of Chandra" by a cast of college students. This challenging drama depicts how Chandra, a native Christian from India, comes to America to study medicine and sees our Christianity in practice. He is convinced by what he witnesses that Christianity is merely talk, and not action motivated by the love of Christ. When he returns to his native country after two years he renounces Christianity for that very reason, until he sees the self-sacrifice of the missionary doctor who jeopardizes the life of his own son in order to save that of a poor native "outcast."

CHRISTMAS EVENTS

At this season, the Mennonite Biblical Seminary family again has looked forward to commemorating the birth of Jesus, our Lord and Savior. The year 1959 has been one of great blessing to the seminary, for which we thank and praise Him.

Before the beginning of Christmas vacation Dec. 18, many students took part in seasonal activities as a part of their practical work in churches in the Elkhart area. Christmas events at the Elkhart Mennonite Church included a Sunday evening hymn-sing on Dec. 6 and "All Nations Worship at the Manger," a pageant by the Sunday school, on Dec. 13. The pageant, which included a number of students, was directed by Bertha Harder of the seminary faculty. A Christmas tea was held Dec. 17 for faculty, studetns, and wives.

ANNUAL CHRISTMAS PROGRAM

The annual Christmas program at Canadian Mennonite Bible College was presented in word and song on Dec. 5 and 6. Gerhard Lohrenz and Henry Poettcker brought the messages on the two days respectively. The a cappella choir sang Bach's "Uns ist ein Kind Geboren," and the college choir sang several Christmas carols. The Hallelujah Chorus was a fitting conclusion to the program.

REGIER VISITS CAMPUS

P. K. Regier visited the Mennonite Biblical Seminary campus Dec. 7 and 8 to interview students in the interest of ministerial placement. Rev. Regier also spoke in chapel concerning some qualifications of the minister.

ACADEMY RANKS SECOND IN INTER-STATE CONTEST

Eight schools participated in the Inter-State Academy Declamatory and Speech meet held on the Freeman Campus at the end of the first quarter. Freeman Academy ranked second in the number of points scored by participating students. Those placing included Della Kehn, Norman Gross, Duane Pankratz, Corene Mierau, Kenny Graber, Judy Senner, Karen Waltner, Winston Miller, and Naomi Walter. Judges for the meet were Wayne Knutson, James McDearman, and Martin Bush—all from the Speech Department of the University of South Dakota.

MCC news and notes

PAX TO RELOCATE IN ARIDEA

GREECE — Changes in program structure and location for Pax Greece are under way. Associate Relief Director Robert W. Miller recommended relocation following an evaluation tour of Greece Pax projects, Nov. 11-18.

MCC has been working in the village of Panayitsa since 1952 and in the village of Tsakones since 1954. Situated in northern Greece near Salonica, these projects have been essentially agricultural with some emphasis on village development.

"Our work in Panayitsa and Tsakones has been very helpful to the villagers," Miller said, "but we feel that we have remained here long enough. If the present program would continue, it would probably mean that the people would remain dependent."

The proposed new structure would center in a base of operations in the principal town of the area; Paxmen would then work out into perhaps ten villages rather than just one or two as is now the case. Team members would return to the base over week ends. Under this arrangement, the base would be on the edge of the town of Aridea. The envisioned program would include a four-acre plot for demonstration and experimentation, a workers' residence, livestock barns, and a storage shed.

Miller and Dyck recommended a five-year program of agricultural and village development in the Aridea Valley, emphasizing 4-H work, home economics, and health and sanitation services. Greek government co-operation is being sought in this new location venture. It is recommended that Pax furnish labor for construction with the government providing land and building materials. After Pax leaves, the facilities would be turned over to the government. Miller's eight day stop in Greece was part of a month-long survey of the entire MCC European program.

US AMBASSADOR VISITS CHACO

PARAGUAY—On Nov. 27-28 the recently appointed US ambassador to Paraguay, Harry Stimpson, Jr., visited the Chaco to acquaint himself with the area. Ambassador Stimpson, along with MCC workers Robert Unruh (from the MCC experimental farm), John R. Schmidt (a medical doctor in the Leprosy Project), and Frank Wiens (MCC Director for South America) and representatives from the Mennonite colonies, visited Filadelfia, the largest city in the Fernheim colony.

"The Ambassador said," reported Wiens, "that he was highly pleased with his visit and believes the Mennonites with their integrity will come through successfully."

MCC personnel and Oberschulz Wall, Peter Neufeld, and Andres Balzer from the colonies met and greeted the Ambassador and his party at the airport in Filadelfia.

1959 SHIPMENTS ENTER 20 COUNTRIES

AKRON—Medical supplies, a garden tractor, station wagons, flour, clothing, milk and soap, plus many more items, were included in MCC relief shipments during the past year. Twenty countries in the Far and Near East, Europe, and in South America were the receivers of more than six million pounds of goods—goods which were needed for MCC personnel, for the relief feeding and clothing programs or for development projects. An estimated value of the year's shipments totals over one million dollars, according to John Hostetler, material aid administrator.

conference notes

MISSIONS NEWS

Sixteen students were graduated from the mission school at Cachipay, Colombia, in November, reports Calvin Flickinger of Hutchinson, Kan., General Conference Mennonite missionary teaching there. Many leaving the five-year mission school have no opportunity for further education. Some learn a trade or attend business school after graduation.

Henry and Helga Dueck from Asuncion, are on furlough, visiting their parents at County Line, B. C., and Kingsville, Ont. Mr. Dueck will attend Mennonite Biblical Seminary the second semester.

The Arizona mission lists the following needs for 1960: business manager and principal of the mission school at Oraibi; teachers for kindergarten, grades 1, 2, 7, and 8; maintenance man, missionary for Oraibi, and missionary for Bacabi-Hotevilla.

The 1960 budget for the Board of Missions is $740,000.

NEW VS PROJECTS OPENING

The Board of Christian Service at its recent session in Berne, Ind., approved several winter voluntary service projects. Service units will be operating in Denver, Colo., Chicago, Ill., and in Mexico.

The Denver unit is scheduled to help construct a church building for the Denver Mennonite Fellowship, work to begin early in the new year. The first volunteers for this project are Arlyn and Arline Ewert of Drake, Sask.

Volunteers for Mexico began service about the middle of December. Mr. and Mrs. E. P. Graber of Freeman, S. D., are at Cuauhtemoc, Mr. Graber doing carpentry and Mrs. Graber helping with the housekeeping duties at the unit house. Their term ends in spring.

Two men will be placed in the Woodlawn area of Chicago Jan. 1. They are Abe Suderman, Haskett, Man., and Alfred Neufeldt, Rosthern, Sask. Both are anticipating missions Pax terms in the Belgian Congo later on.

Other board business relating to Voluntary Service included approval of plans to increase the number of Missions Paxmen in the foreign service program, and approval of a students-in-industry program. The latter involves seminary, university, and college students who will be employed in various types of industry in the summer.

For seminary students, this project may mean credit for practical work, since this kind of experience should give prospective ministers insight into an effective ministry for the working man. It is an attempt to relate the Christian faith to the vocation and to the industrial worker's role in society. For this year, a unit is anticipated in the Elkhart-South Bend, Ind., area. Interested students may write to the Board of Christian Service, 722 Main, Newton, Kan.

NEW PUBLICATIONS AUTHORIZED

A study guide dealing with typical problems faced by youth will be published in 1960, according to a resolution passed by the Board of Education and Publication of the General Conference Mennonite Church at a recent meeting. The manuscript was prepared by Edith Claassen Graber and deals with topics such at dating, relationship to parents, choosing a career, and the meaning of the church and the Christian faith. The Board is confident that this will be a valuable publication for young people.

Other publications scheduled for the coming year are a book on nuclear power written by Erwin Hiebert and co-ordinated by the Board of Christian Service, the papers presented to the evangelism study conference in August 1958, and the Menno Simons Lectures given at Bethel College and Mennonite Biblical Seminary in 1959.

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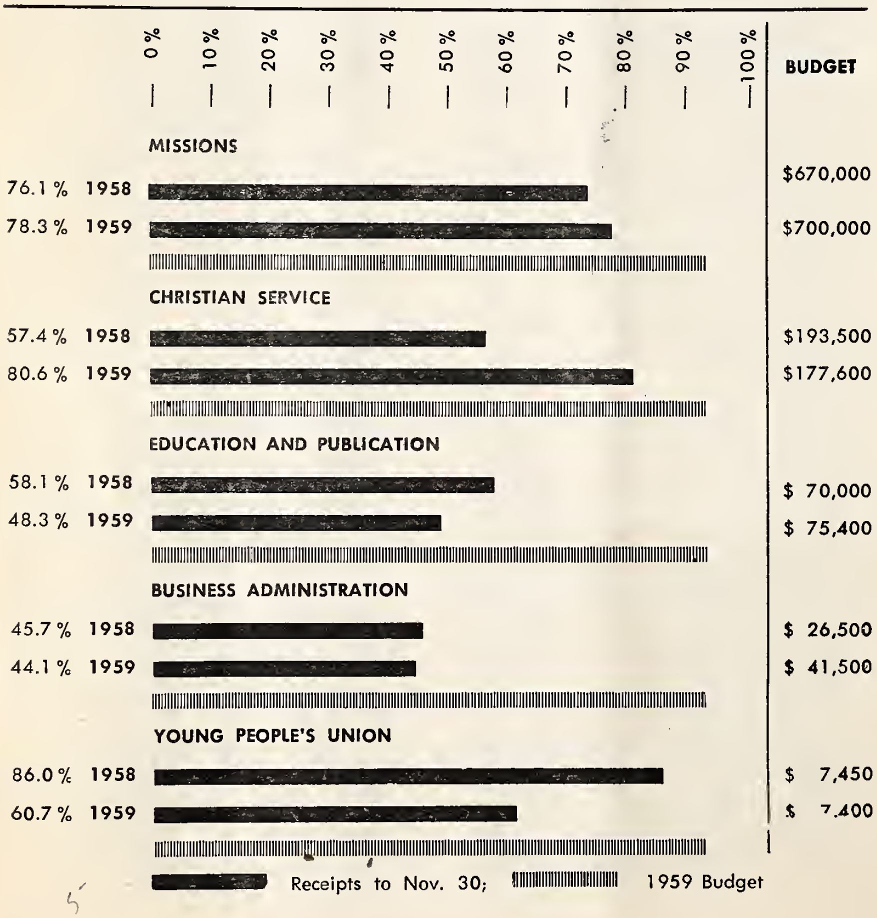
conference stewardship

November 30, 1958, as compared to November 30, 1959



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